\$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,

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VOL. V.-NO.5.

ARE THE CHILDREN AT HOME

Each day when the glow of sunset Fades in the western sky. And the Western sky. Go tripolog lightly by. I steal away from my husband. Asleep in his easy chair. And watch from the open downsy. Their faces fresh and fair.

Their faces fresh and fair.
Alone in the dear-old homestead
That once was full of life.
Ringing with girlish laughter,
Echoing boyish sirife.
We two are switting together:
And off as the shadows courwith tremulous roice he calls me
"It is night are the children's

"The logal are the canores at The logal laws of the laws of the logal laws of the laws of

me Biere never a softwa Home where never a softwar Shall dim their eyes with tear Where the smile of God is on them Through all the summer years' I know—yet my armsare empty. That foully folded seven, And the mother heart within my. Is almost starved for heaven.

Smetimes in the dusk of evening I only shut my eyes. And the children all about me, And the children all about me,
A vision from the skies:
The babes whose dimpled ingers
Lost the way to my breast,
And the beautiful ones, the angels
Passed to the world of the beg

th never a cloud upon firem,
I see their radiant brows:
boys that I gave to treedom
The red sword scaled their vows. The red sword scaled their vows in a tangled Southren forest. Twin brithers, bold and brave. They fell; and the day they died fo Thank God! floats over their ar

Thank Go!; floots ever their a
A briath, and the vision is lifte!
Away on wings of light
And again we two are together.
All alone in the silent night.
They will me his mind is failfue.
But I soulle at life four;
It is only lawk with the children.
In the dear and peaceful year-

In the doar and peaceful years
And still as the summer sumer
Fades away in the west.
And the wee care, tired of playing,
Go tree-july heime to reat.
My hash and calls from his corner.
—Say love leave the children go
And I fanower with eyes uplified.
—Yes, dear', they are "il at loot

WILFRED MONTRESSOR;

THE SECRET ORDER OF THE SEVEN.

A BOMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "PLORENCE DE LACT, OR THE COQUETTE," ETC.

BOOK FIRST-THE SEVEN.

CHAPTER V.-THE EXPLANATION-THE DEPARTURE

[Continued from last week.] disguised Georgian, entered the

[Continued.from hot works.]

Zorah, the disguised Georgian, entered the octagon chamber,
Wilfred Montresser was alone, and the vestment of ceremony was lying on the circular table fore him.

"You have acquitted yourself well my Georgian page, in this farce of the Secret Order of the Seven."

The words of Montresser excited a mingled feeling of pleasure and surprise in the Georgian, Do not misunderstand me, Zorah. At another time I will instruct you in the history and characters of the six personages. They are completuous among their fellows. The Napoleons of the world, small and great, are superstitious; they are influenced by the shadows, the types of the world, small and great, are superstitious; they are influenced by the shadows, the types of the world, small and great, are superstitious; they are influenced by the shadows, the types of the world, small and great, are superstitious; they are influenced by the shadows, the types of the world, small and great, and sating under the intelligent will of one man. Smiles and tears, hope and despair, life and death, hang upon it perpetually. It is no farce. These decorations, Zorah the forms—the ceremonies—were a farce, a trick, a juggle. And so are all the forms and ceremonies of the actual world, abound us. They are nothing, less than nothing. "Summeries and shows are they, in which courtesy, justice, science, and religion, the great reformers of society, arrayed in foppery and tinsel, ercite alternate reverence and derision.

"And yet the men of a nation, in halls of legislation and in churches; in camps, and

parlors, and assembly rooms, speculate gravely upon them, and wrangle and dispute bitterly and flercely. With the inconsistency of thought-less prejudice, the same men in a strange land laugh immoderally at the forms and extensions of the strange poople among whom they are so-journing." journing.

of the strange people among whom they are sojourning."

Montressor pansed an instant, then offering his
arm to the disguised Georgian, he said;

"We will retire, Zorah. I have still an engagement for this evening, and I must improve
my toilette a little."

"At this chamber said Zorah.

"Hamet has his orders," replied Montressor.
The man of thirty-five and the page left the
octagon chamber, aid passed through an elegant
conservatory into the hall of the main edifice.
They slowly mounted the staircase. A winding ladustrate of carved inabogany extended
from the hall to the upper story of the mansion.
The hall was illuminated by a Chines Lamp
suspended from the ceiling.

Near the termination of the first flight of stairs,
on the left hand, was a door partialy open.
Absorbed in different trains of reflection, Montressor and Zorah, almost unconsciously, entered
the apartment to which it is conducted. On a
dressing bureau of rose-wood and maple, stood
a concave mirror in a splended gill frame. A
small lamp was burning in front of the minor,
and cast a feeble light on the rich furniture of
the chamber.

and east a feede light of ute frei tulnuter of the chamber.

The faint rays which dimly revealed the drapery of the windows, the ottomans, the Turkish carpet, reflected from the concave mirror, shone with redoubled power on a magnificent bedstead of polished nahogany, surmounted by a canopy splendidly decerated with gilt ornaments. The luxurious couch and pillows were nearly hidden from the eye by the festooned curtains of lapestry which hung gracefully from the arching canopy.

from the eye by the testoonect currains of apparry which hung gracefully from the arching cancepy.

On a low table, standing near the dressing bareau, were sundry articles adapted to the purposes of the tollette.

Zorah seated herselfquietly upon an ottoman and watched the movements of flictraveler. Wilfred Montresser. The slight change in his tollette was soon, effected, and the man of thirty-live, dressed with exquisite taste in the fashion of the times, approached the Georgian. A shade of melancholy was visible on her countenance.

"You have heard me speak of Mrs. Willoughby," said Montressor, gently. "She was a friend of my mother in the days, that have gone by forever. By a curious coincidence, on this very day—my birth-day, Zorah—her only son, Frederick Willoughby, has tatained to twenty-one years. In honor of this event she has invited a large circle of friends and acquainteness to partake of the hospitalities of her mansion."

Zorah said, pensively:

axe of the hospitalities of her mansion."

Zorah said, pensively:

"And Wilfred-will leave me?"

"For a brief period, Zorah."

The Georgian rose from the ottoman at placed her arm tenderly around the neck Montressor. The latter leoking at his wate added:

"You have not told me of this, until now:

Iwill think of it Zorah.

I will think of it Zorah."

He pressed the Georgian lightly, to his bosom and imprinted a kiss upon her lips. There was tenderness in his parting carees and the heart of, Zorah thrilled with nawonted rapture.

"I shall return soon," said Montressor, " but do not sit up for me, Zorah; you are fatigued and require rest."

require rest."

He left the apartment. Zorah stood motion-less near rike ottoman; she glanced hastily at his retiring figure. She listened to the slight echo of his footsteps as he descended the staircase and traversed the hall; she heard the loud re-verberation of the closing door.

The British association for spreading the gospel among the Jews, spent some\$38,000 last year without making n single convert,

The A Lees (Mass.) minister feels encouraged when he finds a Sabbath audience of a dozen to hear him. His average allowance is five.

"An unclerical elergyman tried twice to shoot himself on an Ohio steamboat under the impression that he had been robed of \$100,000, when he was only very drunk.

Our Children.

"A child is born; now take the germ and make it A bod of moral beauty. Let the dews Of knowledge, and the light of virtue, wake it In richest fragrance and in purest lone; For soon the gathering hand of death will break it From its weak stem, of life, and it shall lone All power to charm; but if that lovely flower or Hath averded one pleasure, or subdued one pain, O who shall say that it has lived in vain."

THE RUTTERPLAYS MISHAPS.

From Our Young Folia.

THE BUTTERPLAYS JUNEAUS 10 WILLS.
A butterly, rosing, with nathing to do. Over the wall of a charefulch flew.
Fine sented cheere, white clever and rod. Up from the maxing-grass lifting its best. There best a sunough to dearful to slight, timestons lutterly off in a fight.
On, when the timeshoper, leading to rosis. Serged his entall violat pieroling and store little old translespent areas.
Will'beg cloubled higher him tracked and bean tiver the garden for third the rower.
Will'beg cloubled higher him tracked and lean tiver the garden for third the rower.
Will'beg cloubled higher him tracked and lean tiver the garden for third the rower.
What though it closeous befragrant and a yillifers and order the lines is than they.
Richer and rodder the lines is then they.
Richer and rodder the lines is the same wavest cap.
Slowly the Rose-ling came travelling up.
Down by the Blattertly solvely sol.
Horizon and cavely and flat.
Soon as this fill favored neighbor he knew.
Horizon and rodd and the two human and and around:
Down where the buttercape pletfur the ground,
Buttercape modeling all golders and gay.
Lines of the buttercape pletfur the ground,
Buttercape modeling all golders and gay.
Lines of the butter and petition of a ground.
Richer way, Butterfly, comes a new for langer are with an wherever we got.
Off then he speeds; and glot flower, he is principled in the langes at his quirtering wing.
Ore and the third and the flower, he is principled in the lines at level at level and he way, and so the control and over the wheat.
This is the speed and over the wheat.
This is the speeds; and glot flower, we see single or the combied and over the wheat.
This is the speeds an

From Our Young Folks. THE CATERPILLAR.

A little simbeam was out one day, looking for some work to do: for, although sunbeams seem to laugh and play all the time, they manage to accomplish a great deal of labor, and they do it so pleasantly that it looks to others, and seems

so pleasantly that it looks to others, and seems to themselves, only play.

It discovered, upon a small mulberry-tree that grew upon the flawn at some distance from the hous, some caterpillars eggs, small and silvery white. They looked, indeed, as it some fanciful fairly had commenced a piece of delicate embroidery which she had forgotten to finish. But, if the fairly had forgotten them, Gost had not. The little warm sunbeam wrapped them in its golden mantle, and the gentle breezes fondled them with their invisible arms, and the soft dew and rain drops kept their clean and moist.

fondled them with their invisible arms, and the soft dew and rain drops kept them clean and moist.

They well repaid this care, for each tiny egg, no larger than the smallest glass beads with which you decorate your dolls, swelled and burst, and out crawled a tiny black worm, and began to eat voraciously its craile walls, for want of something better. I really do not think that if it had huntel for a week it could have found micer food for you must remember that a worm is not affice a little, boy or girl, and 'if you had given it bread and milk, or even cake, I am quite sure it would have turned up its nose—if it had, a nose—at you, and gone on quietly munching its craile. Tastee differ, you know.

Do you think that the pretty sunbeam, when it saw the delicate egg hatch into a squirning, black, hungry worm, tore off its golden mantle, and that the perfumed breezes screamed, and stopped rocking the green craile, and, ran away to get out of sight of the little reptile? No such thing! The, sunbeam drew her mantle more lovingly over-it, and kissed it with her warm lips, and the sisterly breezes slole softly up to peep at it, and gently swing its craile: for, although it must be confessed that it was not very handsome, it was still a perfect little worm, very of its kind, and just what the dear Father in heaven intended it, should be. The little

worm was satisfied also. It was kept warm by the sunbeam, and found plenty of food if it could ever have eaten enough; but it ate and ate, and still was hungry, and ate again, until the green leaf was all eaten up but the bones—nothing left but a dry skeleton. Then the worm, which had grown larger and stronger squirmed, and wriggled, and crawled off to another fresh leaf, and there commenced his dinner, as hungry as if he had not already eaten up his cradle and his house.

In a few days he made a pause,—seemed to stop to consider far a few moments what in the world to do, for he found his little black coat quite too small for his, increased dimensions, and it would not ansyer to cal any more.

So he stoppool and reflected, awhile, and then commenced a singular squirming and wriggling, and lot his black coat failt had burst open upon the back, and he wriggling out of it, and appeared to his frighels, the sunbeam and breezes, in a fine new suit of dark gray.

He could not stop long to be admired, for the new suit was larger, and he found himself as hungry as ever, so fell to eating again.

He was now quite a large worm, and kept his face clean all the time, without the help of the rain-drops, who thought it was their especial business, and ate faster and scened to enjoy his dinner better than ever before.

The gray worm was next destined to receive a new idea. To this time it had only thought of comfort; but one day a gay dandy of a fly came along, with a bright green body and shining, silken wings, and he called to see what was moving upon the little mulberry-tree. "Pooh; nothing but worms," and away he sailed to tind companions more in harmony with his own acrial life.

The caterpillar raised his head from the leaf for the first time, and gazed with wonder, admired to the first time, and gazed with wonder, admired to the first time, and gazed with wonder, admired to the first time, and gazed with wonder, admired to the first time, and gazed with wonder, admired to the first time, and gazed with wonder, admired

aerial life.

The caterpillar raised his head from the leaffor the first time, and gazed with wonder, admiration, and longing after the beautiful fly that
looked fo his eyes like an angel, and repeated
his words, "Nothing but worms!" and sighed
as he saw his dark gray coat and looked upon
his squirming companions. "Trae, we sare
nothing but worms. We were made to be nothing but worms, and it is not, well to grieve over
that which we cannot help, but try and be as
good worms as we can." So he commenced
squirming again, and, by and by, crack! went
his dark gray coat with a terrible rent in the
back; and when he wriggled out, of it to see
what was the matter, lo! there was another new

his dark gray coat with a terrible rent in the lack; and when he wriggled out of it to see what was the matter, lot there was another new suit of clothes ready, made to his form, still a lattle lighter, prettier, and larger than the other. The good worm was very thankful, and not a little surprised, but at the same time extremely hungry; so he again commenced eating with all-his strength. Thus passed his life. A bird came one day, and ate and carried away several of his companions, but this did not trouble him. He admired the bird and its swift flight with a patient longing, and then turned contentedly to his green dinner again.

Then a spry, noisy cricket came to make a call, and made him jump with nervous fright every time he spoke, his voice was so shrill. Hy was a little saucy too, and swing himself about in a lordly manner, and talked into very contemptions tone about poor, crawing worms, and pitied them, and wished they could have had a happier lot.

The caterpillar wished so too, in his patient way; for he was very hundle, and did not know it was not at all polic in the cricket to speak in that manner; but when he, was gone his face brightened, and he felt more cheerful, and softly admitted to himself that it was not altopether pleasant to have visitors that felt above his own-rank in life.

Then come little right came along, that were

rank in life.

rank in life.

Then some little girls came along, that were searching for flowers,—little, rosy, bright-eyed darlings like the little ones that read this story. They were afraid of the poor caterpillar, and wanted to poke him with a stick, only they dared not, and called him a horrid old thing, and wished he was dead. The poor caterpillar felt sorry and more humble than eyer, although he could not think what he had done to deserve such treatment. uch treatment.

He had lived just as God made hing to live and had always been good and humble. I think he would have been very sad, if the good little sunbeam had not come and kissed and caressed him, and, cured his little aching heart, for thereis nothing like love to cure heart troubles. Note that down, little ones; and where you see a poor, forlorn, crying child, be like the kind sunbeam, and find some work to do there in loving and curing the little aching heart or finger, as the case may be. Love is better than salves or plasters.

At last, one day, a troop of yellow butterflies

came hovering past on silken wings, looking like second coasins to the sunbeams.

They did not notice the caterpillar, and indeed he did not expect such condescension; but he could not help gazing at them, while a longing greater than he could contain seized him to join those beautiful creatures. But this he could not help and he could contain seized him to join those beautiful creatures. But this he could not help and he could be a second second

he did not expect such condescension; but he could not help gazing at them, while a longing greater than he could contain seized him to join those beautful creatures. But this he could not do, and he felt sad, and almost despised his low condition. He had been as a worm as perfect as worm could be, but the glimpses he had obtained of a higher and nobler life find quite disgusted him with his present state of existence. His ravenous hunger ceased, and he felt that he must die.

He spun a silken cord, making it as strong as he could, and fastened one end around-his body, and attached the other to the under side of the leaf: and gazing in the direction in which the beautiful pageant had disappeared, he swung himself off into the air, determined in death, if not in life, to that in the atmosphere. Here he swung for eight days in a languid, dreamy state, warmed by the sunbeam and srocked by the breezes, unconscious of the lapse of time or of his own individual existence. But, at the end of that period a crack in his light gray coat aroused him, and the sunbeam sparkled and laughed for joy, and performed with the zephyra merry dance, in which the caterpillar unconsciously joined, being carried in the arms of the frollesome zephyr before he had fairly got his sleepy yees open. And when he had got wide awake, so that he could look around to see what the fuss was shootly, what do you think he saw the very first thing? Four beautiful golden wings, so much like the friendly sunbeam, bordered with black, dotted with yellow, and covered with the tiniest and most elegant feathers, but so small, of course, that you could not see when he had when he had so we had the timest and most elegant feathers, but so small, of course, that you could not see when he had fairly golden wings, so much like the friendly sunbeam, bordered with the tiniest and most elegant feathers, but so small, elecuted when he had so will the tenne. And they were his own! He could move them slowly back and forth, but could yet scarcely believe the evidence

could yet scarcely believe the evidence of his senses.

No wonder the sunbeam laughed and the breezes danced to witness the joyful surprise of the little sylph; for they had known of his sorrow, and had pitied and loyed him in his humility. And now he had found his reward, and and the sunbeam sparkled and shone upon him, and the breezes gently fanned him to dry his bequitful wings and teach him to use them; and it was not many minutes before he was floating off to play with them and the little troop of brother and sister butterflies that just been transformed around him by the aid-of other sunbeams and other breezes. No more munching mulberry-leaves on a single bush, but sipping honey-dew from the cups of a thousand lovely flowers; floating up towards the soft clouds above the tablest trees; and fully realizing the bliss of an aerial existence!

Little Graves.

dod plants his flowers at and gathers at any acc.

And gather at any tendary and gather at any as an an and gather at any as a servery small—they are so narrow deep and dark. They make me shudder with their cold, damp silence. Tread care fully, speak lowly, thee little ones, may have life.

But innoceme me no fear. These tittle pilgrims have explored the depths of these garves with no sense other than sleep—with no serious regrets. To formenting remorse.

Innoceme is engraved upon every lineament of those sweet faces—see those fair shrows, no careeno wrinkles there, no avaried mass that supernal beauty.

They drank not the cup of fife to its lees, they sipped its nectar sweets. Their spirits were winged ere, they left there wondrously fair bodies. They were of heaven. Angels knew them and loved them. We knew them by one name, the angels by another. We watched and tended them with tenderest care once; but the angels will minister and coate for them earthory. We watched them they one there is no sorrow there."

Let us cover these little gtaves with forget menots and beautiful immortelles. Theirs is the victory without its battle, the crown without the strife of the race, life without the fear of death—Methodist Recorder.

Em'A colord preacher in Nashville aceks to convert the stubborn members of his flock by treating them to poisoned peaches.

A negro, after gazing at the Chinese, ex-claimed, "If de white folks is dark out dere, I wonder what's de color ob de nigger?"

For the Religio-Philosophical Journal k's Journal-No. 21. air occured to me about this tir

For the Religio-Philosophical Journal-Frank's Journal-No. 21.

A strange affair occurred to me about this time which I may as well relate.

I had gong up the river on a flat boat, for steamers were not then common as they are now. I had laid down to take a little nap, when suddenly there sprang up a breeze, which caused the rickety thing to take in water. The hands became alarmed and ran to wake me up. Seeing the danger we were in, I advised them to run ashore; but this was easier said than done, for the current was very strong, and the rude vessel altogether beyond our control. Nothing was left but to float with the stream and trust to Providence as best we might. More than to Providence as best we might. More than two hours were thus consumed in vain efforts for our safety. At length the wind died away and we resumed our course, hoping to read the landing before sun down, but night cam finding us many miles from our place of destina-tion. The thought of spending the night on the Mississippi was to me by no means agreeable but there was no alternative; so folding myself in a cloak I by down hoping to bury thought

in a cloak I by down hoping to bury thought in sleep.

Among the hands was one whom I had formerly employed as a clerk, but had discharged for dishonesty. He-had evertsince owed me a grudge, and now, thought he, is a good time for revenge. Creeping up softly, supposing me to be asleep, with knite in hand, he was about making the blow that would have settled all accounts between us; when his foot tripped across a tope below that greater than the distinct of the leaf extended the superior and flags. between us; when his foot tripped across a rope that had fastened the sweep, and flung him almost overboard. The noise awoke me, and I saw at a glance the whole affair. There he lay with knife in hand, guilt and fear strongly depicted on his blanched confirenance. Instantly I drew my pistol, and made him fall on his knees begging for merey. The whole crew hastened to the spot, and being convinced of his guilt, tumbled him overboard without the least hesitation. Then never forget that haggard look as he work over the gider.

Daily I found my reward in a course, of virtue, and good conduct. We lived a quiet and peaceful life. I was active in the management of my estate, and so pleasantly did day after day pass on, that I scaveely marked the course of time, except when Christmas reminded me that an

that I searcely marked the course of time, pep when Christmas reminded me that an-r year had gone. Cards and chess occasion-beguiled an hour, and nothing was wanting nake me completely happy, but that the pary of my lost child brought its sadness

One day there came on a visit, one of my for-mer companions, but not the one who first en-thralled me. Our conversation naturally turned upon the scenes we had witnessed together, and a desire sprang up to again mingle among those revelries, which he urged upon me with all the cloquence he could bring to bear. I hesitated for awhile, but he at length prevalled, and I took leave for the city: contrary to the advice of all my friends. There I soon became the admira-tion of a circle of ruined gamesters, debauchers and finished secondrels. Rapidly did I descend from the plane of rectitude on which I had stood for so many years, and soon became as reckless, as deprayed and as corrupt as any of my as-sociates.

as depraved and as corrupt as any of my associates.

In reviewing my past experience, no part of my life brings inf such bitter remorse as the first two years after 1 left the plantation. It was filled with all kinds of crime and wickedness, save that I shed no man's blood; but many an innocent girl had cause to weep that ever she fixed her eyes on me. Every kind of vac had become familiar; when, at length my health, which had ever been robust, gave way and thus a check was given to my hellish life. A year rolled on before I could Join my companions, and again partake in all their sottish vices; when another attack brought me nearly to death's door.

I now saw that this course could be pursued no longer; but, unwilling to separate from my associates, concluded to sell my plantation, convert all my property into cash, and open a faro

vert all my property into cash, and open a far bank. Crowds came about me, and mine be came the most fashionable resort of the kind.

Few have had the advantages I possessed of seeing life in all its various phases

Few have had, the advantages I possessed of seeing life in all its various phases. At my table might be seen every rank in society and every profession known; for the spirit of gaming seems to be universal. The rich merchant, not satisfied with his accumulated store, must come there to increase his gains. The young man just come into possession of a large estate, and looking around on every side for enjoyment, loiters into the saloon, and affew months flight him a beggar. The clerk with a salary, merely adequate for his support, and anxious, perhaps, to marry the object of his choice, lays down his trille: doubles his winnings, and for awhile all seems bright and cheerful; but tuck turns, he tries again, is perhaps successful, and goes home in an ecstacy of delight with a considerable sum. He is now completely infatuated and nothing can save him. All he possesses it soon gone, and then comes crime. His employer's store suffers, in goods and money—detection follows, and death often ends the stene.

Even the clergy are not exempt from the facclination of the play. They generally contain
disguised, but no disguise could screen them
from my penetration. I have been astonished
at the meanness which seemed to take possession
of them. No fear of detection could induce
them to leave when thoroughly engrossed in
play. I have read guilt in their countenances
even while administering at the alter.
There came one evening a young man, merely,
from curiosity. He kept aloof from the table
until his coa-panion asked him to bet a dollar.
He declined at first; but at length compiled, and
his dollar won. He let it remain, and won
again. This he cont nued until his dollar, had
gained a considerable pile. Great was his astonishment, for the whole affair did not occupy
ten minutes. He gathered up his money, and, I
am an more of him for a week, when he came ten minutes. He gathered up his money, and, saw no more of him for a week, when he came and again made his bet. Again fortune favored him, and this time he carried off one hundred

His visits now were more frequent, and still luck continued, and in the course of a week he must have won fire hundred dollars. I am sure that he knew nothing of gambling. It was the strangest case I ever knew. Few could attempt straingest case Fever knew. Few could attempt this and succeed, for the advantage is always with the dealer. It caused quite a sensation among the regular visitors, and all desired his acquaintance, as, though there was some secret attending his success.

After awhile his luck* began to turn, and for-

After awhite his lucks began to turn, and for-tune was no longer his friend; but the demon of play now enthralled him, and he could not resist the temptation. Night after night was he there; at times winning, at times losing, until gradually his money slipped away, and not only his ly his mo own but employer. own but a large sum he had taken from his employer. Never can I forget the haggard countenance, the bloodshot eye, the despairing look he gave as he rose from the table. He staggered out of the room, put a pistol to his m

gered out of the room, para per and dropped a corpse! This caused quite an excitement, and awhile I had to close the door; but in a wee was forgotten, and things went on in their us

you concieve of a man, such as ed anyself to be, living under co described myael to be, living under constant excitement, witnessing namy harrowing scenes with comparative indifferenc, and yet happy: I cared for nothing but the present moment, and that engrossed all my attention. Gambling gave me sufficient excitement—each day was the copy of the one that preceded it. But a great change came over me after the death of that young man. The shocking scene was constantly before me, and I could not help accusing myself as the cause of his death. I

was constantly before me, and I could not help-accusing myself as the cause of his death. I have been told since here, that he dogged my steps from day to day.

And yet such was my innate goodness of heart, if you will call it so, that I lost no oppor-tunity of doing good to others.

There was a man in New Orleans, who had been active in ferreting out the gambling houses and lodging information against them. He had been told repeatedly that his life was not safe, but he heeded it not; in fact, he haughed at irs-I am certain that he had been dogged for some time by one he had informed upon.

One evening as he was struck from behind by a onted cruise, he was struck from behind by a wonted cruise, he was struck from behind by a billet and felled to the ground. He made some noise in falling, which was heard by myself and one of the police, and before any further injury could be inflicted we rushed to the spot and arrested the assailant. Since I came here I have been told that the man was not killed and final-

recovered.

About this time a man came and offered to take the saloon off my hands. I agreed to his proposal; and falling in with one going to dat-timore, j-ined him, and we journeyed on to-

Traveling then was not what it is now. From Traveling then was not what it is now. From New Orleans to Baltimore was a long and te-dious journey, requiring several weeks to ac-complish the distance. I could have gained half the time by sea, but that would have brought up continually before me my daughter's

oeath.

On reaching Baltimore, I called upon my nearest relative, and was shocked at the cold reception he gave me. I asked for no explanation, and we parted, but I soon learned the cause. The wildest reports had come from N and we parted, but I soon learned-the cause. The wildest reports had cone from New Oricans to my prejudice, and I found myself excluded from all genteel society. Maddened by this, I cut loose from all restraint, and plunged into-every kind of dissipation. I had determined on a very different course from this; had made up my mind that to be truly happy one must obey the laws of norality, and good conduct; I had seen enough of vice to know that no peace of mind, no real enjoyment belongs to him who is its slave. I, therefore, resolved to become a changed man, and but for the course my relatives pursued, I should have been so, but their treatment to me turned my heart to stone.

I am but a waif upon the troubled waters of life, drifted about by every adverse wind and rippling current; having no choice in the matter—a mere child of destiny.

Yes, I am certain I would have become a better man, had my relatives extended to me the hand of kindness. Inceded no assistance from them, for I had sufficient property of my own, but I could not bear up under such unfeeling conduct. I became reckless and indifferent, cared for the opinion of no one; and again launched into the gulf of perdition. A few years found me shumed by all respectable people, the companion only of sharpers, and gamblers, I again opened a faro bank, and was stripped of my last, dollar.

Now comes the darkest, blackest part of my life. With property in abudance, I was spared the temptation that attends those in need; was often without a dollar, and knew not where to get one. It was in vair for me to sigk respectable employment, I was too well known. Fain

often without a dottar, and knew hot where to get one. It was in vain for me to sagk respect-able employment. I was too well known. Pain would I have become the attendant of a gam-bling house, but could find no such placevacant; often actually, in distress for food. I at length topleto cards and no one knew better how to

often actuany, in one knew better how to handle them.

Thinking I might do better, elsewhere, I went to Savannah, but, knowing no one, I soon spent what little money I had, and took passage home on board a yankee schooner. The captain was a surly, ill-natured, fellow, hated by all on board, while he, in return, did nothing but walk the deck and quarrel with the passengers.

One day he gave me some abuse, which I unswered by knocking him down. He arose in a towering passion, threatning to have me punished for mutiny, which I answered by knocking him down again. He lay prostrate for some time, pretending I had killed him, but as no notice was taken of that, he got up and made for the cabin.

man of very vindictive feelings and this arous-ed the most bitterspirit of revenge. He watched his opportunity as I was coming from the the-atre, and dealt me a blow from behind that felled me to the ground. He internally for some arre, and dealt me a blow from beautiful matteries me to the ground. I, lay insensible for some hours, and even when consciousness was restored, it was some time before I, could lealize what had occured; but then, I well knew from whom the blow had come, and I, too, determined on revenge.

About a month after this I fell in with him at

About a month after this I fell in with him a a drinking house. 'He turned pale the momen his eyes glanced upon mine, and qualled before me; but I pretended not to recognize him. It could not feel easy, however, and soon left the room.' I followed him at a short dirtance until could not feel easy, however, and soon left the room. I followed him at a short dirtance until we came near a vacant lot. Here was now my chances At a single bound I was upon him, and before he could utter a word, my knife was in his heart. The affair made quite a noise at the time, but not the slightest suspicion was cast on

Original Essays.

· For the Religio-Philosophical Jo-

The Devil, and His Cac. Article H.

Man is in Go I's care, whether embodied in flesh according to wisdom, and in such an efficient manner as to work out the speedlest possible redemption, from all natural deprayity. Man on

according to wislom, and in such an efficient manner as to work out the speediest possible redemption, from all natural depravity. Man on the physical plane has already developed sufficient wislom, to guard himself and his fellow man, in a degree, against influences whose tendency are degrading; and his power is sufficient to devise means to coafine vice to a sphere where it can only exhaust its malignity, in devising schemes which it has no power to execute; or he can protect himself from vicious influences by keeping aloof from them, as he would avoid the poisonous influence of the "I pas" by shunning its highly.

Is it possible to so conceive of the Supreme, Wisdom that controls and guides man, that it subjects him to devilish influences which it is out of his power to stinz? Is God less careful for the good of man in the flesh, than those legislators who devise houses of -refuge for the deprayed, where they are deprived of the power if going about to distroy or degrade their fellow men? Can it be conceived that there has not been wisdom sufficiently developed in the Second Sphere, to devise methods of depriving the deprayed who are transferred there from Earth, of power to scatter the mylignant poison of their natures, broad-cast, to the injury of their fellow spirits, and also of men in the flesh?

If progress is the law, and men in passing from the ophysical to the spiritual state, step upon a higher plane of being, then, surely, the methods of Eagth must be improved upon in the Second Sphere, and society there must be effectually guarded against all influences that would further degrade it, on whatever plane it my be; and men in the flesh must be generaled against whatever influences from that sphere might hinder the effects of guardian spirits for their elevation. Prison-houses, bolts and bars, are not the most effectual methods of restraining vice; as philianthropists begin to discover, as they come into

the efforts, of guardian spirits for their elevation. Prison-houses, bolts and bars, are not the most effectual methods of restraining vice; as philan-thropists begin to discover, as they come into the light from that sphere from whence emanate the blessed inflaences which, in this day, are accomplishing so much for the elevation of man. There is a power that dwellers in that sphere exercise on individuals in the desh, where the latter have become subject to their influence by development, that is far more effectual, far more restraining, impelling, prompting, and compelling; than any power, man in the flesh has conceived of as effectual for restraining vice or its effects. This is psychology; and spirits exercise it upon one another; as men in the flesh are beginning to do. With such a power, which can be exercised by disembodied spirits as men have not yet learned to exercise it, vice in the spheres can be restrained within such limits that its inflaences shall not reach to Earth, or to the circles of the sphere where the virtuous dwell, and whose members constitute themselves missionaries to elevate the depraved, by going among them clothed in a panoply of watchfulness and purity.

But able to the content of the c

them clothed in a panoply of watchfulness and purity.

But ah!: say some, you must give scope to the passions of men, or how age they to out-grow them? Indeed, the passions of men must have appropriate scope in order that they may be ultimately out-grown. This is why God, who has, indeed, power to restrain men in the flesh under all circumstances, does not always do it, but sometimes suffers their passions to rage, and spend themselves upon one another: as this wisdom deems this the best method that can be persued with men on the lowest plane; where they can not conceive of justice, or practice methods for their own protection. Devilish pussions men exhibit, and it seems that all the demons from the fabled held of ortholoxy are let hose to stimulate them. There needs no such stimulations as long as men show themselves so entirely competent to stimulate exchather to deeds of wickedness.

Ged institutes means whereby to restrain men's passions that they exhaust not themselves upon the innocent and virtuous. These means are developed as men' are developed to use them as God's agents. Civilization unfolds schemes of benevolence whereby the degraded are restrained, and elevated, without the necessity of their raging about like "roaring lions" seeking their preg, and devouring alike the just and the unjust. The higher the civilization, the fewer the criminals to restrain; and the reason for this is annarent. It is, that the benevolence of now. is apparent. It is, that the benevolence of pow er exercised to restrain vice, does it so effectually that its seeds are extracted from the soil when they would have sprung up, and yielded fruit if

ed, e end of good government is the pr On arriving at Baltimore, he lodged complaint and had me arcessed. The passengers were summoned to give an account of the play, and all testified in my favor. He got nothing, for his suit, but had the cost to pay. He was a

morals of society, besides committing acts of violence, is justly stigmatized as an inefficient government, and one that should be speedily displaced by a better. God's government, is not such an inefficient one as some men are real represent it, since it is His wisdom that actu men in the physical state to all schemes that have for their object, the protection of good cit-izens from the consequences of vice, and the reformation of the criminal. His wisdom also

izens from the consequences of vice, and the reformation of the criminal. His wisdom also prompts the sages of the Second Sphere, to institute means to protect society in the sphere from the consequences of vice, and to elevate the criminal, and at the sametime confine vice within the sphere, within such bounds that it can not be propagated to the sphere below.

The proposition, that vice is propagated from a higher to a lower sphere, is contrary to all precedent in nature. The higher reaches down to elevate the lower, and not to depress it further. This is the method from atoms of inappreciable gross substance to spheres of intelligent beings, as all may know who study nature's methods of action, from lowest to highest yet revealed to man. The eletric fluids that operate upon a lower form from a higher, are, invariably, higher than their corresponding fluids or grades in the lower; and corresponding grades always co-operate; for by no other method can development be forwarded. Apply this truth to the subject under consideration, and it reveals the fact that demonical influences are not transmitted from the Second Sphere to the earth-sphere, or from spiritual nature physical. The lowest influences transmitted from the former to the latter, must be of a nature to e evate the latter, by nature's great law. by nature's great law.

innuences transmitted from the former to the latter, must be of a nature to e'evate the latter, by nature's great law.

The demoniacs who have exhibited the phenumena that have led to the conclusion that devils, or what is equivalent, evil-disposed spirits, possess men whether they will or no, have been mediums—individuals susceptible to spirit-ingularies; this can not be doubted; but that they were diseased phisically, is as evident, from the testimony adduced from the inducence demonical. What does it signify when a strong magnetic healer "lays the spirit" by the use of his hands to soothe the turbulent influence, but that the patient needs a physical magnetism to assist that of the attending spirit to enable the brain to work naturally? What does it signify that southing influence stransform the evil demoninto an angel, on being applied a sufficient length of time to equalize the circulation of the nervous fluids in the system?

Ancient, and modern records, will be searched in vain to find a case of "possession," "obsession," where the phenomena can not be safely attributed to disease instead of diabolism. A guardian spirit wishes to benefit his suffering charge in every way in his power, and seeks to impress thoughts come forth inverted, or distorted in every possible mainner, coming as they do through the brain of a madman. The insane, here has been founded that the phenomena of a brain acting to send forth, distorted thoughts. A mother, for instance, hatce her children when she is insane; her diseased brain distorts her natural love, into hate. The frenzy of "possed" individuals is accounted for like the frenzy of the insane; her diseased brain distorts her natural love, into hate. The frenzy of "possed" individuals is accounted for like the frenzy of the insane. It is not uncommon for insame persons to rave at times beyond control, which at others they are gentle and harmless.

But why is it, men will ask, that the attending spirit does not disables the munds of observa-

But why is it, men will ask, that the attending spirit does not disabuse the nunds of observers as to the supposed origin of the phenomena; and why do spirits encourage the bellef in the power of evil-disposed spirits to roam at will like prowing beats, from whom it is impossible for the unwary to escape? Ask why it is that nature so long concealed from man the object of her distructive agencies, operating since Earth was formed as much as her, so termed, beneficent ones? Ask why God did not tell unreasoningmen that Earth was foot formed in six literal days, instead of allowing the ancient seer to use the language he did in giving the account of creation? Ask why Moses, or the prophet that wrote the old Jewish law, did not tell the people why swine's flesh and kindred substances should be discarded for food? Ask why Jesus, the prophet of the Christian dispensation, than whom a greater had not lived, caused the people to believe in his 'Divinity, by his inspired words? Ask why the prophets of every nation in ancient times claimed so much especial favor of God, teaching that He was especially interested in one nation or people more that another? Ask why prophets in the present day are permitted to teach every system that the wisdom or ignorance of man can encover? And allowe all, ask lift is not time that men reason for themselves on questions that interest them as deeply as this question? It steem a Devil—an gred-field with whofu God divides dominions, or are there hosts of devils; each as powerful to lead men on to distruction as the old Satan of orthe-But why is it, men will ask, that the attend need with whom God divides dominions, or a there hosts of devels-geneth as powerful to led men on to distruction as the old Satan of orth-logy himself, and these let loose upon manklin-whose eyes are yelled to spiritual things, are who are, consequently, powerless to rep hom? (To be continued.)

Words For Boys To Remember.

Words For Boys To Remember.

Liberty is the right to do whatever you wish without interfering with the rights of others.

Save your money and you will find it one of the most useful friends.

Never give trouble to your mother or father. Take care of your pennies and they will soon grow to be dollars.

Intemperance is the cause of nearly all the trouble in this world; beware of strong drink. The poorest boy, if he be industrious, honest and saying, may reach the highest honor in the land.

Never be cruel to a dumb animal; rer Never be cruel to a dumo animal; ren at it has no power to tell how much it Honesty is always the best policy.

13 it is becoming the fashion in Paris, for ersons following in a funeral procession to light their pipes and eigars.

ena."

It is proposed to give a plain and truthful statement of facts concerning a very marked case of the phenomena known to Spiritualiste as "plysical manifestations," regarded by scientific men generally as "tricks of jugglery" and by common sense, practical people looked upon as wonderful natural effects, the cause of which has never been

natural effects, the cause of which has never explained.

This case-in many respects resembles that of the French Peasant grif, 'Angelique Cottin, so well described by Robert Dale Owen in the Atlantic Monthly of September, 1834, in an article entitled the "Electric Giri of La Perriere," which (though well authenticated by French Journals) took place twenty years before.

The chief interest which may attach to this article will lie in the fact that the occurrences it describes are of very recent date,—baving happened during the past few months, and are suscentible of verification.

ticle will lie in the fact that the occurrences it describes are of very recent date,—having happened during the past few months, and are suiceptible of verification.

Further than this, it may, be added, that the witter is a confirmal sceptic as to the so-culled doctrin of Spiritualism. Indeed, a careful study of these phenomena, withessed by himself, hay strengthened him in the belief, that to, attribute their production to the spirity of the departed is ridiculous folly, delusion, and imposture.

Mary Carriek is an Irish girl, eighteen "years of age, who came to this country in the month of May, 1867. She is very ignorant, like the most of her class, but quick to Jearn anything required. Previous to leaving her native landshe had, for a short time lived in a gentleiman's family as "maid of all work," and she has always been healthy with the exception of a severe attack of fever occurring a few months before she left home. By a correspondence with the gentleman in whose service she had lived in Ireland, we find that nothing remarkable was ever discovered concerning her, except that at one time she had been a somnambulist, but seemed to have recovered from her tendency to sleep walking.

Immediately on her arrival, she went to live with a very respectable family in-one of the larger lowns in Massachusetts. At this time she appeared to be in periget health. She performed the daties required of her in a most acceptable manner, and nothing whitaever in her appearance or behavior excited particular remark. She seldom left the house, and at the time when the occurrences we are about to describe took-place, she did not have the acquaintance of six persons outside the family. She had lived in this situation about is nowled; the day and evening, but not through the night. It was first attributed to the antics of rats upon the wires. An examination showed this to be impossible; though to furnish the forming eauly devening but not through the night. It was first attributed to put the matter beyond doubt, the wires were ces, and begged of the family not to send her away, for she had not a single friend in the coun-try, to whom the try, to whom she could go, and none of her countrymen would take her in, for the matter had already become notorious, and they shunned her as they would the Evil One, himself. Several applications were made by professed Spiritualists offering to take the girl, and provide for her; but it was not deemed advisable to place her undersuch questionable supervision. It was finally decided to retain her, and try to endure the disagreeable phenomena which, as will be seen, were only the bestiming of troubles.

It should be stated that the raps rejected to followed the girl from room to room, and could be heard in her chamber at night, when she was found to be in a profound sleep. Thus had just try, to whom she could go, and none of countrymen would take her in, for the matter i

failowed the girl from room to room, and could be heard in her chamber at night, when she was found to be in a profound sleep. Thus had matteragone on for nearly three weeks, when occurrences of, a more extraordinary character began to take place. Chairs were upset, crockery-ware thrown down, tables lifted and moved, and various kitchen utensils hurled about the room. No particular record of these occurrences was made until August 1st; after which time-and until the phenomena had entirely ceased, accurate daily memoranda were noted, from which some extracts are here taken.

"On the 5th of August, Mary was washing clothes, when a bench, having upon it two large tubs filled with water, was suddenly moved several inches. The lid of a copper wash-boiler was repeatedly shrown up, when the girl was not near enough to touch it. These pocurrences were observed by different members of the family."

"August 6th, Mary was ironing. The table at

August 60, Mary was ironing. The table at

which she worked continually lifted itself, and troubled her so much that she trained another table, where the same operation was re peated, and her flat-iron, which she left for a mo

troubled her so much that she took her work to another table, where the same operation was repeated, and her flat-iron, which she left for a moment, was thrown to the floor. This annoyance was always repeated whenever she worked at ironing, and more or less at other times. It was seen by all the members of the family, and other persons. The writer saw the table thus lifted, when neither the girl nor any other person was near enough to touch it. It has happened when a child nine years of age was sitting upon it, and also when persons have tried to hold it down! This lifting propensity seemed to communicate itself to everything movable. The covers to the wood-box and wash-boiler were continually slamming. A heavy scaptone slab, one and a haff inches thick, weighing forty-eight pounds, which formed the top of a case of drawers, was often affected in a similar manner. "On the 6th of August, as Mary was putting away the 'tea things', and about to place a metalic tray filled with dishes, upon this slab, it suddenly thew up and struck the bottom of the tray with such force as to upset the dishes upon it." This was seen by one of the family, and frequently occurred afterwards. The stone would also often be thrown up, violently when Mary was at work at the sink near it. On the last occasion that this happened, August 25th, the writer was scated near to it, and watching for the movement, which had been repeated several times within an hour. Suddenly it raised justificand fell with great force, breaking in two through the centre. Mary at the time belag in the act of wringing out her "dish-cloth." Soon after, one half of the same was thrown to the floor, and the fragments were then thrown out of the house on the ground, where they remained quiet. This peculiarly active stone, it should be added, fad, a few days previous, been taken from its place and laid upon the floor of a room adjoining, with a heavy bucket placed upon it; but as not imported in the pool of order the previous of noticing the effect, and with the greatl sleo, at one time, been fastened in its place by wooden champs, which were forcibly torn away. It is, moreover, worthy of particular notice, that another soapstone slab, in which the copper boilter is set, and which had become loosened from the brick work, was split and thrown to the floor-in like manner; showing that the force, whatever it may be, has a striking effect upon this kind of material. A plece of the same, weighing several pounds, was also thrown into the kitchen from the wash-room, no person being in the latter room at the time. A common cherry table, standing against the wall in the kitchen, often started out into the room, and at one time was hurled completely over upon its top. "On the 20th of August the table movements occurred many times. On this day a large basket filled with clothes was thrown to the floor-A small board used for souring knives, hanging against the wall, was thrown quite across the kitchen. The doors were continually slamming, unless locked or latched.
"August 26 and 27 were very stirring days there being hardly a half-hour of quiet. The rappings, which occurred daily, were particularly vigorous on these days. The chairs and other movables were thrown about; a large wash-tub-filled with clothes soaking, was thrown from the

ly vigorous on these days. The chairs and other movables were thrown about; a large wash-tub-filled with clothes soaking, was shrown from the wash-form to the floor, and emptied of its contents; a 'stoöl, having upon it a pail filled with water, moved itself along the floor; a porcelanginesi fettle, standing in the sink, was lifted over the side, and dropped upon the floor. The movable furniture in the girl's room was so much agitated, that, with the exception of the bed-stead, it was all'taken from the room for the sake of quiet.

of quiet."

The foregoing are a few, only, of the various phenomena occurring from the 31 to the 27th of August, there being but one day during the whole time, when nothing of the kind took place. On the date last mentioned, the girl was sent away for two days, to observe what the effect might be.

On the evening of the 29th she returned and recorded that she had not seen or head anothing.

reported that she had not seen or heard anything unusual during her absence. It should also be remarked that the family experienced no trouble while she was away; but within two hours after her return, the demonstrations again com-

It is needless to follow them further in detail It is sufficient to say that similar scenes to those of the previous days and weeks, were daily repeated from the date of her return, until the night of September 12th, when her neryous systems. peated from the date of her return, until the night of September 12th, when her neryous system succumbed, and she was seized with it violent attack of hysteria. During the paroxysm, which continued two or three hours, she was in an unconscious state, and could be restrained upon her bed, only by the combined strength of her attendants. After the subsidence of the paroxysm, she slept quietly until morning. For several days she remained in a very excited state, and on the nights of the 15th and 17th there was a return of the paroxysm, but without a loss of consciousness. These attacks were not characterized by any very peculiar symptoms, excepting, perhaps, a very disagreeable sensation referred to the base of the brain. From time to time she would seize the hand of her attendant, and press it upon the back of her head and/at the same time complain of strange noises. She also had severe attacks of bleeding at the nose, which seemed in some measure to relieve her.

From the date of her prostration until her removal to an asylum, on the 18th, no phenomena occurred.

At the end of three weeks she was thought to

At the end of three weeks she was the At the end of three weeks are to her-work, and pity for her condition, as well as a curiosity to observe if the phenomena would return, is duced the family to receive her back to service.

again.
She returned in a very happy frame of mind and comparatively calm; but it was noticed that she was quite nervous, and would start suddenly at any little noise at all resembling the rappings or movements of furniture which had formerly so much annoyed her, and driven her to the verge

of insanity. But none of the pher again occurred. She seemed very well, grew very fleshy, and performed her duties with alac-rity. Being desirous of learning to read and write, a member of the family undertook the

very leshy, and performed her duties with alacrity. Being desirous of learning to read and
write, a member of the family undertook the
task of teaching her.

She proved a very apt scholar, and made remarkable progress. At times, however, she complained of great distress in her head: but nothing of a serious nature occurred until some six
weeks after her return, when, on the night of the
24th of November, she had an attack of somnambulism, it being the first instance of the kind
since coming to this country. She arose and
dressed herself, wefit to the room'of her mastress
and asked permission to go out to clean the out
side of the windows. Her condition was at once
discovered, and she was with some difficulty induced to go back to bed. "She remenabered noth,
ing of this fin the morning. On the following,
and for five consecutive nights, this was repeatced. At about the same hour of the night she
would get up, go down-stairs, usually in her
inght-dress, with no light, and go about her
work. She would sweep rooms, dust clothingseour knives, go out of doors, cold weather as it
was, and brush the steps; sit down in the darkness and study her reading and spelling lesson,
and finally, in an hour or two, return to bed. On
the fifth night, however, nature gave out, and
she again passed into the condition of hysteria.
She was again conveyed to the asylum, where
she now remains, though she seems to have entirely recovered, and is there employed as a
housemaid.

So much for the facts in this extraordinary
case—facts well attested and beyond contraven-

tirely recovered, and is there employed as a housemaid.

So much for the facts in this extraordinary case—facts well attested and beyond contravention. As to a theory of the "moving rause," we have none; but we now, proceed to give results of observation and experiments bearing upon the case, referring their explanation to those competent to give an opinion. At an early stage of the phenomena, we sought to trace their production to electricity, and the results of some experiments seemed to give support to this theory. It has already been stated that the rappings were repeatedly heard in the girl's room by members of the family who went in after she was askep. The noises seemed to be on the doors, and sometimes on the footboard of the bedstead, and at times, as they came very loud, she would start in her sleep, and scream as though in the utmost terror.

(To be Continued.)

[From the Communist.]
Woman's Rights and Communism

Woman's Rights and Communism.

Woman's Rights can only be fully secured by the adoption of Communism.

Woman's has a natural right to the same privileges as finan in all the relations of society. She should be allowed to engage in any occupation, assume any responsibility, and perform any duties the same as man is allowed to do, and be subject only to her ability for success in any occupation, the same as man is subject to his abilities. The laws of our States and of our Government the customs of society, should make no distinction or restriction on recount of sex, except only in such respects as the natural capacity and ability of each individual man or woman may require.

quire.

But society will have to be completely remod-eled in order to secure this condition of woman. To allow woman to vote and to hold office in the Government, is a political right, which she is entitled to equally as much as man, but when this is granted, a great deal more will need to be done in order to make her equal with man in her cone in order to make her equal with man in her business and social relations. This principle of equality to the sexes will have to be adopted in all the customs of society and in the habits of the people before woman's rights will be fully realized.

all the customs of society and in the habits of the people before woman's rights will be fully realized.

It is not politics only that must say, "Woman is man's equal," and politics cannot make her so, until religion, business, the family and society shall also declare it. Politics says woman shall not vote and hold office—it makes her pay taxes, but excuses her fighting. Religion says man is the head of woman, as the i.ord is the head of man, and that she must be subject to man as man is subject to the Lord—it requires her to support the church, but excuses her from preaching. Business says that woman must support herself by her own labor and business capacity—she may compete with man, (if she can get the chance,) but he pays her only half wages; and then tries to keep her in her own peculiar sphere andout of his particular trakeor profession forfear she will ruin his business. The family says the man and woman are one and that one is the man: that what belongs to the woman belongs to the man; and what belongs to the man is his own; the woman is required to sacrifice her equality by obedience in consideration of man's protection. And society is made up of the family, business, religion and pointes, and it clueates and restrains both old and young to conform to these customs—it says woman is by nature more delicate, refined and feeble than man, but it is horrified with th idea of allowing woman to engage in out-door ocupations or recreation which would develop her strength, activity and endurance so as to enable her to compete successfully with man.

But all these wrongs will be righted by Com-

as to enable her to compete successfully with man.

But all these wrongs will be righted by Communism. In the Community she will have the right to hold office and to have an equal vote in all its affairs, so that as the number of Communities shall be increased until the majority vote of their members will give them possession and control of the Government, then, if not before she will have equal political rights with man. She will be free in her religous opinions and need not depend for her home, support or social position upon what church she belongs to, nor in fact upon whether she belongs to, nor in fact upon whether she belongs to, mor in fact upon whether she belongs to any church at all. She will be an equal partner with man in all the business operations of the Community—she will have the right to work in any branch at all. She will be an equal partner with man in all the business operations of the Community—she will have the right to work in any branch of business which it shall carry on, the same as man, and she will be entitled to the same supply for her necessities, comforts and enjoyments from the proceeds of their combined labor and from

their common property. She will be a companie their common property. She will be a companion with man, in the mutual enjoyment of their affections—each one seeking the happiness of the other in order to secure their own; but as the home is provided in common by the Community and not by the husband and as she works for the Community firstead of for him and subject to his orders, sine will be independent of any pecuniary necessity to give her hand without her heart, and she will need only to bestore her affections upon him who shall reciprocate it in purity and with kindness and respect; and thus marriage will be perfected by Communism and woman may enjoy equal rights with man in that relation. And society will conform to these true relations—it will encourage all to be free and equal, and to do whatever will make then most useful for the public welfare—and thus somman will become, in place of often being considered an incumbrance, a true help-mate to man, and both will henceforth co-operate for their mutual assistance, improvement and happiness.

Toices Arom The People.

The Pennsylvania State Society of Spiritualists.

TO THE PRIESDS OF SPIRITUALISM IN THE STATE OF PENNSYLVANIA

STATE OF PENNSTANIA

The time is near at hand for out, annual meeting, the 14th and 15th of this month. Priends, we know there are thousands in our State who are suffering because there are no organizations; and we hope you will be aroused either to come or send statements to our meeting of your conditions and wants. Let us joint heart and hand in the great work of the age. Let us have your names and your influences, and the good work shall go on. It is mainly through organization that we can become acquainted with each other, and thus join shoulder to shealder in pressing forward the eart of progress. Ther is a responsibility resting upon us which we must not attempt to throw off. To us is given the work of presenting the grantlest truths which the world resenting the gran lest truths which the world as ever known. Let us, therefore, resolve that presenting the granest view force, resolve that we will do our duty, and that our society shall take its true position by the side of the other State organizations, which are now working so faithfully in the great cause. There are Spiritalists enough, and abundant means in this State, to have several missionaries in the field, who shall spread broad-east over our land the traths of our religion, and philosophy that are not only calculated to bring our friends together, but to bless all the children of our common Father.

On behalf of the Executive Committee:

41ENRY T. CHILD, M. D.,
634 Race Street, Philadelphia

For the Religio-Philosophical Jor A Contrast A Brace of Letters.

Messus, Epirons: Please stop my paper am a Spiritualist myself, I also believe in the am a spiritualist myself, I also believe in the christion religion and do not wish my faully to be contaminated with deistical or atheistical principles.

James Wyne:

Ottoway, Franklin co . Kan., Sept. 30th 1868

Hito S. S. JONES: As the Riamoro-Pintosorous text, Journaxia, proposes to fearlessly esponse the cause of truth and is really on land for investigating principles, I therefore have a desire to have the reading of the paper, and to put in my mile for its support. The world is evidently filled to overflowing with sophistry and mysticism, yet there is a class of men who begin to book at this fectious condition with suspicion, and there are a few who begin to feel the need of something more reliable. Then at last begins to be a demand for something, substantial and satisfying. There is nothing that is or can be substantially satisfying but philosophic and scientific truth, and there is nothing which will dig out permanent truth from under this mountain of rubbish, but scientific investigation put in operation by logical reasoning. There appears to be a very general feeling abroad in the world that there are further developments of a higher order to present themselves and that the present inharmonious condition of, society is to be superseded by a harmonious and peaceful condition. There are very many conjectures about what it wilden and how it is to be introduced. The truth respecting this confortable condition is a not yet most intelligence of the proper intention in the cylent to the condition is a not yet most intelligence. Biso S. S. JONES: As the Remoto-Philasor and how it is to be introduced. The truth re-specting this confortable condition has not ye made itself manifest. It whats be evident to the reasoning mind that when the haws, of our being are put into practical operation the possily would manifest a much higher condition of life. There can be nothing in the way of our enjoying the highest finaginable conditions of life, but our de-lusive education for the laws of God which are the laws of nature are perfect, and when not in terfered with in their operations secure perfec-conditions.

If the RELIGIO-PHILOSOPHICAL JOURNAL IS really the medium through which an honest and close investigation of the laws and principles of life can be had, if you will send me the paper, I will return you the price of it.

N. P. STEARNS.

REMARKS.

The two preceding letters were received at the same time and opened in the order in which they are given above. We publish them to show that men may be devoted spiritualists and yet widely differ in opinion as to what is truth. But it is "all right "yet we must confess that it is not always quite so easy to make our feelings harmonize with our philosophy. We try to do so and hope to come out conqueror—of self Now a word in regard to our beloved Journs, M. that Bro. Wylee fears to have his family read for fear of contamination. How fortunate that the famile has so wateful a guardiant to think

that Bro. Wyhle fears to have his family real-for fear of contamination. How fortunate that his family has so watchful a guardian to think for them.

The Christian religion teaches us to "try all things, and hold fast that which is good."

It is true that we do believe in the "Christian religion" in its broadest sense—in the sense in which the gentle Nathripe taught it—in that

We recognize a phase of religion, which har-monizes with all other truths—all known sciences

monizes with all other truths—all known sciences—a humanitarian phase of religion which recognizes God, as a common father, and all mankind as brothers. Such we teach through the columns of the RELIGIO-PHILOSOFHICAT JOURNAL. We trust that our friends will see to it, that our ranks are kept filled up so that when one like Bro, Wyble discontinues his paper for like causes many more will spring up to fill the breach and enlarge our list of subscribers. We will be true to our convictions of right, and do our duty whatever may be the consequences.

For The Religio-Philosophical Jo Spiritualism in Minne

Spiritualism in Allancsoft.

New N. N. Swats.

Dean Journal.: Saturday-and Sunday the 18th, and 25th att., were glorious days for Minnesoft.

On those, days was inaugurated the grandest and noblest work ever undertaken by her people, the inauguration of a new spiritual era, which promises the destruction of death with its gloomy consequences and the enlightenment of all her sons and daughters, in the time, into a knowledge of our divinely beautiful Harmonial Philosophy. The track is label and the rolling stock already on the move.

I felt impressed to send you a brief account of our recent State Convention, a brief one only is nycessary as you will as soonas practicable (perhaps may already) have the full proceedings, through our corresponding secteary.

Subsequently to the formation of our Rice Co. Association of Spiritualists, constituted, mainly of persons from Faribault, Morrisown, Cannon City, and Union Lake, we instituted, a series of meetings at these several places which proved so inspiring as to encourage and emboden us to make a call for a State Convention. It so happened that simultaneously with our promptings others in different parts of the state were also hespired with an impulse and a faith in the achievment of the same object. Consequently, after a brief correspondence a hasty call was made and our convention convened.

I can assure you and the readers of the Journal and the readers of the lown.

our convention convened.

I can assure you and the readers of the JovaNat. that the expectations of the most sanguine
were more than realized.

At an early hour on the morning of the 26th,
so large a number had gathered from different
sections of the state, as to assure each and all
of a "feast of reason and flow of soul,"—a glorious pentecostal season. And such our meeting
proved. The convention was organized by calling Esq. Bangs of Mankato to preside and Bro.
Train to the secretaryship. In the selection of
these Brothers, convention was fortunate. Bro.
B. with characteristic ability, presided over our
deliberations with dignity and credit. Brother
Train applied himself to his duty with all possible devotion and ample ability. A state organization was established and resolutions passed
bearing upon the "great interests" of our cause. parion was estimistical and resolutions passed bearing upon the "great" interests of our cause. These sessions each day, consisted of inspirational lectures through mediums; pehearsal of poems songs and debates or conferences. Notwithstanding we had only two speakers from alroad the time did not half suffice to either digest all subjects of interest, or exhaust our speaking takent. Indeed, this could not be done since the angelic hosts were with us with their superhuman power of inspiration. I think it was remarked by Sister Logsn, that she had met in similar conventions elsewhere but never witnessed the exhibition of shetter takent, or higher toned and more spiriteshmeetings.

The two days did not suffice and the convention was continued till moon of the 28th, and then adjourned to relinquish the half to the use of the executive committee board.

Our association recommend through the executive board the holding of quarterly meetings of said association at different parts of the state also, auxilarly associations in each compty and town. It has also placed two missionaries in the field through whose services and through the remewed hope and courage which our convention has inspired, sustained by angelic ministrations we affirm with full assurance of faith that our resones to a call at our last breakfast, meal, be most fully realized.

It was this: bearing upon the great interests of our cause These sessions each day, consisted of inspiration

THE SPIRITEALISTS OF MISSION

May the smilight of their beautiful philosophy, never set; abut shine on with ever increasing effulgence and power, till not a ray oferror either theory or practice is left to afflict bankind. Of the merit of our several mediums and speakers, I may not speak, sing I would not reflect upon the one by complinenting the others. The very variety of our mediums and speakers added interest to our meetings and were alike important to our cause.

ant fo our cause.

Need I-say more. The clouds of error are dispersing, our horizon being illumined with the sunlight of our new Spiritual and harmonial philosophy, angelic assurances attend us on every hand and promise success. Truth is mighty and and must prevail.

We work then bethern not as one who best.

and must prevail.

We work then, brethren not as one who beatetil against the air, but with our feet firmly based
upon the foundation of imperishable truth. Our
cause cannot fail. Upwark, then friends, and
brothers to bask in the sunlight of the spiritual

heavens that decend to greet us.

I close knowing you will soon have full particulars of our Convention.

N. H. Swais.
Union Lakes, Rice Co.
Minnesota

For the Religio-Philosoph Dr. J. P. Bryant, the Great Healer Letter from, Dr. W. C. Bruson.

S. S. JONES, Esq.

Allow me through the columns of your paper
o pay a tribute to the wonderful powers which
control Dr. J. P. Bryant, the great healing me-

During the past eight months I have been

afflicted with dyspepsia, attended as usual, in severe cases, with torpidity of the liver and sympathetic affection of the heart, lungs and adjacent organis-producing great mental suffering, despondency of mind, nervous prostration and unequal circulation, causing cold feet and hands, cold-night sweats, pain, in my sides, back and slioulders, general debility and emaciation.

The nervo vital-action being greatly disturbed, a dejected state of mind followed by an exceedingly distrissing nature, in fact, so intolerable-that I was obliged to resort to powerful stimulating medicines for temporary relied, which ultimately aggravated the disease. Being a disciple of Escalapius in both Allopathy and Electic systems of aucilicine I resorted to the various supposed, remedies set torth in the Materia Medica, and after syallowing freat quantities of drugs without obtaining relief I was, at last, obliged to abundon business expecting that my labors on earth, in the material body, would soon terminate.

During the fore-part of last July, as a dernier resort, I concluded to go East and visit the sea shore, although I was a feeble that I could hardly get to the ears. Within a few days after arriving in New-York city I was deeply impressed to visit Dr. J. P. Bryant, at No. 325 West 34th street, who had the reputation of being one of natures healing agents. Although by this time, I had nearly lost my faith in everything on earth, to relieve my suffering, I called upon Dr. Bryant, who was an entire stranger to me and without asking any questions of me, he took hold of my hands and immediately described my feelings, and stated the cause of my indispotion and announced, to my astonishment, that he could restore me to health, which he accomplished, after a few treatments, by the laying on of hates each earth of the west of any indispotion and announced, to my astonishment, that he could restore net to health, which he accomplished, after a few treatments, by the laying on of lates of the states of my indispotion and announced, to m

icine.

This gratifying result has caused me to lose faith in the so called science of medicine and drugs for the restoration of the sick and afflicted. Believing that the time will soon came when the laying on of hands will supersede all other methods for restoring the sick to health and handless.

happiness.

I remain, yours respectfuly.

W. C. Bruson.

Science Confirming the Vision of Clairvoyance.

Chairvoyance.

Nearly a quarter of a century ago A. J. Davis, known at that time as "The Pough-keepsic Seer., while in a state of independent clairvoyance (see "Nature's Divine Revelations," pp. 159, 509, et. seq.) describing the origin and constitution of the sum of our solar system, said; "There is an accumulation and agglomeration of particles thrown from other spheres.

* * Its igneous composition contains Heat, Light, and, Electricity: * * The Internal portion of the Sun is an immense mass of liquid fire, evolving an atmosphere of heat light and electricity."

About the same time, in 1846, M. Arago first aw these rosy protuberances (atmospheric) chich he described as "reddish flames which About the same time, in 1846, M. Arago first saw these rovy produberances (a timospheric) which he described as "reddish flames which sprang out from the surface of the moon during an eclipse." Until 1821 these produberances were by all astionomers thought to belong to the meson. The chairvoyant was not, therefore, imporessed with the their prevailing astronomical notions while describing the forg condition of the sun and its atmosphere. Now let us read what the astronomers have discovered during the recent eclipse.

the recent eclipse:
"One of the astronomers sent to India by the "One of the astronomers sent to India by the French Government to observe this magnificant cellipse, telegraphs that at the point he was statistical to observe it under the most perfect conditions that at the moment when the moon interposed and covered completely the view of the sun, he was able to obtain a good view of the famous, 'rose-colored protuberances, which have been the vexed question of astronomers, that he found then of a precors nature and belonging to the son. He further added, "The spectre was most remarkable and unexpected."

From the observations taken by these gentlemen there can be no doubt that the problem is now solved, secret triviled experiments, proving it, a most conclusive manner that the corona merely equivalent of the doubt manner that the corona merely equivalent of the Most Tork Times, Sept. 27,1868.

Times, Sept. 27,1868.

A la the "Stellar-Key" Mr. Davis says that the enveloping stratified spirit sphere, denominated the "Summer Land," will one day be seen and demonstrated by the telescope.—Bannen or

It would form perhaps one of the most amusine, if not the most instructive chapters in poetic history, to compare the various opinions expressed by the inspired respecting happiness. He whodwells in a lonely valley believes happiness resides in a crowded city among company and books, while he who sings among the rattle of other men's chariot wheels, and the smoke of ten thousand chimneys, fixes the abode of happines by the side of some purling brook—be side a green hill, where the wind is ever fragrant, and the voice of nature alone is heard. The highborn bard sick of the hollow courtesies of polished society, sighs for pastoral solitudes, where bowers never fade, and flocks mere stray, and beauty is never out of blossom; the shepherd bard, on the other hand, who has to wander over moors and mountains, half choked in winter with drifting snow, and half scorched in summer with burning suns—who has to smear and cilp his flocks, as well as keep them from the fox, and save them, too, from smothering in and clip his flocks, as well as keep them from the fox, and-save thein, too, from smothering in a snow wreath, envies the opulent, and longs to be a lord. There was some sense in the remark of a *cotchman "now is beautiful in its seasons," exclaimed, "Aye, nae doubt it was beautiful to you, sitting with the rich wines and the lassles of Jerusalem sitting aside you; but had ye been a poor stane-mason, ye would hae said na such

Religio-Thilosophical Journal

CHICAGO, OCTOBER 24, 1868.

OFFICE SA SEA SEDEARRORN ST. SA PLOOR

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
JOHN W. SMITH, 7. S. JONES,
FURNISHERA AND PROPRIETORS.

The Terms of Subscription see Premium his and I've needs on eighth page.

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

Drawer 6023, Chicago, Ili.

A PROTEST.

DRAR BANKE.—"At the last National Convention, I had the honor, though absent, of being appointen on a "cammittee to carry out neasures for State and National Lyreum-organizations. Accordingly I signed a call, which was subsequently sent to me, for a Lyreum convention, to be held in Philadelphia in November. But on due reflection, I wish to enter protest against the movement proposed by the schester Convention, and to withdraw from my co-operation therein.

It is any conviction that the Convention

a protest against the movement proposed by the Rochester Convention, and to withdraw from any co-operation therein.

It is my conviction that the Convention, though loyal to the Lyccum interests, made a mistake in the seperating the Children's Proposed Process of the Lyccum free Head of Spiritualists. In the first place, a strong and vigorous parent organization has no moral right to shove an infant and dependent bud out in the cold, and bid it come to fruitage as best it may. That, surely, has a thoughtless, if not a hard and selfash look. In the second place, the young Lyccum cause ought not to be burdened by a combrous organization, when its interests could be better served by a reasonable degree of attention on the part of the parent cause. A little thought, a little fostering care, a little love, and a small portion of the three or four days devoted to the deliberations of the annual conventions, would cover the Lyccum, claims, and enable it to grow into beautiful proportions under the sheltering ving of the Association. Yours for the Lyccum, Many F. Davis."—BARNER of LIGHT.

We most heartily approve of our sister's protest.

The Lyccums should no more be separated—

We most hearthy approve of our sister's protest.

The Lyceums should no more be seperated-from our national, state and local organizations and their fostering care, than should parents and children be seperated, durning the minority of the latter. The one should lend aid and strength to the other. While the Lyceum will adorn and give zeast to Spiritualism, Spiritualism, in turn, is the soul of the Lyceum. They should be one and inseperable in continued action and ultimate design.

There is an overweaning anxiety among many spiritualists to imitate old theological institutions by establishing similar organizations for

ny spiritualists to imitate old theological institutions by establishing similar organizations for
controling the opinions, faith and acts of spiritualists; and while it is done under an avowed
intention of leaving the utmost freedom of
thought and belief, and while there is an element, in our conventions sofficiently strong toenter a protest and prevent the adoption of
creeds and sectarian dogmas in faith, yet the
tendency is continually manifested to put forth
opinions in the form of resolutions which shall,
and will be used to define the faith of spiritualists; all which is but an earnest of a tighter
bond to be adopted in the future.

We protest against all such notecone at their
inception. No one who has watched the movements that have been made at the last three National Conventions can doubt that such is the
tendency.

tional Conventions can doubt that such is the tendency.

The movement at Cleveland one year ago to ostrasise mediums, for physical manifestations, was the result of plottings to that end, and for which a committee was appointed at the Providence Convention. It exploded at Cleveland; but another movement equally obnoxious to the principles of spiritualism, was put forth under, and received the sanction of that convention, etc., The organization of a secret order. It too died—self-here.

still born.

To us some of the measures adopted at the Rochester Convention were equally mavise. Spiritualism is not to be bought or sold, nor confided to a few. It is sown broad-east and is peculiarly the birthright of the poor. The field confided to a few. It is sown broad-cast and is peculiarly the birthright of the poor. The field of labor is as broad as lumanity, and every spiritualist should lend his, and her, undivided efforts to right matters at home. Let our influence the felt in promoting Lyceums, and local organizations and the common schools in every district. Let no one be cowardly about entering his and her protest against sectarian innovations in our common schools, by dilligently inculcating liberal sentiments in home circles. We want nothing less than a broad free platform that comprehends every referm.

Let us have organizations for business purposess only. We ever have, and ever shall enter our most solemn protest against any and all measures to bind, or in the least degree to fetter the freedom of thought or expression thereof, Let Spiritualsim in all its phases receive the feastering care of its adherants, but let no pecuniary reward be required to be pried for a voice in our celiberations.

Let us " render unto Ceaser the things that are Let us "render unto Ceaser the things that are Ceaser's" but the gospel of the angels is for the poor as well as for the rich, and should be heard; and inspired tongues should be allowed to speak in our conventions, when selected for that purpose, by the local, State or National organizations without an iniatory or pecuniary fee—of five dollars, or any other sum.

We feel called upon to speak plainly upon this subject. We believe, we know, the great public heart—the great soul of Spirtualism, will stand by this sentiment.

or the case word of truth to utter in behalf of the angel word, or the cause of Spiritualism in a local or State Society, shall be forbidden to do so because they have not paid a fee to entite them to a membership, in a National Organization? Nây, nay.

tion? NBy, isy.

Agalu, we repeat, we are glad that our sister
Davis has put in her protest upom the Lyccum
question. More protests will be heard upon question. this subject we opi

We have no fault to find with the members of the National Conventions, and doubt the National Conventions, and doubt not that they did that which they believed to be for the that they, like other men and women, are to err, and that they did err upon many

best—that tney, macoust-liable to err, and that they did err upon many important points, we have no doubt. It is our business, as it is the business of every Spiritualist, to canvass all of these questions

and express our highest convictions of an ar-right upon the subject. We owe no allegience to any power on earth or in the Heavens, but our own highest convic-tions of truth—the I God within. That, alone, with due respect to the judgement for others, we

We have no pride in preconceived opinions. We have no pride in preconceived opinions. We try to live for to-day—useing the past to guard against the shoals and qui teksands that may exist in, or near, our pathway, yet unexlored: for nothing is lost by the individual or collective follies of Spiriusalists. Experiencely the greatest and best teacher. If we would, as an onler, become sectarianized—fossilized the powers of the invisible world, which has brought us, as a people, into existance, would-thwart it—aye, would disintegrate any organization tending thereto as it now "shakes the dry bones "of Old Theology.

PRONTIER DEPARTMENT.

Our readers will be pleased to learn that Bro.

Our readers will be pleased to learn that Bro. E. V. Wilson has kindly volunteered to take charge of our new Department, and all will serve that no man could be found better adapted to that position.

In two senses he is the man to fill a Prontier Department.

In two senses he is the man to fill a Frontier Department,
His labors on the frontier or in the new States have far excelled those of any other Person, and among that most enterprising and intelligent class of people, who are so actively engaged in building up new States, and developing the resources thereof, he is a general favorite. It may be said he is held in the same high estimation by the masses wherever he goes, be it East, West, North or South, but of late his labors have been more especially active in the new States—on the Frontier.

Secondly, Bro. Wilson is a Frontier man in

on the Frontier.

Secondly, Bro, Wilson is a Frontier man in the most important sense. He stands foremost in our ranks as a medium, and as a lecturer.

—He takes the position of an advanced guard—not a "fortorn hope," exactly, for he is full of hope and trust in the powers that accompany him.—He storms the strongholds of old Theology and carries them at the point of truth, which is like a two-edged sword cleaving in twain old errors and superstition, until it stands aghast with wonder and astonishment. The Priests go out to hear him, not singly, but frequently in plattoons; armed with Bibles and theological dogmas, believing that these weapons will be sufficiently potent to secure the defence of their ramparts from his assaults. With these weapons and the hands that wield them, he is perfectly familiar and turns them upon Old Theology until her ministers fice from him, warning the people to leware of so dangerous a man—But ales, alas their power to rule the people has gone—The people laughed the Priests to scorn, while they listen with the closest attention to angel teaching through fire, Wilson.

He will in the FIONTIER DRAITHENKY, give our readers much of his every-day experience. Not a day passes that he does not see, and converse face to face with spirits. Much that hessees and hears will be faithfully reported, and published in that department.

We feel confident, that this movement in the way of progressive improvement of our beloved JOCKNAL, will be most heartily approved of by an appreciative public. the Frontier.

Secondly, Bro. Wilson is a Frontier man in

COLUMN NOTES.

Among the serveal friendly notices and greetings from our many cotemporaries, was the following hearty one from the BANNER OF LIGHT.

lowing liearty one from the BANNER OF LIGHT.

We are glad to see this able cotemporary again appear in its original size and power, and under the guidance of S. S. Jones, Esq., going forth with its doubled pages to its great and good work in the glorious cause that engages us all more and more carnestly as we become more acquainted with its benefits and blessings. If the thousands of able Spiritualists in the West will take hold and help Mr. Jones, he will make his paper a powerful, useful, and most efficient instrument in spreading the truths of our new philosophy, a religion of life, of death, and of immortality.

The Other Spreattities also loves no under

paniosophy, a reigon of the, of death, and of immorfally. The OHIO SPIRITUALIST also lays us under tribute to it by the following highly complimentary and timely remarks:

This paper comes to us this week, enlarged to double its former size, on a better quality of paper, and improved every way. Brother Jones, has undertaken a gigantic task, not only in building up his paper anew, but retrieving the fallen fortunes of the R. P. Publishing House, No enterprise ever set out with brighter prospects, and none ever sank so hoplessly, yet our irrother has been ever hopeful, and seems about realizing, his arthent desires. The prayers of every reformer must be for his success. The JOURNAL, with its enlargement enlarges its field of view, now promising to become cosmopolitan, covering arts, science, literature and the news of the day; in short becoming in the West-what the BANNER OF LIGHT is in the East.

Por which our brothers of the quill have our

the day; in short becoming in the West-what the BANKER or Lourr is in the East.

For which our brothers of the quill have our most heart-felt thanks.

The Strintrualist says: "No enterprise ever set out with brighter prospects, and none ever sank so hopelessly." You are right in this, Our prospects were bright until the evil hour came, in which Mr. Jones was betrayed by those in his own household—those, to whom, he alone, had given position and bread. But thirty pleces of silver, or that which was supposed, by the betrayer, to be its equivalent, has been potent in more instances than one. Upon the subject of our betrayer, to be its equivalent, has been potent in more instances than one. Upon the subject of our betrayer, we have said but little—much has been said by our betrayers. Many of our readers are doubtless familiar with a certain circular issued by the then editor and president of the SPINITUAL REPUBLE, with certain other names appended, of as little importance, making great promises that they were about to, and soon would publish a paper. Also breatling maryelous threats of legal prosecutions &c. Occasionally, through some obscure channel, the same

element finds vent in a spirit of unkindness worthy only of the author. But we have, in an experience of many years, learned that hol-lew pretentions, unaccompanied, with visible re-sults, amount to but little—that works are all potent -and that time ever brings the right tent—and that time ever brings us right upper most. So we choose to work on, owing no man aught but good will, leaving those who have done us, and still wish to do us and our enter-prise harm, to reconcile their conduct with the prise harm, to reconcile their conduct with the principles, which they, in common with us, pro-fess. However "hurculean" the task, with the aid of friends in Spirit-life—good contributors and plenty of praying subscribers, which we hope to have, we will make our enterprise a suc-cess.

A VERY COMMON OCCURENCE.

"EDITOR OF THE JOURNAL: I hope you will correct and excuse mistakes, which may appear in this communication. I have written in much

A large proportion of our correspondent comes to us with a similar request. Each correspondent thinking that "it will be a smalmatter for Mr. Editor to correct and revise meanscript. Few unacquanted with the drudgery and rotine of the life of an editor and printer think that on a given day twenty or more sim ery and rotine of the life of an editor and printer think that on a given day twenty or more sim-ilar requests may be made to us. But such is oftenthe case. Therefore we beseechingly and politely request our correspondents and contrib-utors to spare us all the reviseing they possibly

can.

These suggestions do not apply alone to new or youthful compositors. For this day we were compelled to lay aside a manuscript from an old and valued contributor, who is an author of more than thirty years standing. Hereafter we hope that each contributor will rather be enabled to say; "Mr, Editor, I have carefully re-written and revised my manuscript to save you that trouble and expense, knowing that your time is greatly occupied, and that your position is one of great responsibility and perplexity." For which we shall be much obliged and their articles much more Jikely to escape mangling.

MUSIC HALL MEETINGS.

Mrs. Hoadly spoke at this Hall, morning and evening, on Sunday, the 11th inst. By request she spoke upon the subject of the Second Coming of Christ, in her morning discourse, and continued her remarks upon the same subject in

the evening.

This was a subject upon which this Sister was pre-eminently at home, and therefore it received at her hands that careful and reasonable scrutiny that sound argument and ripened judgment ever dictates

MANIPESTATIONS IN ST. LOUIS.

MANIPESTATIONS IN ST. LOUIS.

Peter West, the well known, and lately wonderfully developed medium, of this city, has lately been on a visit to St. Louis; where he both
pleased and astonished those who had sittings
with him. We have received a full account of
the manifestations witnessed in his presence
while there, which we may have to defer until
another issue, as it came too late to warrant its
insertion in this number.

THE SPIRITUALISTS OF IOWA.

Our Jowa friends, with those in Minnesota are wide awake and thoroughly imbued to desomething for the cause of Spiritualism.
A very profitable and interesting Convention has lately been held at the city of Des Moines, if the propert of which the reader will find in an other column; which it would be well to read as it embodies many good ideas and suggestions

LIBRARY HALL.

Mrs. Nettic Colburn Maynard delivered two discourses for the First Society of Spiritualists at this Hall, on last Sabbath, the 1th inst. The attendance in the morning was not large, but in the evening*she was greeted with a good audience. We did not learn the particular topics of her disco

The discourse.

She speaks in the trance, and makes quite a prepossessing appearance on the platform in her capacity as a public speaker.

MUSIC.

We are now offering new inducements to such as want musical instruments and printed music. By applying to this office by letter any infor-mation upon the ubject will be promptly given. See advertisements in another column.

A CHOICE NUTBER.

We have endeavored, as we always do, to make this number of the Jouinsas, an excellent one. We are still enabled to give our readers extracts from Frank's Journal, which are, if any difference, even more than usually interesting.

DR. CLARK'S SPIRIT MEDICINES.

Will be found adacrtised in another column, and are said to be be equal to all that is claimed for them.

SEWING MACHINES.

See advertisement in another column.

GRANT'S VIEW OF THE PRESIDENCY.—Gen Grant lately said to some friends who wished to detain him in Washington until after the elec.

tions:
"I have a horror of these political jobs, and I don't think my presence here can be at all necessary. Just look at it; I shall have to remain a prisoner in Washington during four long years, to date from March next, and you would deprive me of a little holiday before undertaking that hard labor, more crushing even than the rest. No, no i I need to go and recruit myself awhile among the mountains; and I am going to Galena to await the result of the election."

Said a member of a church to another, "I can give five dollars for this object and not feel it." "Then," said his companion, "give ten and feel it."

130 See our Book notices in this number of VINE COTTAGE STORIES.

Ziterary Botices.

THE NORTHWERE PARMER, is the title of a beautifully executed monthly Magazine of Rural Life, published simultaneously at Chicago and Indianapolis, by the "Northwestern Farmer Co. T. A. Beam and T. A. Taylor, Editors, Mrs. M. C. Beam Associate Editor.

We have not seen a more beautifully executed Magazine devoted to the agricultural interest. The typography and embellishments are artistically executed and the paper on which it is printed on is white and clean.

The matter contained in the number before us is well written and deeply interesting to all who take an interest in Agriculture or "Horticulture, and who is so destitute of totale is not to do so." The Magazine has nearly completed its third volume. Until recently it was published only in Indianapolis.

Terms \$1.50 per year. Address N. W.-Farmer Co., No. 57 State Street.

SMOKING AND DRINKING, is the title of a new little volume of 137 pages, 12 mo. By James Parton, Ticknor & Fields, Publishers.

This little volume is republished from the Atlantic Monthly, and abounds with facts studded with jewels of thought, which renders it highly pleasing to all classes of readers, and is well calculated to do a vast amount of good.

The following subjects are ably discussed: "Does it Pay to Smoke—By an Old Smoke-r."

"Will the Coming Man Drink Wine?"

"Will the Coming Man Drink Wine?
"Inebriate Asylums, and a Visit to O
Price fifty cents.

Price fifty cents.

HUMANNATURE, a Monthly Record of zoistic science and intelligence, embodying physiology, Psychology, Spiritualism, Phylosophy, the Laws of Health and Sociology. An Educational and Pamily Magazine. London, James Burns, Progressive Library, 1 Wellington Road, Camberwell S, This invaluable European cotemporary in reform and in the investigation of truth, science &c., &c., should have received an earlier notice at our lands. And we can not now offer any other apology than that in the hurry and press of business, incident to the life of an editor and publisher, the duty was, overlooked, forgotten,

publisher, the duty was overlooked, forgott and unintentionally omitted.

It is a periodical, that is in a co aces, every way worthy of the support and patronage of the scientific, thinking, investigating and reformatory public in every quarter of the globe. We feel that we could not speak too highly of it, and cordially welcome and recommend it to our friends and readers.

LIFE'S UNFOLDINGS. WONDERS OF THE UNIVERSE

REVEALED-TO MAN. Is the title of a new work fresh from press. By the Guardian Spirit of David Corless.

S. S. JONES,
Publisher,
Relatio-Philosophical Publisher Associa-TION PRINTERS

The Medium, in his address to the public says:
The Medium (David Corless, of Huntley's Grove
McHenry Co., Ill.,) through whom this work was
given, has been a careful observer of the phenomran of "Modern Spiritualism" for over twenty years
and during that time he has been the humble Medium through which hundreds of philosophical and
through the same of the care of the same of the
through the same of the same of the same
the pamplet a careful and attentive persal.
The Introduction entitled "The Unvaliding" treats
of man as the grand objective ultimate of Life's
Unfeddings:
In all the conditions of Life's unfoldings, there is

of man as the grand objective ultimate of Life's Unfeldings:
In all the conditions of Life's unfoldings there is a principle which rules all things for one eternal is a principle which rules all things for one eternal colonical states of the second of Life to such an extent as that it can comprehend the life of all things. It will be perceived that Man is a mystery in all his organism. He is organized from the refined elements of all Life; and the laws of his being to such an extent that he is the grand ultimate of all Life's unfoldings.

He also stands at the pinnacle of all organized Life in the native purity of all things.

The next sub-head treats of "gravitation, organization &c., the auther says:

We now come to the unfolding of Life; and would have it understood that Man is the greatest manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the unfoldment of Man's organization, and all things perialning thereto.

On page twenty-four the author treats or the way medium plant literasses, in the true order of the development of the arts and sciences.

on page twenty-four the author treats of the way mediums paint likensses, in the true order of the development of the arts and sclences.

In part second, under the general head of mysteries Revéaled, the author treats of "How Mankind" Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we induce the Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intstruments around the room explained."

"Man as a component of all elements demonstra-ted. The Life element discussed. The Scautiful laws of equanimity unfolded. What Soul is. The Unfoldings of Light and Life investigated. Do we ever see a Spirit. A Guide to the interior Life or the Souls Lifeanimating Principle." This work is neatly got up and consists of seven-ty-three closely printed pages and we healtate not to asy that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

enumerated, than any other work of equatience we have seen.

Mr. Cerlees is just what he says he is upon the title page of his book. We have known him for nearly twenty years; and he is the last man,that we should have believed could indite a book teeming with such sound philosophy and tipon such obtrose subjects. Of himself he could not do it. When inspired by the angels he is to all appearances another man. The work will be sent by mail front his office to any one on receipt of fifty cents.

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PEAYING SOLDIER.

BY MBS. H. N. GHEEN.

Author of "Lidas Tales of Rural Home," including
"Helen or the Power of Love," "The Strawberry Girl," "Ralph, or I wish I wash!

Black," "Rhymes for Little Folks,"
"The Flower Girl," "The Orphan's Struggle" etc., etc.

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THE ORPHAN'S STRUGGLE By the Same Author.

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The above named little works of about thirty
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writers of the present ago and especially adapted
to the writing of popular liberal books for Children.

dren.

All the works she has heretofore written have been well received by the public. They possess a high moral tone and at the same time are deeply interesting to every reader, especially children, and the wouth.

high moral tone and at the same time are deeply interesting to every reader, especially children, and the youth.

Being childlike in her nature she readily enters upon that plane of life and distributes to, the young mental food which is received into and treasured up by their very souls; producing the most happy results, in leading minds to a due appreciation of great and ever litring truths for practical use in more mature age.

This series of Books which we have entered upon publishing are designed for the youth everywhere, but of course their tone and philosophy will comprise their sale principally to the families of Spiritualists, Liberalists and the Children's Progressive Lyceums.

Lycoums.

They are apily embulished and every way attractive and will be sent by mall on receipt of twenty. five cents per copy.

A reasonable discount to the trade.

J. C. BUNDY,
81 Dearborn Street
Chicago, Ili.

Bersonal and Zocal.

The elder Dumas is writing a romance from the incidents of Adah Menken's melancholy life. The officers of the Iowa State Spiritualist As-sociation have our thanks for the excellent man-ner in which they prepared the manuscript re-report of the State Convention of Iowa.

Mr. Emerson, Mrs. Julia Ward Iflowe, Henry James, and other prominent people of similar toastes, are to read articles of interest to the Boston "New England Women's Club," daring the coming winter.

Boston "New England Women's Club," daring the coming winter.

John B. Gongh Started on a locturing tour on the first of October which will not end until the first of May, He has already declined, over 800 invitations, and made a score or two of engagements for the years 1860-70.

The Prince Imperial of France is very fond of dancing. His religious training has not been neglected, as is evident from the following which is credited to, him:—"When I am Emperor, I will have every body perform his religious duties: I will not have persons without religion."

Young Dumas threatens to dissect artistic and literary life in Paris, as he has already slown up social life, in the preface to a collected edition of his theatrical writings. It is said he proposes to paint a moral on the fact that his father after forty years of labor is not in circumstees to cases work.

Mrs, H. B.Stowe is small and slight in figure with delicate features, fall of intellectual refinement, and quiet grade of manner which, though perfectly mobitrusive, bespeaks the lady at all times, and would always make her recognized as a person of high culture.

a person of high culture.

Gail Hamilton says of the New York scamstresses: "All suffering as pitiable, but I cannot spend all my play upon these forty thousand women in New York, who are annoyed, hindered and injured by the incapacity of foreign servants, but whose lives might grow smooth and peacful through the advent of forty thousand intelligent American servants."

Our Minister to China, J. Ross Browne, and party, have arrived safely at Yokohama, and left that port for Shanghae on the 28th of

August.

After Whalen, the condemed assassin of D'
Arcy Mc Gee, had been returned to nis cell, under sentence of death, he alanced a hornpipe
and sang a song.

Napoleon employs a corps of men in Paris
whose sole duty is to keep a watchful eye on
literary men to find out the pseudonyms of each
and record anything suspicious.

The Savannah Republican publishes a cara,
signed by Mr. William It. Smith, calling for relief for the family of the late John J. Audubon,
the celebrated naturalist.

An actor 75 years old, and thoroughly "up" in such roles as Hamlet, Othello, etc., was admitted to the position of "old man" in the Detroit poor house, a few days since.

poor house, a few days since.

King Theodore's son is to be carefully trained for the Indian civil service. He said to be a boy of uncommon quickness, and will have no difficulty in passing the examination.

Colonel Fitzgerald, editor of the Philadelphia City Items, has another new play, "Wolves at bay," nearly ready for production. The Colonel has, written five plays during the past year.

Year.

The admirers of Leigh Hunt shaye been for years trying to raise sufficients under a monument to the memory of the poet. Eighty pounds are still wanting to complete the required sum-

LATEST NEWS.

SAVANNAH, October 14.—The steamer San-salvador arrived this morning with the remains of Hon, Howell Cob. The Mayor and Alder-men, members of the bar, and many citizens, received the body at the wharf, and escorted it to the Central Railroad depot, whence a spe-cial train carried the remains to Athens, Ga. Flags were flying at half-mast.

FOREIGN,

LONDON, Oct. 12. Despatches from Madrid state that great interest is manifested in Cuba, in regard to the representation of that Island in the New Gov

ernment of Spain, and also in regard to the abo-lition of slavery; and the action of the Constituent Cortes on these questions is awaited with great anxiety. The Ministers promise Cuba equal liberties with Spain.

The Dady News says there is no doubt the rotocol of a treaty prepared by the American linister will be approved by the English Parament and by the American Congress.

It is announced that British mails will not go forward by the Hamburg line after October.

Minister Burlingame, representing his Celestial Majesty, the Emperor of China, wins friends personally and for his mission daily, and the attacks made by a portion of the London press on the Chinese and American treaty and the objects of the Embassy generally, have cased. MADRID, Oct. 13.

MADMID, OCC. 13.

The Provisional Junta ts sure of the adhesion of Lersuudi, the Captain General of Cuba. De spatches were sent to him by steamer, which left Cadiz on the 2d, which it is believed will remove all doubts had of hesitation on his part as

the curse to be pursued.

The Junta has issued another circular urgingthe extinction of all religious corporations.

The internal taxes on home or foreign ware ave been abolished.

The Spanish Junta has seized the property of the Jesuits and abolished the order.

The Jesuits and anoissnet the order.

MADHIN, Oct. 15.

Forty-eight cities being all the administrative centres, adhere to the Junta and monarchical principles. Seven cities have denounced the ciergy, and all denounce religious orders.

The meeting of the Cortes has been fixed for-December 15, so that representatives from Cuba and Porto Rico may appear.

The Junta has removed the Bishop of Huesca and the Bishop of Urgel, who are accused of having aided the recent Carlist demonstration.

The Catalonians have petitioned against the reduction of the customs tariff.

The army will be exempt from the new tax bout to be levied.

Maditio, Oct., 16.

The Central Junta have issued a decree de-claring that all children born of slaves, after the 7th inst., shall be free. .

7th inst, shall be free.

A decree ordering elections for the Cortes in the colonies will soon be issued. Slaves will not be permitted to vote. The Colonial Deputies will be allowed to propose a plan for the abolition of slavery. Free schools in Spain have been re-opened. The estimates of the Bureau of Public Works are only half those of last year.

In the appointment of Deputies for the Constituent Assembly, the Spanish Colonies are entitled to send four representatives.

The Elembers' asserts that General Prim is intiguing to gain the prime power, but that Espartero, who is daily expected in Madrid, disapproves of the influence of General Prim in the Government, and will do his utmost to thwart his designs.

The Gaulois predicts that the European powers will soon recognize the Provisional Junta as the de facto Government of Spain.

HAYANA, Oct 12.

Captain General Francisco de Lersundi hasiscued a proclamation to the inhabitants of Cuba and to the army here announcing the creation of a Provisional Government in Spain, and acknowledges the same. He invites all to join him in allegiance and loyalty to that authority, and recommends all to peaceably await the course of events. The proclamation has been well received.

HAVANA, Oct. 13.

HAYANA, Oct. 13.

Captain General Lersundi has not preclaimed for the Provisional Government in Spain, but will maintain order and the laws. He says he is a loyal Spaniard only retains and govern the island as a portion of the Spanish, dominions, ir respective of parties governing the mother country. He claims to protect the life and property of citizens, and will impede any demonstration of any faction, and preserve the peace.

A little girl, who was walking with her methor, was tempted by the sight of a basket of oranges exposed for sale, and quietly took one; but afterwards stricken by conscience, returned; it. On her return home she was discovered in tears, and being asked the cause of her sorrow, replied, sobbling, "Mama, I havn't broken any of the commandments, but I think I have cracked one a little!"

A very little girl said to her mamma one day "Mamma, do let me dress more plainly." "Why, so dear," said her mamma. "Because I read in the bible, 'The Lord hateth a proud look,' and you know how fine clothes often make me feel."

The Oregon Legislature has adopted a memorial asking Congress to subsidize the branch of the Union Pacific Railroad, leaving the main trunk in the neighborhood of Salt Lake, striking across to the Columbia River, thence... to Portland, and thence to Puget Sound.

Emusements.

"Midsummer Night's Dream," which has been nightly produced, at McVicker's Theatre, for near a score of nights, is still attracting crowded houses. In reference to it we can say in the language of a cotemporary that Chicago owes much to the taste of Mr. Jeffers n, in selecting, and the enterprise of Messrs. McVicker and Myers, in producing, as a super-hand thoroughly artistic measurements. in producing, so superb and thoroughly artistic a spectacle in "Midsummer Night's Dream, While admiring its results, it is difficult to realize how much of real art, ingenuity, experience, ia bor, and expense are required to present a spec-tacle of this kind in all its complements and fin-

Remember seats can be secured six days in ad-

ance.

Full houses have greeted the production of loucicault's Thrilling Drama, the "Long Strike or the Working men of Manchester," at Col. Vood's Museum, which was produced for the ast time on Saturday, the 17th ipst. And on donday, the 19th, the New Irish Drama, "Paul & Diboli," will be put on the boards of this Theastre.

Theate.

Monday, October 19th, C. D. Hess & Co., in troduce, at Croshy's Opera House, Fox's Grand Fairy Trick Pantomine, entitled "Humpty Dumpty," consisting of wonderful tricks and laughable mishaps; which will produce a grand rush again for the Opera House.

rish again for the Opera House.

Arlington's still receive their full share of the lovops and seekers after amusement. The return and reappearance of Rollin Howard, the
furlesque Prima Homa, has again abled new
interest to this already popular resort for aniuse-

PEN AND SCISSORS.

How to be at home in the best society-

An electric shock-Painful intelligence by tel-

Can a man who steals wood be called a cowainer?

The most thoroughly lost children-Those that never are born.

If shoemakers are not radical, they are at least addicted to extreme measures. Some very bad actors think they are tragedi-

ans because they are murderers of the text.

An affected singer at a concert, the other night, was told by a wag in the audience "to come out from behind his nose and sing like others."

Bublic Meetings.

Lecturers and Mediums Convention.

Lecturers and Mediums Convention.
The time of holding the Lecturers and Mediums Convention on the first Wednesday and Taursday in November at
Inflato, N. Y. has been changed to the second Wednesday and
Interacts in November. All the speakers and mediums and
hiey only are invited. The Convention will be held at Locum Hall, corner of Court and Pouri street.

John Marines, Pres.

Missionary Movement in Illinois.
As bayetodyn noticed, our Nate Missoary, the well ke and elequent speaker and medium, Dr. K. C. Du na, will empos his field of labor the couping month. His route of teleduring October will be shough the line, and signify of Alton and St. Louis St. R.

atton and at Louis R. R.
Those desiring his services should apply immediately by
addressing the Secretary of the Missionary Bureau, or the
Dr. himself at his resistence in Reckford III, p. to, 1000. Entertainment and a room for hint to speak in 6s all that is required of the friends;

J. N. MARSH, Serretary.

The Spiritualists of Kaisses will need in Convention at To-peka on the 25th, 24th, and 25th of October 1865, J.M. Peebler E. V. Willson and other prominent sprakes are expected. Ample provision for entertainment of friends will be made. All are cordially furited.

Perorder of the Executive Com. of State Association of

R. S. TENNEY, COR. Sac.

eting of the Illinois State Association of Spiritualists.

To the Spiritualists of Hillings in the Spiritualists of Hillings in the Spiritualists of the State of Hillings in the American of Spiritualists, a State Convention will be held in Springfield on Friday, Saturday and Sambay, October 240,24th and 25th, 1685. The Association will convene in the Spiritualists of the Spiritual

ADVERTISEMENTS.

Notice to advertisers.

s sending advertisements to this paper, soliciting atronage as mediums, who are not already well re requested to enclose unquestionable references as public jutronage as me, and the medical implications as to their genuine mediumistic powers.

23° The advertising fee must accurantly the order to en sure its insertion. Fee terms on 4th page.

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lay—common labor only required—n--makes 500 an hour, \$110—by hore, our, \$300—1,200 an hour, \$400—by ateam, 2,000 an hour, \$400. 3,000 an hour, \$700. couser without floors—may be expu-er—no washed bricks.

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Broom Corn, Hops, Lumber, Pea-Nots. Bricks, monded one
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HOT BLAST KLEN, by which one-half the fuel is eared,
20,000 bricks have been burned with 62 cords.

REFOLVING SEPLEATOR, which pulrerizes the clay,
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acors, will burst a brick.

For further particulars, in a pamphlet fulnth edition, enlarged giving fall instructions on brick setting and barraing
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of 10 or 12 promes, facilities, for laundry work, and also with Batures in 2000 order, Stath Fooms, spring water run-ning into the bouse, heated by steam bolless; room for family mas of 10 or 12 persons, facilities for laundry work, and also electrical apparatus, steam bath, &r. Price, \$8,000. If not sold before the 25th, will then the sold at auction.

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ne of spiritual gifts, with contact from grardian spirit upon
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to Square Pians, Foot Round Corners, back sinched like troat, with Serpentine Hotton Rich Garved Leganni Lyra, and extra car, ving on Case like drawing Square Piano Petir Round Corners, back studied like frost, with three rows mouth-ing on Case, Serpentine Botton, Rich ing on Case, Serpentine Botton, Rich ...

sing on these like drawing consers, back handsel like from a fifth free from modified on Care and Lyre.

Spiner Hans. Four Round Corners, back the constraint of the constrain

All our large 7 Octave Pianos are constructed after our new improved Overstrung Grand Square Scale, with all the latest improvements.

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PRESISTED ORNETTOCKET EVERY WEEK.

[To be useful, this list should be reliable. If therefore behaviors becturers to promptly notify us of change-whenever they occur. The evolume is intended for Lecturers and, and it is so replied to restrict it to the simple addition, leaving particulars to be larared by special correspondence with the individuals.

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nmunications from the Juner Life.

He shall give His angels charge

munications under this head are given through a well -developed trance medium, and may be implicitly lied upon as capaing from the source they purport to-the

PAYOCATION

Thos immutable principle. Truth—Thos that bringeth peace and harmony unto every heart —Thos that bringeth joy and 'gladness to the oppressei—Thos that art ever present, and only waiting for a perfect recognition—Thos that art in the raging ocean and in the clear blue dome above—Thos that art in the acome and in the gligantic rocks and in the pebbles upon the shore—Thos that art in the acome and in the full grown tree of the forest—Thos that art in the breast of the little songster as well as the eagle that soars aloft—Thou that art in the violet and the rose—Thou that art within the breast of the infant, an immortal germ, as well as in the breast of the advanced in years.

Unto Thee as a principle would we call the at-

Unto Thee as a principle would we call the at-tention of all humanity. We feel that with Unto Thee as a principle would we call the at-tention of all lumanity. We feet that with a sense of Thy presence all will be enabled to look upon the various changes and experiences as a part of their unfoldment, steps in the grand marely to a higher and more perfect condition of happiness; and that in order to obtain that happiness we must be developed to a -perfect understanding of that germ that has ever been within our breasts.

Within that germ lies the treasure of all hap piness. May we all feel Thy invigorating influ-ence, that we may be quickened in perception and reason-from the center of intellectual power. and reason-from the center of interaction power, attained only by our experience in the past. May we ever reallize that all is in accordance with Thy wisdom, and that Thou in Thy power will bri g us to an underst that we may know more of Thy might and wis

QUESTIONS AND ANSWERS.

OGIST OF ILINOIS.

Q. If man springs directly from the lower orders of the animal kingdom, did he spring from existing or extinct races, and from one or more

A. As we understand the origin of man and his existence upon the earth, we reason in this wise: The first crustation upon earth's surface was the mineral, then the vegetable, then animal life in its different formatipen, some of course higher than others; for it was one constant progression until it reached that stage in which was brought forth the human species. We feel that that first state is nowhere now to be found in its original condition. We look upon the laws of nature as progressive, and being progressive, there is no retrogression of her works, but one continued line of progression. We would say that they were existing, yet not in the same forps; not extinct, because there is nothing lost in nature. To your external senses they might be extinct, but not to the spiritual. Man is the minimum and God the maximum—the Spirit of minimum and God the maximum-the Spirit of . If man's immediate progenitors are n

et, to what living forms were they mos early allied?

nearly allied?

A. My brosher, they are not extinct in spirit.

only in form. In man is every form of life below him—he being the highest, is enabled by his senses to comprehend every form and manifestation of life below and around him.

Q. We once listened to a lecture by a medium Q. We once listened to a lecture by a medium in, this city, in which the controlling influence contended that man had always been an inhab-liant of the earth, and consequently is not a development from the lower orders. Why are such unphilosophical spirits permitted to contro-

mediums?

A. Freedom of the expression of thought upon the spiritual plane is far beyond that on the material plane. The spirit manifesting himself, and giving his ideas in regard to the origin of man, gave them as he, with his capacity of reasoning, was enabled to. No doubt his hightest ideas were given to you in truth and sincerity. There are many spirits that give forth ideas that are contrary to the natural laws as developed by scientific principles to man upon earth; yet upon other subjects they will advance ideas that result, in good to humanity. My brother looks upon that philosophy as absurd, and yet he must beak in mind that there are individuals upon earth that would look upon his philosophy as being as absurd in its every feature as he looks upon that advanced by the spirits to whom he being as ansuru in its every leature as he looks upon that advanced by the spirits to whom lie refers. Each individual looks and reasons from his own standpoint, and that is well. As fast as they are enabled by the law of progression to comprehend the higher laws—the laws by which omprenend the nigher laws—the law by which hey are governed—they will do so. Q. Of what elements is man's spiritual—body

composed?

A. The spiritual body is composed of that which is real only to the spirit. No one in the material form can fully comprehend the spiritual body, for it is with the material that you take cognizance of things while upon earth, but upon the spiritual plane you look upon them with the spiritual plane you look upon them with the spiritual sight. The spiritual body is not taken on at the change called death—ou the other land it is only a laying off from the spiritual hody of the material, which enables you to see with spiritual eyes and comprehend the spiritual powers unencumberd by the material covering or body. rial covering or body.

rial covering or body.

Q. Are those elements liable to change like the grosser ones that compose this physical body?

A. No, we do not think that they are. There is no such marked change as in the change from the material to the spiritual. Yet as the spirit is unfolded in wisdom the more beautiful in exis unfolded in wisdom the more beautiful in a pression will be the spiritual countenance at the spiritual body.

PAUL A COLTON

Thave been thinking, my friends, about faith without works, and works without faith; and I have come to the conclusion that one is essential to the other in order to accomplish the desired object. I have had faith to believe that I could come here, and yet have not set myself at work to come until now. And with a few words, not such as you would expect from one who has passed from earth to heaven, I will tell you how block most life now acret, and life most this. passed from earth to heaven, I will tell you how Llook upon life, upon earth, and life upon this, side of death. I feel that a certain length of time upon-carth, whatever may be the experi-ence, is necessary for the proper unfoldment of the spirit. We always existed in spirit, and that spirit was obliged to manifest itself through an external covering in order to become recognized as an individual.

an external covering in order to become recognized as an individual.

Hence you will see the necessity of having an existence upon the material plane, and also of an experience, in order that we may understand more fully the powers that are within. us. By the experience of earth we learn forgiveness, kindness, love, wis loon and truth, and, as I said before; though we always existed in the spirit; yet we have to be brought to the external that we may become conscious of our existence. Through this material existence we are to be brought forth upon this side of the river of death, individualized by many changes which ultimate in good to us. I find those spirits that enter upon this plane of life who have lead the misst severe experience upon earth, are the most intelligent in regard to the powers and ability of the human soul. Little children possess innocence and not wisdom—innocence for the child are the most severe experience upon earth. The lieve that it would take longer to develop the human soul to a full understanding of its powers and capabilities on this plane of life, than upon earth. I know that to you it seems as though life was a burden at times; yet from each experience you will become strong and learn wisdom.

Truth is a power, yet it is not recognized alike by the children of earth. What is truth to onlear

Truth is a power, yet it is not recognized alike by the children of earth. What is truth to one might not be so to another—so in proportion to the development and unfoldment of our imthe development and unloament of our im-mortal souls, we understand more what we are, and what we are to be. The different spirits that have manifested themselves through the dif-ferent organisms have oft told me of their expe-rience, and it was a truth to them, but not to me reason that I never had experienced the

same.

Now that I have endeavored to hold control of this organism, and find that I have the power to do so, in a measure, I shall within my soul know that the communion of spirits upon the spiritual plane of life is possible with you upon the material plane. I now look back and see the good, and the purpose in every disappointment and sorrow that found a resting place in my heart. The sufferings of mind and body were all necessary in order for me to know what. and sorrow that found a resting place in my heart. The sufferings of mind and body were all necrossary in order for me to know what amount of strength there was within my individualized spirit. It will not be necrossary for me to recall the different experiences to your memory, for when you read this your mind will go back instantly—you will travel in spirit over them all. Bear in mind that I cast no regrets upon any of them. Feeling as I do, I know now that they were necessary to me. Do you remember that I often wished 'that I had died when young, so that I might have spared myself all that suffering; but now I see the necessity of it all. I would not have passed to this plane of life in my infantile moments for all the happinoss that I had ever dreamed of. 'Again I say innogence for children, but wisdom for men and women. I see and know of all through which you will have to pass, and I fook upon it as nee-essary for you with the organization that you have, in order that you may become immortal souls. Bear this fact in mind, that in order to become an individualized immortal soul you have first to be born upon the earth sphere, and with that covering that is given you at Juith which makes you an individualized being.

Herein lies the necessity for the 'different experiences' through which, we ness to become

inave irst to be born upon the earth sphere, and with that covering that is given you at, birth which makes you an individualized being.

Herein lies the necessity for the different experiences through which we pass to become conscious of the power within: that power is the spirit, Through that covering that spirit has taken upon itself, comes the experience. You have only to look at the externals of individuals to have an idea of their varied experiences. Let us be thankful that we are so constituted as to be enabled in time to look upon this as a necessity—a necessity—a necessity—in our unfoldment to the ligher life. Again, my friends, the higher life is within, and we are constantly attaining it by our experiences. You will see in my position that I cast no reproach, mon any one. Although there are as many different experiences as there are different laces, yet the spirit within is a art of the great Living Power, infinite in goodness, and given to us all.

When you reason thus you will have no fears of the change death. Cast no regrets upon the past, but praise the Father of all for the bright future. You will pass on through the various changes until you reach that high exalted position where sorrow and disappointment can never be found. Again I want to impress it on your minds that it is from within and not from without that you attain to that plane of life and happiness. Let your faith be with your works in that attainment, and ever bear in mind that how ever different may be the experience of another individual, yet it is not your duty to blame or reprove. Paith in obtaining happiness, without reason and works, is of but fittle worth. It would be like a life without experience, if possible, Look upon me as still striving to obtain a flager life, being happy and hopeful—trasting in the watchful care of Our Father, and patiently waiting to welcome you upon this plane of life, that we may go on together in our development. Dooking upon all thines as hains in account. in the watchful care of Our Father, and patient-dy waiting to welcome you upon this plane of life, that we may go on together in our devel-opement, looking upon all things as being in ac-cordance with the great moving principle. I am ever wishing for your happiness, and am near youwhenit seems the darkest: although I am not perceptible to your external senses, still I-am nearyou in spirit. Although I withdraw

ny influence or power from this organism, yet go not away in the distance. I remain your riend Paul J. Colton.

For the Religio-Philosophical Ju-

For the Religio-Philosophical Journal.

Life and Experience in the Spirit World,
by the Spirit of Jjary Moore.

As you have repeatedly requested me to give
you a history of my carly life, of my death and
experience in the spirit world. I shall now comply hoping it may prove a benefit to you, and
many that now live on earth.

experience in the sparts work. I shau how comply hoping it may prove a benefit to you, and many that now live on earth.

I was born in the state of Connecticut, in the city of Hartford, in the year one thousand eight hundred and twenty-one, of wealthy and influential parentage, and was tenderly rearred and educated in the most thorough and approved manner for females at that day. My natural abilities were considered superior to the mass of minds that was in attendance at the schools. Suffice it to say, that the pride of my parents prompted them to educate use in the very best manner withcall the accomplishments of the age. When 1 arrived at the age of seventeen my holy in the pride of the property of the second of the property of the principal object of their affection and pride, for I gave promise of future greatness as well as usefulness, thus I came to maturity, or what the world colls maturity. But what a grand mistake the world, has made for I now know it it requires an eternity to mature and develop our true nature. An eternity to equate our selves, to become conversant with the great laws and principles of nature.

When I was near my eighteenth year of earth life I became acquainted with a young gentle-

When I was near my eighteenth year of earth When I was near my eigneemay can be ife I became acquainted with a young gentle-man of rather a fine and prepossessing appearance. He it was I thought would make me a congenial companion for earth life. He was or appeared to be very effectionate and devoted to e his intellectual faculties were not just was true his intellectual faculties were not just what I desired but his external appearance was fine he had some accomplishments and much flattery to, he professed for be truly devoted to me, and the natural result was 0, soon found, myself deeply and passionately in love. for 1 was of a very confiding, and affectionate nature, and supposed all that he said was true and from the heart. But all this 1 kept a secret from my dear parents and friends. Oh what a fearful mistake I then made, for had I concealed them in this as I did in every other matter, I should flips axioded the terrible abysel was soon plunge-hinto. The readshif why I did not was this, I soon discovered that my parents sijd not place so high an estimate upon his worth as I had done. Thus matters progressed for a time. At times I should discover that his love was not of that pure and devoted nature that I thought it should be, as my own was. But I would—soon builsh the thought and chide myself for entertaining it, and cruci on my part for thinking so. But time wore—on and he finally proposed marriage and I accepted.

Then it was I thought all was right and his what I desired but his external appearance

thinking so. But time wore containd he finally proposed marriage and I accented.

Then it was I thought all was right and his motives had been pure and true, and he worthy of all my love, and I then loved him more passionately then I had ever before. But Oh what a fatal mistake I had made, for I soon found that while he was paying his attentions to me, he was afflanced to another. This was hinted to me on several occasions but I refused to listent to the story, believing it false, done to injure his fair character. But I wais too soon compelled to believe; for a friend placed a newspaper in my hand, containing the marriage notice to another in the Cityof—. Then a blindness seized med, was paralyzed,my blood ceased to circulate in my veins,my brain receld and I sank lifeless to the floor. How long I remained in that situation I know not. But when I returned to conciousness I felt that some dredful calanity, had happened to me, and after a time the whole matter dashed through my mind. He had deceived me, he had proved unfaithful to me and had forfeited all the affection and respect I had had for him. But I will not demonee nor heap epithes upon him or condemnation, but leave it all to his own conscience for he has already sufficient to make a bell in his own bosom. I now entertain no revengeful feelings towards him, and may Our Heavenly Pather forgive and shower blessings on his head. For since I have entered the spirit world I find all these things has wrought out for me untold good, and was just what I most needed to purify and spiritulaize my nature and prepare me to enjoy, the great blessings of the spiritual world.

But I have digressed. When as I said I returned to conclousness I was bewildered in mind for a length of time, at first it appeared like a horrible dream dark and terrible, but by degrees my mind beechne restored to its normal condition, Then the whole truth flashed through my soul. Oh such a horrid and unearthly sensation I then felt, language cannot express the soul anguish I therefexperienced. Then it was I thought all was right and his

dreamy, from the gay circle that I had always before moved in I instantly withdrew, or if I did through the solicitations of my friends mix in society and appeared in any degree cheerful, it was all affectation, and as soon as I could possibly withdraw I invariably done so, and resorted again tomy secret chamber, or to field or lawn or some sectured spot, there to broad over my terrible and unhappe, condition. At there is venge would be uppermost in my thougats, my whole soul would be wrought up to a frenzy, then the calanness of dispair would come over me. Oh how Fulfslike to dwell upon this dark and gloomy them, for it brings, back to my mind the terrible agony of the soul that at times took entire possession of me, and wholly unfatted me for every duty. My mind became a wreek as it were, I was no longer the lovely and intellectual Mary Moore that I was a prior to this soul crushing event. But I will not dwell upon this dark and dismal subject.

Continued for the Europe Proposition of the total control of the Europe Proposition of the Continued and week.

io-parof for the Entiano-Bunasspacea, Joerya,

Iowa Sinte Spiritual Association.

Agreeably, to a call of the Secretary of atem
porary organization of spiritualists, delegate
met in Turners (Iall, in Des Moines, on Thurs
day, Oct. 1st. 1868; and were called to order by
lt. N. Kinyon, Esq. Norman Hundles, of Buner Co., was appointed President, B. N. Kin
yon, and H. C. O'Bleness, of Des Moines, Secretaries.

of A. C. Edmunds, of Newton : Harrison Augir, of Fayette, and Edwin Cate, of Exira.

Convention adjourned.

Opened by an invocation from Harrison Au-

By mutual consent the subject of Organ By mutual consent the subject of Organization came up. The unfollows favor Qu which it was met led to the appointment of a committee, to draft and present a constitution. Said committee to report the following morning. It was composed of the following persons; Edwin Cate, of Exira: A. C. Edmunds, of Newton; Peter Hammon, of Warren County; Mrs. Mary Aylesworth, of Newton; and Mrs. Mirely, of Des Moines.

Convention adjourned.

THURSDAY EVENING SESSION

Opened by Edwin Cate reading a poem; af-terward song and music by the choir. Invocation by A. C. Edmunds.
O. H. Godfrey, of Council Bluffs, took the speaker's stand, and addressed the Convention upon the subject of spiritualism, for a full half-hour; occasionally burning with the eloquence of a modern (Ceco).
At his close Edwin Cox, of Wisconsin, spoke for an houry kindling in the hearts of his audi-ence a warm gratitude and love for humanity— a speech which will live in the minds of his list-eners through life.
Convention adjourned.
PRIDAY MORNING SESSION.

FRIDAY MORNING SESSION

Convention called to order by President Ru

es. Invocation by Harrison Augir.

Invocation by Harrison Augir.
Committee called to report on the constitution—deferred until afternoon session.
A committee was then chosen on resolutions—B. N. Kinyon, A. C. Edmunds, and Mrs. A. Constock, of Oskahosa.
A general conference was now had,—speakers limited to twenty minutes time. A little confusion here arose, occasioned by W. W. King, Universalist minister, charging the spiritualists with being arrogant and bigoted,—that they claimed, as a body, they were the founders of the ideas of progression, which they had no lawful right to do; and that they were common with his church for past ages.

Harmony again being restored the Convention

Convention opened by B. N. Kinyon reading a communication from Allamakee County, which communication was moved to be record-ed in the minutes of the Convention.—Adopted. J. P. Davis, of Des Moines, then addresse the Convention on spiritualism and Organiza-tion. His remarks were very interesting, an found an attentive listener in every person is

e nouse. The committee on constitution was called up, , and the report was submitted to the Conven-on. After much discussion the following was opted by a majority of votes:

CONSTITUTION

CONSTITUTION.

We, the undersigned, feeling the necessity of a united effort for the more efficient diffusion of truth, and the elevation of humanity, do hereby agree to the following rules of organization:

1.—This Association shall be known as the lowa State Spiritual Association, and shall hold annual meetings at such 'times and places as the Executive Committee shall determine.

2.—The officers shall consist of a President; two Vice Presidents: a Corresponding and a Recording Secretary: Treasurer, and an Executive Committee, which shall be composed of the above named officers.

3.—There shall be a Board of Trustees, consisting of five members, which shall control all moneys, funds, or property of any kind which may come into possession of the Association, and shall be empowered to make such rules or by-laws for their own actions as they may deem best, provided they are in accordance with the will of the Association.

4.—It shall be the duty of the President of the Association to preside at its public meetings, and also, at the meetings of the Executive Committee, to exercise a general oversight of the interests of the Association, and see that its will is executed.

5.—It shall be the duty of the Vice Presidents

executed.

5.—It shall be the duty of the Vice Presidents to act as assistants, or provies of the President; and in case of his disability to assume and discharge his guttes; and in the absence of the Vice Presidents, the meeting shall appoint a

President pro tem.

6.—It shall be the duty of the Corresponding Secretary to conduct the correspondence with all similar organizations; to issue all calls for meetings at the order of the President, and to

be present at all such meetings. The Rec-ing Secretary shall make and keep a perman Secretary shall make and keep rd of all the doings of the As

ents. It shall be the duty of the Treasurer 7.—It shall be the duty of the Treasurer to receive and pay out all moneys according to the Executive Committee, but he shall pay out my funds without a written order from the President, countersigned by the Corresponding Secretary: he shall keep a true and just account of all moneys received or paid out, and make an annual report of the same to the Association.
8.—It shall be the duty of the Executive Committee of the Association.

mittee to carry out the purposes of the Associa-tion, to the best of their ability.

9.—Any person may become a member of this

on, to the best of their ability.

9.—Any person may become a member of this sesociation by signing these Articles and confibuting to its support.

10.—This Constitution may be altered or memchedat any annual meeting of the Association, by a majority of votes.

Convention adjourned.

FRIDAY EVENING SESSION

Convention opened by music from the choir Invocation by Harrison Augir.

The Convention was then addressed by A. C. Edmunds, upon the "duties of the hour." That it was the daty of every soul to come out of the darkness into the broad light of truth as was revealed in the Harmonial or Spiritual Philosophy.

Mrs. Patterson, of Des Moines, then took the Speaker's stand, and spoke uppn the same sub-ject; an exhortation which will live in the minds of the audience for years:—that the "duties of the hour" was to love one, another, to lift up fallen humanity, and minister to the needs of

those in want.

Convention adjourned.

SATURDAY MORNING SESSION

SATURDAY MORNANG SESSION.

Convention called to order.

A finance committee was chosen, composed of
the following persons: Edwin Cate, S. A. Kelsey, of Des Moines, and Mrs. Mary Aylesworth.

Committee on resolutions was called upon to
report, The following was submitted to the
Convention, and allopted:

DECLARATION OF PRINCIPLES

Holding that happiness of the individuals of mankinal of all races, colors and conditions is the ultimate of all the principles and forces of God and nature; that to this end all principles and and nature; that to this could are principles and forces, are subordinate and conspire through universal and unchangable laws: that manifestation in the body, or this life, (so called) is the rudimental individualized sphere or condition of mankind; that man individually takes on, or finds his constitution, and also the circum inida his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently, not blamable therewith, nor meritorious therefor; that the wisdom of God and nature forbids the implanting in the constitution of man, needs not susceptible of being profitably supplied; that the earth and its resultation of man needs and the unfolding universe are the supply in common of such needs, and equal thereto; that reason and intelligence, manifested in the constitution of man are co-ordinate with other principles for his happiness; that ignorance and missilirection, in the use of reason and intelligence, substitution of incompatilly haws, forces and principles, unfavorable circumstances and conditions are causes of unhappiness and inflamment to be outgrown in progression and unfoldment under the guidance of wisdom and exercise of impartial and distributive justice; that we can in this rudimental spherensiat and facilifiate this outgrowth by conforming to the laws of physical health, cultivating purity of mind, avoiding and removing, so far as we can, individually and collectively, all frictions, collisions, contacts, absorptions and abstractions in society, engendering unhappiness, harmonizing duty and interest, that is, subordinating interest to duty, recognizing the whole human raccas our brotherhood, and the whole habitable globe as our country; that each has an equal right to take up and supply his or her needs from the common stock furnished by God and nature for all; that to render ourselves and our fellows happy is the most honorable, acceptable and God-like office we can perform, and the highest worship as well as duty we can consumate; that we must lift up sufferine humanity, supply their needs and lead them into harmony with the divine essence or principle of goodness or God, and that its manifestation outward can be better; obtained by love and kindness to draw out this goodness or God, and by no means explored of the sexes is rep the marriage is eternal; and such marriage will occur in this or the succeeding spheres; hence, we believe that monogamy, or only one true marriage of the sexes, is settled by the divine have of God and nature, and essential to the full-est happiness of the individuals of the different sexes, and so called "free love;" "polygamy," and indiscriminate sexual indulgence, improper and hurtful substitutions for true marriage; that saids to the solid proper solid properties of the solid properties of the saids of the said of the saids of hurttul substitutions for true marriage; it is spirits of the so halled dead do now, as in, p ages, communicate with the living in this rumental spi-ere, intelligently and understandit ly, manifesting a tender sympathy and undyflore, as well as proving the immortality of the luman scale. human soul.
Individually thus holding until the good or God within & shall manifest better and higher formularies thereof, for progression and un-

foldment; affirming the innate right of each to lividual for himself or herself to think, speak

dividual for himself or herself to think, speak and publish his or her own views upon any and all subjects, and to govern his or her own corporates to gether under the style of the "Lowa State Spiffitual Association.

**Low for true political in the style of the "Lowa State Spiffitual Association.

**Low ford—That we use our best endeators to raise weeks to the true position, our gele for throw off the restraint of fash-on, and pay more attention to the improvement of mind; to prove to be that she is equal to man in spiritual strength, and that the should endeaver to qualify herself to take her station by man's side, we his qualit in every respect.

**Leaderd—That no rectarian or party spirit shall be intro, duced into this Association but every upo wiff be received delet intends in a coordance with the success principles of equal-

Convention adjourned.

AUTERNOON SESSION "Convention called to order by President Run

Mr. S. A. Kelsey, of Des Moines, was called to the stand. Mr. Kelsey is an inspirational speaker, and it was really wonderful to our Gentile's friends how such a flow of language could emanate from mortal lips—clear, distinct had accurate.

general "love feast" was now had, after the election of officers for the coming

ear was called for.

Provident—Job P. Davis, of Des Mofin

Comstock, (

Fig. Presidents—Mrs. A. Consteck, of Oska-osa, and J. S. Stanley, of Davenport. Cere sponding Secretary—Mrs. Mary E. Getch-of Da. Meline.

of Des Moir ding Secretary - H. C. O'Bleness, of Des

Transarre—W. W. Skinner, of Des Moines. Transarre—O. H. Godfrey, of Council Bluffs; eter Hammon, of Indianola; Harrison Augir, Fayette: Mrs. Mary Aylesworth, of Newton: al Mrs. Sarah L. Meeracken, of Des Moines. Convention adjourned. SATURDAY LVENING SESSION.

Opened by soul stirring music from the choir.
Poem read by Mrs. A. Comstock—original,
Lecture by Harrison Augir and Edwin Cox, of
Wisconsin. Mr. Cox is a plain speaker, speaks
to the point in a few words blended with the homorrous, and creates such a general good feeling
that he is styled the harmonizer.
Convention adjourned.

SATCHOAN MORNING SESSION.

SATURDAY MORNING SESSI

Executive Committee instructed to form's missionary support, and report to the Convention.

Onvention Lectures by Harrison Augir and O. H. God-rey; both brothers are highly mediumistic. Convention adjourned.

AFTERNOON SES

general gathering, a social chat and music, invention adjourned.

Convention called to onler by President Da

The report of the committee called for; the ng satisfactory, was adopted.

dan, being satisfactory, was adopted.

Music
Poem read by Richard Whitsitt, of D. Sato;
also by Mrs. Patterson, of Des Moines.
Lecture by President Davis, upon "Man and his enpactites," proving that man was a germ of the infinite, and capable of choosing that which was right.

Edwin Cox took the stand, and spoke for more than an hour in his peculiar way, which set the house in a roor of haughter. Much credit is due him for excellent services and harmonizing influence.

The following resolutions were adopted:

The inflowing resolutions were anopted: Resolved.—That the Executive Committee of the lows tate Spiritual Association, will establish a missionary system of above, on the plans of dividing it into districts, and organiz-up the whole therein; and that the President, Jord P. Davis, requested to prepare and submit the same to the other men, as of the board, at the excitent date, and when spreed upon

Convention adjourned.

Convention adjourned.

Thus, for the first time, have the Spirituajists of lowa met together, for the advancement of truth and the "new religion." May they be proud of our noble State, and may she be second to none in the Union.

It is in practical working order, agents being commissioned every day to can was their districts and build up local organizations.

commissioned every un, and build up local organizations.

JOEL P. DAVIS,

There is no yirtue that adds so noble a charm to the finest traits of beauty as that which exerts itself in watching over the tranquillity of an aged parent. There are no tears that give so le a lustre to the cheek of innocence tears of filial sorrow.

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ET. . . . E. T. WILSON.

THE DISCUSSION.

Our great discussion with Elder Wm. P. Shockey minister of the church of the call of God(*) came off on Saturday, Sunday, and Monday, Oct. 3d, 4th, 5th; six sessions—and was well conducted attended, and listened too. Elder Shockey is fitty-four years—nearly six teet tall—weight over two hundred pounds—very stout indeed, tending to corpulency, has a dark complexion dark hair and is a maw of energy, marked force of character, well posted (as all of his faith are in the Bible), and is a terror to the church in his neighborhood. He is a very positive man with large magnetic power, and stands at the lead of shis church in this part of the land. As to the pureliar tenets of the call of God, this we can only say that they are Soul Sleepers—beto the pur uliar tenets of the call of God, this we can only say that they are Soul Sleepers—believe when a man dies he rots, and is no more. They hold also, that in the resurrection they will come forth in the old body, as they were in life, and live in the homes of the wicked; and the Christians; they believe not in an inmortal Devil or Mind. They hold that the wicked will be annihilated, and especially the editors of the RELEGIOPHILOSOPHICAL JOUNNAL, BANNER OF LIGHT, A. J. Davis, and E. V. Wilson. Heice Brethren we had better get on our advent mandes and seek Life Everlasting through Soul Sleeping. But Brethren we have one -reflection to console us, and that is, if their faith in Life Everlasting is as uncertain as their prophecies of the world's destruction, then we are pretty sure of our escape through our glorious progressive gospel.

gressive gospel,

But the victory is ours, and once more our But the victory is outs, and once more our noble cause is triumphant over the common en-my. And when I say to you, the victory isours, it is on the judgment of the best thinkers in Brown-ville. The attendance was large and attention good. The discussion will be published, hence, I will not report further.

The Test, or the Spirit Husband and His Late Wife—A Beautiful Test in Spiritualism.

Spiritualism.

I entered the sleeping car—Pullman's Palace—not long ago, to secure a berth for a night's ride on the Omaha branch of the Chicago and Northwestern Railroad, and was pointed to a seat, in the rear of the car by the obliging Steward, and as he said, that is your berth and this your seat; a lady stepped forward and said, "no air, you cannot have this seat and berth, for I and my daughters skep here," and you can't sleep in it."

But my dear madam I do not contain

sleep in it."
But my dear madam I do not wish to sleep
in it, only to sit on it until night, for I shall sleep
in the upper berth.
Very well, then, that will do, "said she."

In the upper berth,

Very well, then, that will do, "said she."

And I thea took my seat, and as I sat down, there was with me a spirit—a fine locking man of forty old years of age, and said, "these are mine." "The elder woman my earth wife, and the others my daughters, the mane of the children, L. A. B., and the name of the children, L. A. B., and the name of the children, L. A. B., and the J. My mame is J. B. I was a soldier in a Massachusetts liegiment, and died in the army. My family is from the city of W. Massachusetts, and Mrs. B. is on the way to S. in lows, to get married, and as you are going the same road I wish you to take charge of them, and seethem safely to their journey's end." I saked, him where he died, and he said, "in the Hospital at New Orleans,"

What rank did you hold?

Ho replied, "I was a Corporal."

Who is she going to marry in S. "Mr, G."

Are you pleased with this matter!

"Mr, G."
Are you pleased with this matter?
"Yes, why not?"
Nothing, only I wished to understand fully your views on this subject?
"Well, I have no objections, the man is a just, good man, and will care for A., and our little girl (eight years old) with a husband and father's love, my eldest daughter is married and lives in Massachusetts. Miss L. A. will return to Massachusetts in due time, and wed the man of her choice."

And shall I tell her all of this you have re-

"Yes tell her."

Then said to the woman, madam, your hisband is with you.

"You are mistaken sir, he is dead."

Yes, madam you believe him to be dead, I do not. His spirit is with you and gives me the following history in full. I then gave a full account as related above.

She questioned me very carefully in reference to the communication, and then, with eyes full of tears, said; "it is true sir, eyery word.

Well to make the story short, I traveled 350 miles in company with her, and her daughters, and all the way the spirit of her former husband was with us, and anxiously watched over them. And I thought of the beautiful words of sleeus."

And He shall give you in charge of Hisangels."

Remarkable Manifestations.

Hemarkable Haulfestations.

From a correspondent of the annual of Limit, from Des Moines, Jown, we learn, that on the evening of January 19th, 1888, at the residence of R. C. Glover, a photographer in that city, there were present: Mrs. Hattie P. Glover, Miss Elsima S. Church, Col. P. C. Wilcox, of Buchanan County, Hon. Judge Hewett, of Wright County, Hon. Peter Melendy, William Hastings, of Redfield, B. C. Glover and Frank W. Talmadge, all of whom the writer assumes are persons of veracity. After a while Mrs. Aloverbecame entranced, or was thrown into a clair-voyant condition, and spoke upon different subjects, delivering intelligence from the invisibles to the friends surrounding her. At length there are into her hands a piece of paper, folded; thighing it toward her husband, she said; "This is for you." On examination a lock of hair was found within, of a curious texture, grey mingled with black, and with a tendency to curl. At first sight he gazed in astonishment, crying, "It is my grandfathers." His grandfather Lea Hurd, of Chatauque County, N. Y. having died some fourteen years since, upward of eighty-lour years of age.

I examined the piece of papper in which it

I examined the piece of papper in which it came, and found it to be *The Madisonian*, printd in Washington city, Thursday, June 19 840—the true Democratic Republican ticket.

ed in Washington city, Thursday, June 12th, 1840—the true Democratic Republican ticket.

(In the paper was the ent of an eagle, mortised, in which was printed "Harrison and Ty. ier." It had the appearance of being freshly torn, and when examined through a magnifying glass, was proven to be. The intelligence bearing it stated that it was a piece of collar pattern.

Knowing he had no such halr in his possession, nor a paper of so old a date, but thinking an aunt residing in New York might have such, Mr. Hurd having died at her re-adence; R. C Glover wright her on the following week, January 15th, in regard to it, requesting her to write stating whether or not she had such a paper in her possession or a pattern matching the enclosed, (he sent the paper received from the invisibles,) also to send it back. An answer was received, with the piece of paper matching the one first spoken of. Below is a copy of the letter, in regard to the hair, received from the husband of the lady written to:

one first speken of. Below is a copy of the letter, in regard to the hair, received from the husband of the lady written to:

"Genny, N. Y. Feb, 5th, 1868.

It is quite a test in regard to your grandfathers, hair. Your aut kept the hair in the upper bureau drawer; it seems the two pieces perfectly match; the edges look like a fresh tear.

I knew it was Pather Hurd's hair as soon, as I saw it. It seems rather singular, to me, how they could get it out of the bureau when-it was fastened, but so it seems.

We enclose the hair, according to your request, Very respectfully yours, &c., O. P. King. Subsequently to this, Mr. dibover received the balance of the pattern and the hair, they (the spirits) putting it in an envelope which was lying upon the table.

But this was not the only occurrence, there being others of a similar nature.

Mrs. Hattie P. Gloversk a strong test medium, and a good chairvoyant physician, and no one has done more for the cause of humanity than she in her sphere of action, for thousands have been made to see the light and truth of a higher life through her mediumship. Through her E-liza W. Farnham was warned not to sail on that fatal ship, the "Golden Gate," and through her she gained the central ideas of her work, "Woquan and her Era, "she being her daily counsel.

Spiritualism is progressing in Des Moines and a good field is open for lecturers and mediums.

Spiritualism is progressing in Des Moines and good field is open for lecturers and mediums.

Prof. Mores Outdone.

Prof. Norse Outdone.

From our colempraries we learn that a young man of Tonawanda, New York, has made a startling discovery which must revolutionize the whole system of Ocean Telegraphing. He is said to have discovered a means of transmitting messages under water without the aid of a cable or wire.

To an electrical machine of his own contrivance, he united a Yoluair pile of great power, producing a fluid possessing astonishing qualities for a quick and thorough decomposition of water. By a series of experiments, he demonstrated that by means of a rapid succession of distinct electrical shocks, globules of water can be decomposed and resolved-into their constituent elements in a straight line of transmission, that it cannot be calculated by external influences; and so instantaneous is the transmission, that it cannot be calculated by the smallest division of time.

After having experimented for a long time at his home in Tonawanda, N. Y., he determined to try what tould be done on a larger scale, and so transferred the scene of action to Lake Ontario. After a series of intricate and extremely delicate astronomical observations, for the purpose of finding the latitude to inches on the earth's surface, it was found that the western terminus of a straight line from a given point in the town of analy Creek, Oswego Co., was a point near the city of Toronto, C. W. To assist him in these nice calculations, he took with him a gentleman of marked scientific attainment in this direction. Havina accomplished this point, he sunk-the various portions tainment in this direction. Having accom-plished this point, he sunk-the various portions of his opparatus at each end of the line, and

leaving his assistants at Sandy Creek, went himself to the Canada end of the line. Now, the grand demonstration was to be made upon which should hang success or failure—the Experimentum gracie; the moment must have been filled with intensity of feeling. At seventeen minutes past two o' clock, he put his hand upon the operating serve and sent the following despatch through one hundred and thirty miles of water, without cable or wire, in a straight lines.

J. 13. Spearman.

. Success at last is minu

Success at last is mine.

James H. Mower.

With what breathless suspense he must have awaited the result. In two minutes, back came the response:

Mr. Mower.

The world will acknowledge your friumph.

J. B. Spearman.

For two heurs uninterrupted communication was kept up. By comparing the chromometers in use during the trial it was found that the average time of transmission through the one hundred and thirty miles of water was three eights of a second.

dred and thirty miles of water was three eights of a second.

Mr. Mower, as soon as he has established his legal rights to this discovery in this country and in Europe, will establish a line between Montauk and the Spanish coast, which he claims can be done for less than \$10,000.

This magnificent discovery must immortalize the discoverer who is a young man not yet thirty years old.

We live in a magnificent age, the glory of which is the astonishing rapidity with which mind in all directions is asserting its triumph over matter. Who can forfeld what the crowning splendor of this 19th century shall be. One brilliant invention or discovery follows so closely in the wake of another, that we cease to be astonished at anything, or ever to ask what next, So adds the Prosent Acc.

An industrious tradesman having taken a new apprentice, awoke him the first morning at a very early hour by calling out that the family were sitting down to the 'table." "Thank you,' said the boy, as he turned over in bed to adjust himself for a new nap, "thank you; but I never eat anything during the night."

The Watchers with a sick man in I tien stofe from him \$500 while in was dying.

The A first-class functal costs \$924 in New York. Even at that price it is cheaper than living.

NOTICE OF MEETINGS.

Mitax, O.—Children's Progressive Lycoum mosts every Sunday, it 19½ o'clock a. N. Conductor, Hudson Tuttle; Quarlian, Kama Tuttle Arturas, Mich.—Jycoum mosts each Saldath at I o'clock p. M. Conductor, R. N. Wolster; Guardien of Groups, Mrs.

Sievens, Amistant Quadructor: Helem Nyr, Guardian of Uroups.
YERS City, RL.—The First Spelety of Spiritualists and Friends of Frogress meet very Studiedy for conference, at Long's Hall, at 25 p. m.
Roceroum, Liu.—The First Seciety of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall, Dr. R. C. Dunn, conductor: Mrs. M. Rockwood, guardian, Bloomes, The First Spiritualist Association hadd regular meeting, at Meccantile Hall, Summer street, every Sunday evening, at Meccantile Hall, Summer street, every Sunday attention, Meccanile Meccanile Meccanic Meccanile Meccanic Mecc

Eugene Thayer, preceive such becture. L. S. Richards, Chapternam.

The Progressive Societies in care of Miss Pholps meet in No. 21 Howard, Street, up two diplots in hold, Sunday services 10/24 a. n. 3 and r. n.

Eart Boargy.—Meetings are held in Temperance Hall, No. SMarcicks spuns, every Sunday, at 2 and 7/2 p. n. L. p.

Freeman, Cor. S. C. Children's Progressive Lyceum meets at 10/2 a. n. do hot. T. Treeman, Conductor; Mrs. Martin S. Jenkin, Guardiae.

Sourt Bibrox.—Spiritual Conference meeting at 10/2 a. N. Locture at 2/2 p. n. L. p.

Locture at 2/2 p. n., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Souday. All are confully invited. C. H. Riches.

Cashistows.—The First Spiritualist Association of Charlestown Hold regular meetings at Contral Hall, No. 25 Em, atreet, every Sunday at 2/2 and 7/2 p. n. Children's Lyceum meets at 10/2 a. N. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets.

meet at 10½ a. w. A. H. Bicharden, Conductor; Mrs. M.

J. Mayo, Quardian.

The Children's Progressive Lycons' neets every Sunday at 10½ a. w., in the Markidsist' and Blacksmiths' Hall, corner of City Hall and Cheres attent, Charlestown. Dr. C. C. York Conductor: Mrs. L. A. Yook, Guardian. Social Levre every Wednerday evening for the besoft of the Lyconn.

Curraxy.—The Associated Spiritualists book meetings at Frencoi Hall every Sunday afternoon and evening, commencing at 3 and 7½ s. w. Admission—Lades, 5 create; greathenen, 10 cents. Children's Progressive Lyconn assembles at 10½ a. w. Lender Dustin, Conductor; Mrs. Crashon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crashon, Confuctor; J. S. Crashon, Assistant Conductor: Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crashon, Gre. Soc.

The Bittle Christian Spiritualists hold meetings every Sim day in Winnisment Division Hall, Chebos, at 32 and 7 s. N. Mrs. M. A. Ricker regular speaker. The public are insitted Seatsfreen. D. J. Ricker, Supt.

Workersten Mass.—Meetings are held in Horticultural Hall eyery Sunday at the same place. E. R. Fuller, Corresponding See, retary and Conductor of the Lyconn; Mrs. M. A. Stearns, demands.

Progressive, R. L.—Meetings are held in Pratt's Hall, Weyslowest

renary and Commerce of the Lycomin, Jan. M. A. Stearts,
PROFINSPLE, R. L.—Mectings are held in Pratt's Hall, Weyconset street, Sundays, afterseons at 3 and evenings at 1/2
w'clock. Progressive Lycomin meets at 12/2 w'clock. Lycomi
Commerce, J. W. Lewis; Gungelin, Mes. Abble II. Petter.
Harrons, Conv.—Spiritual meetings are held every Sunlang evening, for conference or letture, at 1/2 o'clock. Childrain's Progressive Lycomin meets at 3 r. M. J. S. Dow, Conmister.

Partiars, M.E.—Meetings are held every Sunday in Tem-perator I.M.—Meetings are held every Sunday in Tem-perator I.M.—Sunday Sunday in Temperator I.M.—Sunday Adversor and centing. Californie Progressive every Sunday Adversors and centing. Californie Progressive (specum meets in the same ylace at 3 p.m. Adopton J. Danman, Conductor; Miss M. S. Curtins, Guardine.— Journal, Meeting are held I.M.—Herry Iffall, council by the Spiritualist Society), Sunday afternoons and ventings.

ovenings.

New Yoks Citt.—The Society of Progressive Spiritualists hold meetings every Sunday, is Everett Hall, conce of thirty-fourth street and sixth avenues, at 10½ s. m. and 7½ p. m. Conference at 12 m. Colleger's Progressive Lycems at 12½ p. in. F. E. Farnsworth, Conductor; hirs. H. W. Farnsworth, Charles and Spiritualists.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hail, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seals free.

New York—The Priends of Humanity mest every Sunday at 3 and 1/5 P. M., in the convenient and comfortable ball; 10 Gmad arres, northeast corner Foreyth, 28 block east of lowers, for moral and spiritual culture, implicational and rince speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of Sth avenue and West 29th street. Lactures at 1014 o'clock a.m. and 7 p.m. Conference at 3 p.m.

ONTOO, N. V.—The Spiritualists bold meetings every Sun-day at 2½ and 7½ p.m., in Lyceum Hall, West Second day at 2½ and 7½ p.m., in Lyceum Hall, West Second near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle,

meets at 12½ p. n. J. I. Pool, Consluctor; Mrs. S. Boolitte, Guardian.
Resonxiy, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near be-kall avenue, every Sunday at 3 and 7½ p. ni.
Limited, Combuctor; Mrs. R. A. Briefferd, Guardian of Groupe.
Spiritual meetings for Inspirational and Trame Speaking and Spirit Test manifestations every Sunday at 2 p. ni. and Toursaly evening at 7½ o'clock, in Greanda Hall (Upper coun) No. 112 Myrtla avenue, Brooklyn, Ale, Sanday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Nisth street, Williamster Temperature Hall, Pranklin street, opposite Post Office, Green Point. Contribution 10 center, Contributio

Hall, Franklin street, opposite Post Office, Green Posts. Constitution to centes.

Cantagan, Quito.—The First Society of Spiritualists meet in Tempfance Hall on Sunday, at 10 a., n. and 7; nn. Lycomosidects at 2 p. n. Mr. George Rose, Conductory Miss Largeria, N. N. Y.—Meetlings she bed in Lycomos Hall, corner of Court and Pourl streets, every Sunday at 10½, n. n. and 7½ p. nn. Children's Lycomos meets at 2½ p. nn. N. M. Witzlit, Conductor; Mrs. Mary Lane, Guardian.

Halmenny, N. J.—Meetling sheld every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Doorg, Secretary, Lycomi meets at 2 p. nn. J. O. Ranson, Conductor; Miss Lizzie Rondall, Quardian of Groups. Lycom insurbers 10 p. nn. J. O. Ranson, Conductor; Miss Lizzie Rondall, Quardian of Groups. Lycom insurbers 10 members.

Groups. Lycom numbers 100 memors.

Janax Ciri, N.J.—Spirital meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10/5,a.m., upon Natural Science and Philosophy no basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lycomin in the afternois.—Lecture in the evening at 7/5 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NYARK, N.J.—Spiritualists and Friends of Progress hole meetings in Multi-Hall, No. 4 Bank street, at 2½ and 1½, p. m. The atternoon is devoted wholly to the Children's Pro-gressive Lychum. O. T. Leuch Conductor; Mrs. Halriel Par-nots, Onardian of Groups. Spranorized, Mass.—The Fraternal Society of Spiritualist

dian, Mrs. Mary A. Jyman. Lectures at 7 r. N.
VERLYS, N. J.-Friends of Progress meetings are held in
Plum street Hall every Sanday, at 10½ a. m., and evening,
President, C. B. (Lampbell) Yaw Freedonts, Mrs. Sarah Comley and Mrs. O. F. Guercent Corresponding Secretary
Ley and Mrs. O. F. Guercent Corresponding Secretary
Conductor of the Conference of t

BEGGT, Wise.—The Spiritualists of Bebot hold regular PUBLISHING ASSOCIATION.
Butter, Wise.—The Spiritualists of Bebot hold regular PUBLISHING ASSOCIATION.
Levis Clark, President; Leonard Ross, Secretary, Lyconin merch at 12 st. Nr. Hamilton, Conductor, Nr. Breaster.

Grandian of Union Service of Sprittunities and Fractices of Service of Sprittunities and Fractices and Fractices of Service of Servi

uardian. Chii No., Lt. The "First Society of Spiritualists," resume side meetings for the fall and winder, in Iddrary Hall. J. M. sedder, will beturn through Soptimiter, Mrs. Nettle Coloria, aynard, in October, Pr. N. P. Fairtiicklin November, Houry Meeting fon a. m. haltpast seven p. m. Children, Pre-ressive Lycom meet immediately after morning service. Peedee, will befure through September, Mrs. Nettle Obbarn, Maymad, in Cettors, Pr. N. P. Fairfield, in Novasher, Homy-of Meeding ten a. m. Indipeat seven p. m. Children's Fre-gressive Lyceum meet immediately after meetings certifi-SPRINGTER, LL.—September Association hold regular-mentings every funday morning at 11 recently every funday morning at 11 recently and the three President, H. M. Lamphene Secretary, Children's Prog-rative Lyceum every Sunday at 9 o'clock A. M. B. A. Rich-ards, Conductor, Mrs. E. O. Planck, Guardian, Lecturers, Get. 4th 19th and 19th, J. B. Peedees New, Mrs. M. J. M.

CONTROL RECEIVED BY THE Private of Progress hold meetings every Sanday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meet in the same hall at 2 p. m. Louisvilla, Xy.—Spriftmalists hold meetings every Sunday at 11 a.m. and 1½ p. m., in Temperance Hall, Market atreet, letween 4th and 4th.

STEAMORI, ILI.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkien' New Hall. Harvey A. Jones, Conductor; Mrs. Holden's Mrs. Hall. Harvey A. Jones, Conductor; Mrs. Holden's Mrs. Hall. Harvey Laves Mrs. Hall. Private Mrs. Progressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkien' New Hall. Harvey A. Jones, Conductor; Mrs. Holden's Mrs. Hall. Harvey Mrs. Progressive Lyceum of Sycamore, 110, meets every Nonday at 2 o'clock, p. m., in Wilkien' New Hall. Harvey Nonday Mrs. Progressive Lyceum of Sycamore, 110, meets every Nonday at 2 o'clock, p. m., in Wilkien' New Hall. Harvey Nonday Nonday Mrs. Progressive Lyceum of Sycamore, 110, meets every Nonday at 2 o'clock, p. m., in Wilkien' New Hall. Harvey Nonday Nonday New York Nonday Nonday New York New Y

of society; Mrs. Sarah D. P. Jones, Corresponding et al. Recording Secretary.

Amazy, Mich.

— Sequent Sunday meetings at 1985, a.m. and

Amazy, Mich.

— Sequent Sunday meetings at 1985, a.m. and

Amazy, Mich.

— Sequent Hold, Main street. Children's Progressive Lycum meets at the same place at 12 m., under the asspices of the Aurian Society of, Spiritualists. Mrs. Martha Hunt, President: Erra T. Sherwis, Sectetary,

Lawitti, Mass.— The Children's Progressive Lycum hold meetings every Sunday afternoon and evening at 2½ and 7 cyclerk. Lycum session at 1954, a.M. E. B. Garter, Conductor: Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

tor: Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-ing Secretary.

Emissivar, Coxy. — Children's Progressive, Lycoum meets every Should at 1975. Also at Larbyrtte Liell. II. 4. Gran-every Mandy at 1975. Also at Larbyrtte Liell. II. 4. Gran-ting Mrs. A. M. Middlebrook, Guardian. Quano, Wis.—Children's Progressive Lycoum meets every Sablath at 10 echecks. m. John. Wilcox, conductor. Mye Thompson, Assistant Conductor, Viss Cynthia McConn, Guar-dian of Groups.

Thompson, Assistant Cenductor, Miss Cynthia McCenn, Guardian of Groups.

Thompson, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hubert, B. Woolcott, A. Sillitson, E. Etockwell, V. Stockwell, E. Huburt of M. Hubburt.

TROMPOS, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Halbert, D. Wookott, A. Silliton, E. Stockwell, V. Stockwell, E. Halbert et M. Hulbert.

Loves, I. So.—The "Pricode of Progress" organized permanently, Sept. 5, 1995. They goe the Hall of the "Sasten Annealy, Sept. 5, 1995. They goe the Hall of the "Sasten Colonies, Progressive States of the Progressive States of the Progressive States, President; F. A. Colonies, Servelags; D. A. Gardner, Treasurer, C. M. Huddleston, Collector?

MED MASIN Wit.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Allred Switer, Conductor; meet at the same place every Sunday, at 1 p. m., for Conference, O. B. Harstine, Proglemt; Mrs. Jane Senler, Secretary.

LAY.

LNN, MAN.—The Spiritualists of Lynn hold meetings every.
Sunday afternoon and evening, at Codet Half'
MANGERSTER, N. H.—The Spiritualists hold meetings
every Sunday, at 10 a. M. and 2 r. M. in the Police Court
Boom. Scate free. R. A. Seaver, Predicnit; S. Puchee,

svery Sunday, at 10 A. N. and 2 P. R. in the Bolice Court Boom. Seate free. R. A. Seaver, President, S. Pushers, C. Schaller, M. D. The Spiritualists of Carthage, Japper Co., Mo., The Spiritualists of Carthage, Japper Co., Mol., bold meetings every Sunday sensing. C. C. Colly, Coveragonoling Secretary; A. W. Pickering, Glerk.

WILLEASENDA, Spiritual meetings for Inspirational and Trance Speaking and Spirit Text manifestations, every Sunday and Priday evenings at 31; o'check, in Continental Hall, court Pourit and South Ninth street, Williamsburg, Hall, Court Pourit and South Ninth street, Williamsburg, Tangaponere Hall, Franking at T. J. o'check, in Continental Hall, court Pourit and South Ninth street, Williamsburg, Tomon, Courter, and Carthage of the Spiritualists. Sacrameters, Cat.—Meetings are held in Tupy Verein Hall, even Pourit Continents of Continents (Carthage Spiritualists). Petition of the Continents of the

Feb. 2 and S: I. F. Greenleed, Starch 1 and S.
Fircustro, Mass.—The Spiritualists hold meetings every
Sinday afternoon and evening in Heiding and Dickhronic
Greenley Starch 2 and Starch 2 and Torked P. M.
Greenley Starch 2 and Torked P. M. Frozinov,
Mass.—Meetings at 23; and Torked P. M. Frozinov,
Mass.—Meetings at 23; and Torked P. M. Frozinov,
Mass.—Meetings in Town Hall. Progressive Lycoum meets at 12; and 12 and 13; and 13 and 7 and 14; and 14 and 15 and 1

in the formoon.

Manaisania, N. Y.—First Society of Progressive Spiritualists—Assembly Roums, corner Washington avenue and Fifth attest. Services at 3 p. m.

Dovan AND FOXENOT, Mz.—The Children's Progressive Lyceum holds its Sunday season in Merrick Hall, in Borer, at 10½ a. m. E. B. Averill, Conductor; Mrg. A. K. F. Gray, Gausdian, A. conference is self-ult 1½/p. m.

Tapr. N. Y.—Progressive Spiritualists hold meetings in Barmony Hall, corner of Third and liter drivet at 10½ a. m.

Keith Quaductor; Mrs. Louisa Keith Gardian.

Keith Quaductor; Mrs. Louisa Keith Gardian.

Ketth Conductor; Mrs. Lonias Ketth Guardian.

Waminson, D. C.—Rist Sciency of Progressive Spiritualists, meet every Souday in Harmonial Hall, Pennsylvania
varone near cornet of Ulth attention Spiritual Science, Exc. Conductor, Cor. Norther, P. Rone. Dec. Conductor, Cor. Norther, P. Rone. Loc. Conductor, North Norther, P. Rone. Loc. Conductor, Northern Spiritual Spiritual

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(9-45)

PROSPECTUS

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the most popular among the literal writers in both heunispheres.

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Land.
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