68,00 PER YEAR IN ADVANCE.

Bruth wears no mask, bows at no human skrine, seeks neither place nor appliance; she only asks a hearing.

SINGLE COPIES EIGHT CENTS

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, JULY 16, 1870-

VOL. VIII.—NO. 17.

The Bostenm.

A LEGTURE,

ON THE Martyre of the Naneteenth Centu

BY MRS. EMMA HARDINGE.

sis of Stenographic report by Josephine P. Sp



MRS. ADDIE L. BALLOU. (See fourth page.)

ongh weary and neutrana, rit, toil and labor for life, toil and labor for life, owers that deck the head of beauty kequently of the weary fingers of the —the hopeless women —that wrought he flowing robes of wealth and pitle the poor martyr who stitches her life her cheerless, lonely garty,—the poor her cheerless and labor labor

d-stained flag? Ever remember the

PRNNSYLVANIA.

Official Report by Mary W. Roberts, of the Second. Annual Meeting of the Backs Country Spiritual So-ciety, held at Carrero-lie, Pennsyfranta, on Satur-day, and Sambay June 11th and 12th, 1870.

meeting was called to order in the burch, at 3 o'clock p. m. President, Watson Kenderdine, stated a opportunity was now off-red for any ho lelt so impressed, to give an invoca-nct, would at a few moments in at-

motion, Wm. R. Evans, Wm. Scarbor-and James Kirk, were appointed a com-to nominate officers for the ensuing

ar .

On motion, Fell K. Firman, Martha Evans, artha Scarb rough, Ebenezer Hance, and artha Preston, were appointed as a Business committee, to whom should be reflected all resonants.

s Kirk, Wm, R. Evans, and Wm. Scar-b were appointed a Figance Committee, meeting then took a recess of filteen min-

The Committee on Nominations reported, and on motion the report was accepted, and the errors therein assend were elected to their capacities of lives for the ensuing year. President, Nathan Preston; Vice Presidents, seem G. Weister and Jane M. Firman: Secre-ary, Mary W. Roberts; Treasurer, Watson Contention.

K Firman, Martha Preston, Hattle Byles, Likezy, Wm. R. Evars, Eliu W. Allen, Sarborough, Martha Scarborough, Ebe-Hance, Rachel Needham, Henry Twinng ovistown), L'izzle Kirk, James Kirk and Kirk.

srah Kirk.

The Committee on Business reported the fol-wing resolutions.

1st. Resolved, That we recognize in the Phe-nomens of Modern Spiritualism the Key to the olution of the problems of hi-tory; a strong-nective to virtuous life, and a beautiful reali-tation of the bighest aspirations of humanity, at the vidence of the fet that Life is commit-use and unbroken stream, and that Death in-ture and unbroken stream, and that Death is but in incident therein—a ripple on the stream of-ife.

mantino.

In Spiritualism, we have such a religion. It athering the lovers of truth and justice with tempora, and leading them on in an everlesing and ascending path of usefulness and spiness. It is true Spiritualism is yet young, a lathough lines of beauty define its festures, may still have some childah with the same and the s alism, we have such a religion. It

We must not expect the impediments to be immediately removed so that the mass of mankind can have in their individuality tangible evidence of the presence and communion of spirits. All we can hope is that we shall all grow together towards that sublime condition of sout in which we can experience this influence; but we can only do this slowly and by degrees. The parable of the ta'er to still itsude as a lesson of warning to humanity, and yet religious teachers today instruct men that they shall bury their talents that G d has given them,—the talent for inspiration, for seul perception, for thought and investigation, into the deep and hidden mysteries of God. We feel assured that whenever the roul of man consents to be bound, so that it shall fear to investigate, or that it shall be impossible to investigate any subject, it must at the same time, prepare to aquiesce in that deating which the divine law of retributive justice, which keaves the sloggard in destitution, which leaves the high in the ruts of custom, which leaves the high in the ruts of custom, which leaves the high in the ruts of custom, which leaves the high in the ruts of custom, which leaves the high in the ruts of custom, which leaves the high in the ruts of custom, which leaves the high in the ruts of custom, which leaves the indifferent and frivolous soul in teeble helpless ness; this same law follows and rewards the efforts of diligence to all who are persevering. The same retributive law that visits the penalities that fail upon us for omission of duty, also awards to us the benefits which grow out of the inifflience that have a surface that the engine to the future, in a torn for the initial wards and the strengthen, them, we have just so much less of souly ingrowth; just so much less of souly ingrowth; just so much less of happiness lid up in atore for him had surrent and fulled upon the companion of the custom, which have the horizontal and fulled comprehension of the custom, which and the subjuinities of his future. Spirituallem allows th

roundings.

The experience of every medium who, through the powers of their spirit, enter into communium and harmony with spirits realize something of the glory hereafter that is before

In the Resolved, That we recognize in the Phenomena of Modern Spiritualism the Key to the nomena of Modern Spiritualism the Key to the notion of the problems of hi-tory; a strong incentive to virtuous life, and a be autiful realization on the virtuous of the first life, and a be autiful realization on the virtuous of the first life, and a be autiful realization on the virtuous of the first life, and a be autiful realization on the virtuous of the first life, and a be autiful realization on the virtuous of the first life, and a be autiful realization on the virtuous of the first life, and a be autiful realization of the Suit; and that while he manning rapid stricks in the extension of physical libraty, there are sill higher demands upon us as moral and intell-cital belogs, to seek to remove all the sheckles from ourselves and our more sill the sheckles from ourselves and our more sill the sheckles from ourselves and our more sill realization and the healing of individuals as well as of communities, has been by stepping into the Pools. Silotan when the waters were troubled, so tropicated the property of the sill that while water work of the sill that while water work of the spirituals and the healing of individuals as well as of communities, has been by stepping into the Pools. That is the time has come when workan is to step forward hereal! and be healed.

4th. Resolved, That are we are all sharers of the water o

Spiritualism teaches the necessity of the highset possible degree of culture for the physical
and intellectual departments of man's nature;
not alone for their own uses, but as a meant
which the soul nature may become so unfolded
as to have a conticuumens of its own existance
and powers, and of the existence of God. Such
an unfoldment is essential to a real recognition
of Spiritualism, and such are the fruits which
are yet to constitute the harvest of the angel
world in the great field of humanity; and as
they bend low over us, and come with the golden glory of their loving words and works, letus, my friends, he ready and wilking to unfoldingour own soul natures, and then shedding abroad
over the world of humanity the bissed light
and love which they are ever bringing to us, as
they come around and hover near us.
Spiritualism, as our sister has said, goes down
to the depths of humanity, and calls forth into
active labor all the powers which God has givent to us, and while it prompts us thus to labor,
it brings its blessed reward from day to day, so
that the soul recognizes its own nature and
grand destury, know whether it is to enter hos a
heaven of peace, even while dwelling in these
tabernacless of clay,—a heaven while is as full
and-complete as like capacity of the soul can rective, but which is ever unfolding as that capacity expands. Let us, therefore, go forth under
the broad banner, and seek for light and truth
everywhere in the wide universe, from nature
around about and we can no more seepse from
the one than the other.

SUNDAY MORNING.

SUNDAY MORNING.

MESTING AT LIBERTY HALL.

William Evans has built a new hall, cap

After a song by the Evans and R. bests Quarteste, Dr. H. T. Child said:

My Fristens. we have a seembled in this new hall, on this beautiful Sabbath murning, at the invita its and request of our excellent friend, William K. Evans; and as this is our first meeting bres, I propose, with the consent of Brother Evans and his family, to dedicate this hall to freedom of thought and speech, and to humanity, under the mame of Liberty Heal.

In this hall, there is to be the utgent freedom on this platform, believing that servers of the force on our meant of the servers of the best throughts of men and women, and the people are invited to come here from time to time to list-n to these.

The highest demand of the age is the free rostrom—unferfere i by the dogmas of the past or the present; therefore, in the name of humanity, and on behalf of our brother was his noble wife and family, do we dedicate this hall, and present it to this community, as a beautiful free offering to the rights of mac, in the full confidence that those who like Ban Adhem can say to the angel,

"Write me as one who loves his followmen," will realize, when they shall read their names inscribed on the white acroll of immertality.

"Write me as one who loves his follownee," will realize, when they shall read their names inscribed on the white acroll of immortality, that in the "love of God" their names shall lead. We have had numerous meetings in this place in the so called "Free Church," built as it was by the joint funds of the citizens, without respect to belief, and with a full understanding that it was to be free for all religious denominations. But we have found that there has been a growing disposition to crowd out the Spiritualists.

a growing disposition to crows out the opirtualists.

Under these circumstances, determined to avoid strife, our brother has erected this hall, and while we may continue to hold meetings in the church, we shall often have occasion to meet in this pleasant place, where truth and freedom, hand in hand, shall walk, and from whence, as a Deautiful centre, the light shall go forth that shall be for the healing of the people and the mattons."

shail be for the nearing of the people and the nations."

Susan C. Waters said:

"FRIENDS, I feel that a throb of delight has gone forth from your spirits as you have responded to the words of our by their, and also to the fact that this worthy family, so harmoni-ously utiled, so carrocal and are develing, so much of their chergies and their means for the benefit of humanity.

"Here within these walls we know that human thought is to be untrammeled, human appirations unchained, so that men and women shall have the liberty to extend their thoughts out into every field of investigation that concerns the interest and welfare of the human family. We shall have the right to look out onward and forever into the life to come, without any restrict inso or trammels except those of our own capacities.

"It is a gle-rous privilegy to have a place."

in the state of the second of

around the human soul,—save only the restrictions of those faculties which he has inplanted in ut to lead us upward and onward forever."

INVOCATION BY MES SURAN C WATERS
OUR Pather, who art within the heaven of our own souls, Thou who hast they throne and thy power seated in the inmost recesses of our being,—may our desires and our aspirations penetrate this ismost sancuary of thy holinese, and gather from what thou hast there implanted the strength to embody thy conceptions and try designs, so that thy name shall be hallowed, not from the words of our lips sione, but shall be glorified to the lives that we shall live, in the deeds that we shall do to the go do flumanity, in the septrations that we shall send out into the realms of spirituality, is that thy kingdom may come and thy will be done here in these sools of ours as it is done in the souls of the angelic hosts that throng the land of spirits in the home of reaven above.

Give up, ob, Pather, this day the power to lay hold upon that spirituall lood which nourished has substanted the supplies of men. Help us excreasely to seek that light which c wrists from above as the bread of life to our spirits, knowing that while our physical bedies need austenance, our spiritual begies oftlines pine for the nourishment of the spiritual communion with thee and thy holy angels.

And oh, our Father, while we would ask thee that our trespasses may be fremoved, we know that it is not in the power of man, save through save between the heat made possible we would ask thee that our remission might be as we remit and forgive those who have trespassed upon us, we know that it is not in the power of man, save through growth of soul, to do these things, for it is not in the way and proceedure of thy wisdom and thy power to do this in any other manner, and we would not ask thee to set saide thy laws, but rather to lead us not temptation," but we beseech thee to strengthen as othat no temptation shall be.

to do this in any other manner, and we would not ask thee to set saids thy laws, but rather to lead as unto thee.

We would not beseech thee to "lead us not into temptation," but we beseech thee to strengthen us to that no temptation shall have power over us, but that at every tempted point of life, we may find ourselves conquerors, abe, through the positive force of goodness and truth, to stand firm.

We know, oh, Father, that all these manifest tations of soul-life are from thee and to' thee now and evermore, and that the angelic hosts who hover around us, dear spirits from the spirit land, are sent by thee. We desire that these may come nearer to us, and dwell with us, and purify these thermackes, and shed abroad the influence of noble and generous thoughts they gone before Lead us by the hand, ye why have gone before the the command of spirits. Make, when has it is to many, but also to many in the home of thy presence, and bless with thy power.

home of thy presence, and bless with thy power.

To the God within us, the God around us, the God in all creation; to that vivifying and impelling power which sustains and permeates the universe,—source of goodness, and greatness, and permanence,—we look in supplication for our growth, for our strength, for our store, and to that same power we render the earnest offrings of our souls, of pur lives. May thy presence and that of thy angelic best become more real and more tangible within us, and be manifested more clearly in every one of our lives.

Dr. Child then gave an able and eloquent becture on "The Correlation and Conservation of Forces," of which the following is a brief extract:

of Force, tract:

"The grandest and most sublime discoveries of modern scence are those that are leading the materialistic philosophers into the realms of the apfritual. Thus, for instance, the discovery that the forces in nature are correlated and conserved, and are in reality but modified forms of one great primal force, which is spiritual in its nature, and does not differ from the idea presented from the Bigiritual plane, that all force is spiritual and an expression of the Great Positive Mind, God, modified by the various channels through which it speaks.

Bepittualism recognises God not only as the Great Geometer, but as the Great Universome—and Philosopher, and man

as God's interpreter. Standing thus on the ac me of creation, it is not only our privilege but out duty to scan and compechend all that we can of the works of our father, G. d., therefore we propose to refer you some considerations in regard to this great law of correlation and conservation of forces in your own systems,—since man is a microcosm, and represents within himself all the elements and forces of the great mil crocosm, the universe.

We find man immersed in a vast occan of atmospheric sir, from which he is compelled continually to draw the means of sustaining life. For this purpose he is furnished with a pair of imag's to opacious that for the ordinary functions of life, in a passive state, only one third of this capacity is called into action, is awing a reserve force of two thirds, for any emergency that may artise,—for speaking, for violent exercise and labor. You will see at once that without this vast reserve force, man could not speak continuously, as we are now causing this organism to do; that in many of the ordinary emergencies of life man would fail. You have the illustrations in those cases where a portion of the lungs are folymed by disease, in which the individual is unable to do any more than minitain a feeble cristence.

Every observer knows that physical force is dependent in a great degree upon the size of his respirat ry apparatus, and it is of the utmost importance, especially for the young, that they make efforts to expand the chest to be utmost than this heautiful provision of a reserve force shall be fully maintained. Again, the ordinary rate of pulsation of the

dependent in a great degree up-a the size of his respirat ny apparatus, and it is of the utmost importance, especially for the young, that they make efforts to expand the chest to the utmost capacity, and this should be done frequently, so that this heautiful provision of a reserve force shall be fully maintained.

Again, the ordinary rate of pulsation of the heart is about seventy, and yet, in a healthy individual, there is no definedly in laving this so-celerated nearly one third beyond the natural rate. So of all the functions. Nature never works up to the exact. June of power but always has a large reserve force. But the corristion of forces, as well as their conservation, is beautifully illustrated in he human system. The most superficial observer must have noticed their violent and long continued exercise of the physical rature readers the mental powers duli and inactive, and the revere is alworted. Even in the operation of single functions, any one may call upon its neighbor and use up more or less of their power. Hence in this age, when lorced systems of education are brooming too common, we find the physical assetms of children often weakened and injured by long-continued drafts upon them by the mental organs in their undue activity.

Every judicious parent and teacher should give oastell attention to the results of these transfers of forces out of their natural and light mate channers.

The philosophy of life is closely related to this correlation and conservation of fires, and those who would realize the highest and most desirable conditions on either the mental, the physical or the sort planes, and those who would realize the highest and most desirable conditions on either the mental, the physical or the sort planes are not only called upon to become tami far with all these forces as thin himself, but it is hid duty to go out into the fields of nature, and there we not only called upon to become tami far with all these forces within himself, but it is hid duty to go out into the fields of nature, an

SUNDAY AFFERNOON SESSION.

BUNDAY AFFERNOON SESSION.

Mrs Susan C. Waters said: "Friends, in rising to addres you, a singular feeling comes over me. It is as if words could not express what I have to say. I would that the impre-sloss and emotions which have been made in my mind might be imparted to you without the Bus of words, for they have been made in my mind might be imparted to you without the Bus of words, for they impressed with the fact that your souls cannot receive from the external the food that they are seeking. You cannot receive that satisfaction which can only follow from the birth of new ideas. You have to go into your interior lives, and there gather up the reeds that the Great Father has blanted and nourished, and culture them to bring forth the fruits of the Spirit. One of the errors in our lives is that of looking outwardly to others for instruction, while the dear God and the dear spiritance of the control of the con

il. ious teaching hu prescribes lim-ignt and action; limits which God thought and action; timits which won not prescribed; when bumin teach exthey be religious or civil; thus at it the capacities of the human soul, at lishited them, they mock human appliable and impede thought, and subdi-

that are committed in of destination that abounds, ing and thirsting of the he the insanity that abounds shop all I see in the ignore do not anderstand when it as well as in body.

do not understand when they are hungry in spirit swell as in body.

Such thoughts as these may startle us, but we have to meet them so mer or later, as we must meet their cosesquences here or here, as we must meet their cosesquences here or hereafter is would rather grapple with all these wants of the spirit now. We should every one of as begin to feed and clothe the soul in order that we may sol to dwarf a fallo that inner life where we home for hunty seed posses.

EXPLANATION.

LETTER FROM WM. S. TARMSTOCK.

BAOTHER JOHNS: - in the JOURGAL, Vol. 7th, No.
21, upon sixth pugs, I noticed a letter from I.S.

Chapman, of Sences, Crawford County, Wis., giving an account of a young lady, the daugater of
Mr. Lyuns, of Eastman, who was said to have been

"miraculously cid wed with a knowledge of future wents, and also of all transections occurring
I give below the main features of the case, as related by her lather:

id saribe marvelous powers the second proved to existence in masure. Were, too, were only those of any other at, not find the second the second

ESTRANGEMENT.

A COMPANION TO

Magdalena.

the Author of "Media" -- "The Mad Actress" -- The White Slave" -- The Spectre Rider" -- The

CHAPTER IX.

CHAPTER IX.

Life at the Somerville House passed for a couple of weeks somewhit quietly. George laways peacably iscolined, owing in a large seasure to the cunter indisence evoked by the opposing spirit of L of Encline, there was none, to but little encouragement given to apriri annifestations, though, as yet not a word had cen spoken to them,—for Marian had keenly alt the silent opposition of the negative indisens, and sensitive Elsie had suffered much nore than she made known to Marian. As she ad more than once intimated to George, Emembhad lavited the minister of her church to as, for the sceret purpose of possessing the cleryman's controversial assistance, to convert her maband's heterodox notions of spirit communion, twas a pleasant evening he had come. Lufy melind had managed this Rafiar well. She had zed upon an evening on which she had previuely ascertained that Marian and Else would a sheet.

and upon an evening on which she had previately accordingled that Marian and Eliae would be absent.

At table, the Reverned Leander Morgrove cemed never so uccit. us as on this little social coasion,—remarkably colloquial, his invocation of grace was quite full and freely spoken, rich seemed to give Somerville the opportuity some minutes after, of drawing the reverned selleman out to the "philosophy of prayer."

Lady Emeline's, eyes snapped; she had degled to take the initiative herself, and by a ourse more direct to the designed subject, he ad already stolen a march on her. However, he would keep calm as possible, in order if the portunity offerd, she could the more effectully sure it into the wonted channel.

"Prayer," began Somerville, "there is omething in it that is very southing to the hu man spirit,—and I have sometimes asked the uestion—I hope it is not implous—whom ous the set of prayer effect the most,—he Grear is more or less affected the by the spirit of prayer and thanks_lving, I have not the iesat doubt. In how we can effect a changless GA by any erbal petition, I can not understand."

"We are commanded by the soriptures to ask tod as four father, I'r whatever we need, and to encourage to to do by the assurance that e concurred to the concurred to

Prayer is appointed to convey The blessings God designs to give ""

The blessings ded designs to give ""

It would appear absurd, Mr. Somerville, to enjoin on us the duty of supplicating a bring, whose nature could not be touched nor moved by the prevalence of your petitions."

"I do not doubt, Mr. Mosgrove, that prayer is answered, but I think, no exactly in the way that many boisterous praying persons appear to believe. Jesus asys our lather knosech we have need of these tainings, and that when we pray, we should believe that we have the things we ask, and we have them. G d is a spirit, and so to know and grant a rewisces, des not need to be reminded of them by oral supplication.

'Prayer is the souls sincere deal Unuttered, or express d. The motive of a hidden fire That trembles in the areast."

But after all, I can but think that the most effectual prayer is nore, —Jodienous skillful lab.r. Industry is man's best source of happlaces, and the more direct course to his permanent improvement and redemption."

"What you work for, George, is a matter of debt, but that we receive from God in answer to prayer, is of grace,—God's free gift."

"I do not wish, Mr. Mosgrove, to push the subject to a point too, fine. Bill it would appear that even what we may receive in answer to prayer, is called not without an effort; so that even in this regard, 'there is mobiling without industry,'—with me all useful work is worship."

"Why, Mr. Somerville, you astonish me. You re talking the broadest infidelity. If suche a sufficient were true, there yould be no further end okthe accred scriptures for man: If work ed okthe accred scriptures for man: If work ed okthe accred scriptures for man: If work edition worstip, then is a curse a blessing. In the sweat of the tace shalt thou eat bread, a portion of the penasty for dis-bediance, selies, 'carsed is the ground for thy sake, name the record. Man, therefore, can produce othing from the earb that does not be are on it sel impress of the divine displeasure,—and othing can man offer acceptably to God, unless the interpretal and made acceptable by faith the datoning blood of our Lird and savior,—east Christ.
"My dear sir," sail Sonerville, deferently.
"Whenever cocasion has appeared to usumed a expression of my religious sentiments, I have cockived pleasure in a speaking them planly, hough always car ful to wound the feelings of one; and util now, since you have quoted he record, I had no thought of flying so Repart of the Mosale scriptures. But I m perfectly willing, cheerfully, to allow, that the gifted legislator and leader of the Jews, poke and wrote in perfect accord with his sughest and best thought. The numeraus seed f Abraham, just passing out from under the m perfecily willing, cheerfully, to allow, that are gifted legislator and leader of the Jess, posses and wrote in perfect accord with his upheat and beat thought. The numer-nus seed a better than the property of the property of the property of a braham, just passing out from under the alling yoke of Egy than lakvery, were in a elliprepared condition to receive such a bersenous deep and the property of the original curse or sin. And to a very wide extent, the same believe firmly that labor is a curse. For observing their national and hereditary tandoncy or speculation, swindling and trading,—legal-color otherwise,—sort they will not,—and with of contrast,—and with the same point of category, I really lear, is, the is same spirit of craty codes on, has been allowed to contuminate to a cry, I really lear, is, the lattice of the receive of the property. The same point of craty codes on, has been allowed to contuminate to a cry juriful extent,—the institut one and characticances of christianity. The false notic of the contrast of the contrast of the same spirit of craty and because of the property, is world wide to-day,—whereas an a beat source of happiness, is shooset, useful of necessary labor. I am, therefore brought back to be spiritual sentiment, that work is worship, and the property of the surface of th

calts."

George, you forget the many beautiful as found throughout the Old Tasta-stars,—supecially the paleans of David, ceils temples and places of worship, so how were replict and exacting was inned, in the directions for the pequant and finish of the gorgoout temple im,—the place above all others which

he had desired for an habitation," sail lady Emi-

line enthuriastically.

"Yes, I have forgotten them quite," he said pleasantly, "and yet, many of the stirring palsate of David possess a charm for me, they seed so thrilling, yet a sotting with the spirit of devottin and genoine worship."

"Mr S merville, you spiak siran gely. I feel burt and embarrassed. I had not dreamed your sentiments head undergone such a change, and as your pastry, I am under the obligation of speaking plainly to you. Your sentiments express rank infidelity, and—"
"They were taught by Jesus, the great liberalist and opponent of priesteralt,—and I like them."

"They were taught by Jesus, the great liberalist and opponent of priesteralt,—and I like them. The world you say that Jesus divergarded the strict observances of the Subbath, or that he failed to establish a church?"

"The traditional observance of the Subbath, Jesus and only disregarded, but he attenuously opposed it, and taught and enforced the fact by precept and example that man's welfare and comfort was of far greater value,—that the day was instituted for his benefit, and not man for the day. As to the establishment of a church, if he came for that purpose, he surely failed, for he certainly has left us no example that seems in the least accord with the present theological or sectarian efforts of church extension."

"Worse ani worse,—why, we are all at sea in church matters, according to that."

"With all deference, ir, I think you are, and by the present ratio of the progress of ideas, more liberalizing and human, you are in a fair way of being pushed far out at sea."

"Our anchor is secure, sir, J.sus has built his chur h upon a rock."

"Not Peter, I hope, nor a mere stone, but on the spirit of revelation."

"What think you of Christ?"

"The man, Christ Jesus, sir, I am proud and happy to look upon as an exalted evidence, a beautiful example of what human nature under favorable conditions, is quite expable of producing,—a man whose emotional nature was deeply religious, and his entire benevolent tempera man of his bighest capabilities,—i pattera worthy of all praise and implicitly, and convince man of his bighest capabilities,—i pattera worthy of all praise and implicitly, and convince man of his bighest capabilities,—i pattera worthy of all praise and implicitly and any maken might by proud to call her son."

"But was be not something more than a man? What think you of him in his mediatorial caracter was not be not access the section of the interest caracter was not be not access the section of the man and the content of the man and the content of the man and the content of the man and the section and

thy of all praise and imitation,—of goodness, truth and love; a man any marden might by proud to call her son.

"But was he not something more than a man? What think you of him in his mediatorial cnaracter, was not, is he not a great savior?"

"That it was a more highly or better developed man then others of his time, I an willing to believe. He fills better my ideal of a certect man,—in this regard ne was, indeed, 'exalted far ab vee his fellows,—ind that as mediat or or midium, he saved many during the days of his flesh, and even yet by his spirit assists many to work out their own substituting the days of his flesh, and even yet by his spirit assists many to work out their own substitution from their low estate to a higher, I seel happy and glad to allow."

"You admit, then, his divine nature, that he was man, and in very deel also,—G d? You become hopeful,—I am encouring and. Lander Mongrove pot is, with considerable unction.

"Of the divinity of his lovely nature, sir, I posses not a duto. That he was die, to me matters but little; and if he was not, does not undervasite his works; they were such—the most of them—as any divine man, to his degree, might doe, Jut come,—it us adjourn to the most of them—as any divine man, to his degree, might doe, Jut come,—it us adjourn to the most of them—as any divine man, to his degree, might doe, Jut come,—the singer here, with some choice on it."

The amistle songs ress miled eayly, and glad to be deemed capable of litting the heavy useological atmosphere which had suddenly settled around them, she aped on before them into the parlors, and opening the medolon, sone rendered their thoughts more lightsome and mutually 'concernial.

Though Lay Empline still left somewhat annowed by were dissensed.

logical atmosphere which had suddenly settled around them, she sed on before them into the parlors, and opening the melodion, soon rendered their thoughts more ignisome and mutually to meenial.

Though I say Empline still leit somewhat annoyed by her dissploits still leit somewhat annoyed to have his credulty in Spiritualism destroyed.

"Music in the house is a charming pacificator," said the R.v. Lesnder, accepting a seat proff-red by Somerville, who answered:

"Your remarks remind me, sir, of its peculiar effect as discoursed by Israel's sweet singer before King Suit. The latter, subject as he was to flu of despond-ncy, sudden anger, and spaem adic passion; but as soon as the youthful David with some coolec instrument of melody would fill the noom with a charming air, how prompt the demons of discord and hate would be driven out and fily from the place of song, Indeed, in contemplating the morose and cruel nature of Suit, and his relation to the young medium David, I have painted, as a picture on canvas, the remarkable scone when the vengetal Saul little the murderous javain against David's line. Saddenly, some charmony melody all a upon the percurbed spirit soothing charm of music."

"Yo, the poet has well expressed it, 'Music hat charms to soothe the savage breast," Leander replied with a pleasant anile. "But, what do you mean, George, by terming David a medium? The term has become so associated with disreputable woma's and impostors, I never lize to hear it applies to any of the Bible characters."

Ledy Emeline was deligited with the turn-the discourse hai taken. See ound have clapped her lift hands for very jy.

"I would use the term, sir, in its natural and legitimate sense,—simply as "instrument' or 'agent." I believe David to have

of her unctuous pastor.

"Indeed, sir, I look on the Jewish race as a nation of remarkable meditima," Somerville replied calmly, and where there exists such a mass of mediumable in all its vast and varied peculiarities and phases, it would seem useless to particularize. But we find that according to the record our Mother Eve was cappatically a medium, through whom the serpent conveyed his infinence and insidious teachings to Adam."

"Equally so, air, was the serpent a medium for the devil'to convey to our foreparents his seductive wiles. And I look on the snake, sir, as the first steedium but I cannot allow of him or it being the first. I prefer giving the preference to woman, our mother. Then, sir, there was poor Hagar, the bondwoman, Abraham's concultus, and by him sent adrift ingt the vest desert to starve and die; yet how much superior a seedium for angel spirit communication. "East

crucity and harbarism, and Isaac and Jacob were very surceptible mediums, as their frequent communications with angels and spiritus! be ings fully catabilah."

"But George, the communication of the privactis was often with God direct."

"I read, a r, that Jacob wreat of with an angel, that Abraham and Isaac conversed and ate with angels in the form of men, indicating to me that they were simply spirits of men, who had once walked the earth, tabernacled in human if sit. "And so all: the phenomena and communion with the spirit world is through and by the media of spirits that have bee me freed, through the chemical change called death, from the body of flesh and mortality,—many of them once if low servants and laborers with their brethren the prophets as the divine rivelator has expressed it. There was Moere, and Airra, and Miriam, and Joseph, and Gedem, and Harak and Namson; Jeptah, David and Samul—the latter clairaddient from a very early age; Laiah, the chaming prophet of the race's future harmony and spiritual exaktation; Jereniah-the pathetic Ezekiel clairvoyant and clairaddient; D. niel the humble and holy; in face, the entire inne of prophets, not excepting even the splenstic Saul. Itahab, nor yet the woman of Eodor."

Yes, the Witch of Endow ee must allow was spinething of medium; and the visit of Saul to her, and his ally midnight credence in her mutterings and sorceries is given by the divine register of the subversion of this hastes, and giving it into the direction of percential, shawing the sample, as the Mosaic cractment had previously indicated, Jehovah's great if it sawn and the certainty of the evil resulting Irom such demondary.

To be continued.

To be continued.

Voices from the People.

HAYNESVILLE, OHIO .- Thomas Pea

ing, and ma-e in the image of mas.

PROVIDENCE, UTAH.—George E. Lingley writes.—On the 24 h of hast July, I decared my intentions or taking upon myself the responsibility of my own thoucase and actions, and it caused a rebellion between the Bisapy and me, and from the piatform he can inned the puop to both far and near, not to have anything to do with m; and to make every place so unpressant to me that I should near the platform that is not to be supported by the property of the property o

on Iron Mrs. Hardinge, next September.

HINGHAM, WiS.—E. Lampman writes.—Your paper is being circuis ted considerably, and appreciated fluxes. Brother J. O. Earretts lee area based once in two sector. This sector was considered to the control of the control of

BELPASS, OREGON.—E C. Cooly writes.—I am well pleased with the JOURNAL It is doing good to our county, and we hope that you may be spared for many years to do battle for our guorious cause, and teat the Angel World may senist you to spread light and knowledge in these dark corners of our earth, were ignorance and superatiliary of our terms.

prevail.

HOUSTON, TEXAS.—W. Bemus writes,—My subscription to the JUUNAL clases to morrow, the little. I wish to resew for one year. I have been more than please 1,—will say deligated with the trial for three months, its testedings have met, atteng success and I might say, could read the lines an appell us an average success to the same and the work of the same present to save the same present the same present the same present to make her second visit pleasant and prist-sole.

we sayge room where mosts our society, the Cen ral Spiritual Association of Liviniana, is getting to small for our Sudday Conserted. We have sked and obtained from the governor the Scata maker, which I hope will also be too small be we stong, as our beautiful pallosopay is con-sisting to mixerors.

and Spiritualists here, and there would be more it we could have few more such lecturers as Mrs. 8. E. Warner, J. B. Fergason and Warren Ubase, each of whom have visited as by juviasi-ion, and waked up quite a lively laterest. I think a few lectures and tegts from seace a medium as E. V. Wilson would make thirty or forty spiritualists in this valley. It is only tegthy seven mises south of St. Lopia, by rail, and we like to have speakers visit us.

CUBA, MO.—Eliza Sellon writes.—We are still anxions to have some of our speakers visit this branch of the Facilit K. R., and would giadly give them a comfortable home with us as long as they would stay to rest or work. DALIPE GIVE W.

would stay to rest or work.

DALLES GITY, W. T.—Erastus Resetts writes.—Inclosed please find one dollar and fifty cents, which will pay for the JOURNAL until the first of January. Some eighteen months ago I was taking the Hanna by Liour. Saw your terms for the Journal to wrial subscribers. I would not do without the JOURNAL to twice the cost.

Pere Graity, the lecturer of the Per-Acateury, is the most absent-minded mat France. The other day, on his way to be the lancied he had lost his watch, and took very watch out of his pocket to see if he time to go back and get it.

Speakers Begister.

mpker's Register and Notice of Rectings where he was all the fring, to keep standing Register of Mestage and list of speakers without a hearly co-operation on a part of those most interested.

Likearara we shall register such meetings sad sekers as are furnished to us at the states are furnished to us at the states are surnished to us at the system of the process of the piedge on their part that they will keep as roomed registed ochanges, and in addition to that, surnasses in casts a willingnesse to add in the circulation of the John.

A, both by wors and name.

Let us hear promptly from all who accept this prond we will do our par well.

nheago III.
J. Madison Allen, Ancora, N. J.
C. Vannie Allyn, Bloncham, Mass.
Chicago, Room 19
Harrison Augir, Charles City, Iowa
Addie L. Ballon. Address Chicago, co
offical Journal.

OFRICAL JOURNAL

Dr. J. S. Balley, box 384 Laporte Ind.

New. J. O. Barrett, Gleu Beclab, Wisconsig.

Henry A. Besch, Spring Valley, N. Y.

J. S. Rouse, Cazery, Ill.

H. T. Child, M. D., 634 Race St., Philadelphia, Pa:

Nrs. A. H. Colley, Traces Speaker, Fenerille, Jay Co., Ind.

Dr. H. P. Falfold will nanwer calls to becure. Advess

Ancers, N. J.

A. J. Bieblock, Veteria, Missouri

Ancora, M. J.

A. J. Fishlack, Victoria, Missouri.
Rev. J. Francis, Ogdensturg, N. S.
I. H. Garretson, Prichland, town.
S. Graves, subtler of "Biography of Batan." Addressichen State of The State of Batan." Addressichen Barreting, box 307, Sturges, Mich.
Samoul S. Harra an, Gosben, New Faris, Brisment, Lot.
L. D. Hay, late of Hunteville, Texas, will naswe call
Mrs. Hoyes, Trance, and Text medium Waterloo, Wis.
Daniel W. Hull, inspirational speaker, Hobart, Ind.
D. Wm. B. According Lational speaker, Hobart, Ind.

Daniel W. Hull, insplicational spenace, and Dr. Wen. R. Joseshys, Lecturer & More R. Joseshys, Lecturer & More R. Joseph R. Lecturer & D. P. Kayner, M. D., Clafroynai, Eric, Pa. R. P. Lawrence, inspirational Speaker, Ottumwa, Iowa-Mrs. P. A. Loun, care of Warren Chase, 547 North Fifth Street, St. Lonis, Mo.

siand, ill.
C. Mills, West Buxiou, Maine,
Dr. G. Newcomer, locturer, 285 Superior et , Cler-Mrs. S. A. Pearsall inspirational speaker, Disco, Mi Mrs. L. H. Perkius, Tranco Speaker and Healing Me

Mrs. B. A. Roger, Isspira i-nel speaker, sreof A. J Grover, Bock Issand, Ili. Warren Smith, Elexandria, Madison Co., Inc.

Fig. Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn Benjamin Todd, Portland, Oregon. Mrs. Benjamin Todd, Inspirational Speaker, Per

in the state of th

Mrs. E. R. T. Trego, Trance and Test Medium, will are wer calls to lectore. Oil City, Par

DR J. W. STEWART, M. D. WILL CURE DIRECTION and infinitive of man and woman and child free of the control of th

SOUL-READING,

Psychometric Delineations.

A. B.EVERANCE, THE WELL-KNOWN PSYCHOMETRIST.

A. B. SEVERANCE.

UNDERHILL ON MESMERISM. WITH

Criticisms on its Opposers.

NO A REVIEW OF HUMBLUS AND HUMB-BERR, WITH PRACTICAL INSTRUCTIONS FOR EXPERIMENTS IN THE SCIENCE—FULL BIRECTIONS FOR USING IT AS A REMEDY IN DISEASE—HOW TO AUDI ALL DANGER.

THE PHILOSOPHY OF ITS CURATIVE POWERS;

How to Develop a Good Clairvoyan THE PHILOSOPHY OF SEEING WITHOUT EYES.

HE PROOPS OF IMMOSTALITY DESIVED PROM
THE UNFOLDING OF MESMERISM—EVIDENCE
OF MESTAL COMMUNION WITHOUT
BUILT OF SOUCH, BETWEEN BODIES
FAR APART IN THE PLESH—
DMMUNION OF SAINTS, OF WITH THE DE
PARTED.

BY SAMUEL UNDERHILL, M. D., L. L. D., LATE PROFESSOR OF CHEMISTRY, ETC., ETC.

Price \$1.38. Postage 12 cents, The Trade supplie Address S. S. Joues, Chicago, Ill.

Florence

Sewing Machines.

WM. H. SHARP & CO., General Ageuts,
100 Washington St., Chicag
This machine is recommended to any who
hase Family Sewing Machine; and is noted for

SEXUAL PHYSIOLOGY.

DIENTIFIC AND POPULAR EXPOSITION OF FUNDAMENTAL PROBLEMS IN SOCIOLOGY.

PURDAMENTAL PROBLEMS IN SOUTHOUSE.

BY R. T. TRALL, M.D.
The great interest now permy rait in all sethjest relati liminas Development, will make the book of interest yrone. Besides the information obtained by its per the bearing of the various publicular tracted in impro-sed bying a higher direction and value to human 1

g and giving a higher direction and value to human im xf out to ever-estimated.

This work contains the latest and most important dis-versies in the Annatum and Physiology of the Sexes: es-tains the origin of Human Life; How and when Meastran-on, Impregnation, and Doscoption occur; giving the leave which the sumber and say of obligating are controlled, all, valuable information in regard to the begetting and arting of beautiful and healthy children: It is high-found of should be read by every Smilly. With sighty fine on-

and should be rear by reny average.

This work her rapidly piesed through hen editions,
the demand is constantly increasing. He such comp
and valuable Work has ever before been insect from
press. Prices '57, Portage '50. Fer sale at the Bel
Philiosophical Journal Office, 157, and 150 So. Clear St.

· BEYOND THE BREAKERS.

A Story of the Present Day.

HOBERT DALE OWEN.

Author of "Pootfalls on the Boundary of another World."

Finely Illustrated. Price \$2.00. Postage 24 cen For sale at the Religio-Philosophical Journal Office.

[THIRD EDITION HEADED AND ENLABORD.]

SACRED TRADITION.

A PEEP INTO

BY REV. ORBIN ABBOTT.

CONTAINING
"The Condensed Evidence on both sides, of the opt important question known to Man."

HIS PRESENT AND FOTURE HAPPINESS.

Price 50 cents. Postage 2 cents.
For sale at Religio-Philosophical Journal Office, 197 and
189 So. Clark Street, Chicago.

DR. J. WILBUR,

Magnetic Physician.

Late of Milwaghee. Now permanently located at 71
Noath business reases, Chicago,
(Two blocks north of Union Park.)

Noaru hanason '*nam, Chicago,

(Two blocks north of Union Park.)

Offile h us, from 10s m. 1. 50 m.

A fer patients as he accommodated with bowed and
Planam: round, as he has no et of the planamine in existing

the past righten years, is a settl less gunranty of fainte
success in the results of disease. Also curse sy magnetised paper. Send \$1.6.

HOW AND WHY I BECAME A SPIRITUALIST.

Wash. A. Danskin.

With an appendix giving an authentic sta SOLID IRON RING MANIFESTATION,

Price 75cts, Postage 12cts. For sale at the Office of the RELIGIO-PHILO-SOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago, Ill.

MRS. M. A. MCORD.

Mrs. M. A. M Cord developing and healing predicts treate part into a the residence, or an et al. of state or Men. ettenlive, on reclipt of a look of the patient's lost, with a best states are not of the sea, ago and treate or the descent of the pa-ter, by Louis, Mo.

CONJUGAL SIN

AGAINST THE

LAWS OF LIFE AND HEALTH, AND THEIR EFFECT ON THE FATHER

MOTHER AND CHILD.

BY AUGUSTUS R. GARDNER, A.M., M. D. are Professor of Diseases of Pernaies and Chemical lical Midwifery in the New York Medical College. CONTENTS.

CONTENTS.

I. The Modera Womens' Physical Deterioration. II. Local disease in children and its cance. III. At what Local disease in children and its cance. III. At what particularly the content of the

IS THERE A DEVIL

ument pro. and coo. with an inquiry into the Ori-il, with a review of the popular notion of Mell and r the State of the Dead. Price twenty-five cents, Journal Office, 189 So. Clark Street Chicago.

THE PHILOSOPHY OF CREATION.

Tufolding the laws of the Progressive Development of Nature, and embessing the Philosophy of Man, Spirit, and Spirit, world. By Thomas Pales, through the hand o Horace G. Wood, Medium.

Price 35 cents, postage 4 cents. For sale at this Office atrest.

Chicago, III.

LOVE AND ITS HIDDEN HISTORY.

BY THE COUNT de ST LEON
A ROOK FOR WOMEN, TOUNG OR OLD;
FOR THE LOVING, THE MARRIED, SINGLE, UNLOYED, HEART-REFT, PINING

ITS ADVICE TO WOMEN,

This is is the Most Remarkable Book on Human Love ever Issued. Price \$1.25. Postage, 16cts.

For sale at the Office of the RELIGIO-PRESO

Religio-Philosophical Journal

Office, 187 & 189 South Clark Street,

RELIGIO, PHILOSOPHICAL PUBLISHING HOUSE.

OHICAGO JULY 16, 1870

TRRMS OF THE Beligio-Bhilosophical Journal.

83,00 per year, \$1,00-6 months, \$1,-4mo. Fifty Cents for Three Months on trial

ing the new consists and some consists of the second separate second sec

Any person who takes a paper regularly from the ffice—whether directed to his name or another's, or her he has subscribed or not—is responsible for the

presides he has ashercibed or not—a response, payment.

5. If a person forders his paper discontinued, he must pay all arrawarque, or the publisher may continue to smod it. If the payment is taken from the office or not.

5. The courts have decided that refunds to take never-papers and periodicals from the post-office, or removing and leaving them unclaimed for, the pages and periodicals from the post-office, or removing and leaving them unclaimed for, the pages was relicious of our leaving them.

LOOK TO YOUR SURSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, if the found a sixtenment of the time to which payment has some made. For instance, if John Smith has paid to Dec. means lift. If he has early paid to Dec. 19th, 1869, it ould stand thus: Smith J.—Dec. 10—9, or perhaps, in oncess, third to last figures for the year, as 17 for 1870,

letters and communications sho me, 189 Scott Clanz Stanst; Co

ES GOD KREP A CATI

Who is the Author of the "Other Side of Life?"

Who is the author of the "Other Since of Live".

A little three year old wise considerably excited the other diby, by setting the cat kill a manse. To e next degathe saked her mother suddenly:

"Wiso made the birdies,"
"God fiseds them, my child."
"Who freeds them for child."
"Who freeds the birdies, mams?"
"God fiseds them."
The littleone was thoughtful a moment, and then also congregatedly:
ast?"
The mother told her she would tell her all about it when she got older but for the present abe had better go and play with her linds rubber doll.—Exchange.

it when she get older but for the present she had better go and play with her inides rabber doil.—Exchange.

Life is indeed made up of contrarieties,—rich and poor, intell gept and ignorant, clean and filthy, sound and cripled, beautiful and ugly, virtuous and licentious, benevolent and miserly, brave and cowardly, airong and weak, honest and dishonest, and there seems to be the nature of the cat and mouse permeating the whole, human family, and the question is a pertinent one, "Does God keep a cat?"

What head, dear reader, do, you come under in the above catalogue?

Life is infinitely diversided. We met a man yesterday on the streets. We looked into his soul, and swe nestling there beds of weeds, thorag, obstructions, calloused places and heart-rending scenes. His countenance was the picture of sadness and despair. He had hanging on his arm a besket of matches, and from the sale of them he realized a livelihood. He was a poor man, and as he hobbied along on his crutch, our sul went out in loving sympathy for him, and we stopped and gazed upon him, handing him a small sum of money. He rea poor man, and as he hobbled along on his crutch, our suil went out in loving sympathy for him, and we stopped and gazd upon him, handing him a small sum of money. He refused to receive it unhas we took matches in return. We cast the trifling sum in his basket and forced him to accept it. There was one of God's children. He his but one leg. He was poorly dressed. He was flithy. His voice sounded like a wheelbarrow over the pavement. His eyes seemed lit up with a self-determination that appalled us. Here was self-reliance,—a man with one leg; ragged, flithy, ignorant, diesseed, nature distorted and resembling a goaried oak; soul like an arid desert; a mind filled with vacuity; wild, eccentric, peeviah, hatelul and arrogant, he went forth to fight his way along and gain an honest livelihood. From early, morn till dewy eve this man may be seen on the streets of Chicago, selling matches, absolutely refusing to accept a gift from any one. We handed him a tract of the Young Men's Christian Association, headed:—"Not a Sparrow Falls to the Ground without God's Notice,—Ask and it Shall be Glven thee." We told him to read it and pray as directed, and report to us in four weeks, if his prayers had been answered. We desired to experiment in regard to its efficacy.

We met another man. His features seemed

e met another man. His features

We met another man. His features seemed o be lit up by a nature that appeared to say, This is a curious world."
This is a curious world."
His forshead was well-developed, his temperament of that active kind that said The world owes me a living, and I will have to the control of the world owes me a living, and I will have to the control of the world owes me a living, and I will have to the control of the world owes me a living, and I will have to the control of the world owes the world owes the world owes the world owe that his world owe to the world owe the world owe the world owe the world owe that the world owe that the world owe the world owe that the world owe the world owe that the world owe that the world owe the world ow hardships, to be jostied along, to feel the effects of life's suffering, he appeared like an authoria-tion that lived and moved because it could not help it. We stopped and talked with him and gave him a similar tract. He read it attentively, he predered its contents well and then folding it carefully, he put it in his pocket, and said; "Say, Misser, that's all gammon. You needn't talk to me about God's watching the sparrows, and numbering the heirs of the head; that's

nonsense, sir,—the most consummate nonsense. When I was a boy, I was caught in the whoels of a threshing machine, and you see the result. Why didn't he watch me and save me for a life of usefulness? If he is all-powerful, why don't he exercise that power in behalf of his childrent Had my own dear mother all-power, she would have saved me; and is the creature better than the Creator? I tell you, Mister, there is no use talking; it is all nonsense. If God does number the hairs of our head, and so carefully and tenderly watch the sparrows, why does he neglect his children?"

This noor cripole, whose body bore the evi-

This poor cripple, whose body bore the evidence of misfortune and hardship, was not yet prepared to accept the doctrine so boldly inculcated by the Young Mon's Christian Association.

tion.

We passed a little girl sitting on the side-walk near where her mother resided. She was a mass of putrid sores. The horrible disease with which the mother was afflicted was trans-mitted to her child, and she presented a ghastly spectacle indeed.

spectacle indeed.

What a world this is! The dark side of it,—
to whose credit does it speak? Who claims the
authorship of all the misery in the world? The
dens of infamy and vice, the seething, burning,
hissing hells of civil lite,—who claims them,
whose child are they? Is there a personal God
in the heavens, who created the evil and the
good, and who is infinite in wisdom and power?. Does that hell yonder—that dark, pestilential hell, lit up with the fiery eyes of demons in
human form—come under the head, "He created the evil and the good?"

Look at the hells of earth, red-hot with pas-Look at the hells of earth, red-hot with pas-

Look at the hells of earth, red-hot with pas-sion, burning with the fruits of lust, illuminated with a licentious spirit, and pregnant with all the impurities of the cess pools of life. What a picture! Sad to contemplate! Hells on earth! Yes, hells worse than that of which Milton sung, or Pollock in his boylah maduess ever imagined.

see, near worse than that of which militon sung, or Pollock in his boylah madeess ever imagined.

Who owns "the other side" of life,—the dark side, the pestilential side, the side of crime, the side that is seething and burning with sin?

See that man in the gutter. He froths at the mouth. He has been steeped in strychnine whisky, is saturated with the odors of a thousand hells. He groams and sighs; he is mad. He is in an imaginary hell. He is delirious; he is burning in rel-hot embers; little devils are turning molten lava upon him; spiders weave a net over his eyes; bectles est into his flesh; poisonous insects sting him; snakes encircle his body and breath into his neartils their pestilential breath; mad dogs are gnawing his legs, and a thousand bees are humming around his head. The very clouds that move through the sky, seem to be hissing serpents, waiting to devour him. His friends are his enemies. Thus in the fifth of the gutter he suffers from the delirium tremens.

your him. His friends are nis enemies. Inuy, in the filth of the guiter he suffers from the delirium tremens.

Look at that long train of wandering illegitimates,—the fruit of crime. It is standing now like a long serpent that humanity has woven. There they stand in single file, from the age of four to seven, in the city of New York, and, the column is fourteen miles long! Horrible! awittl lamentable! but true. Place the illegitimate children of New York in a line, and it will make a column of the length designated. Statistics say so, and it is true.

Insocent childhood, the fruit of crime, in column marching! They should have a banner, inscribed on one side: "The other side of hie; the darker side; the pestilential side; the fruits of crime, of broken hearts, of tears, of wail, anguish, means and sorrow." On the other should be, "He creates the evil and the good."

A train of illegitimates, in one large city, fourteen miles long,—composed of little girls with curring hair, and checks of row hue, and voices

Act and of linguismates, in one large city, tour-teen miles long,—composed of little girls with curling hair, and cheeks of rosy hue, and voices as clear as the morning bell, and who are as in-nocent and pure as an angel, and little boys bare-footed and regged, and from whose lips escape a stream of curses, oaths, and blasphe erances, that speak of the hell they ar

mous utterances, that speak of the hell they are in.

Who owns the "other side" of life,—the hellside, the desert side, the unclean side, the poisonous side?

What a world! Did you ever think of it?

The "other side" of life,—how do you like
it? Have you ever been there?

Is evil necessary,—the fruits of crime essential
to promote the happiness of humanity? Who
started the grand scheme of creation? That
s'arving mother in yon garret sake the ques'ion.
The cold feet, the limbs protruding from tattered
garmen's, the sores on the body, and the hungry look of that poor child, sake, "Who created
this 'other side' of life?"

That old man, dying in the garret, in his agony, desires to know who started, who originated
this sad state of afairs.

O the dark side of life! the agonizing side! the side of broken hearts, skeletons of blasted
hopes, and lives that have been a failure! The
side of war, bloodshed, murder, rapine, famine,
licentiouaness, debauchery and crime; the side
that has darkness for its light, crime for its virtue, discord for its harmony, hate for its love,
and rebellion for its peace! Did the orthodox
God create the "other side?" He made the serpent more subthe than all the beasts of the field,
and finally cursed him therefor, and caused him
to crawl upon his beily all the days of his life.

This " other side", of life is like a book
without an author; a machine without an is

to crawl upon his beity all the days of his life.

This " other side", of life is like a book without an author; a machine without an inventor; a world without an originator. Where is Brahm the Hisdoo God, or Lord the orthodox God? Which claims the authorship I. is the other side of life an illegiumate child of some God, who has fied to his far of home is the regions of space, not daring fo meet the frowns of those he has crested? Look at "the world of sia and sorrow" gaze upon the funeral oortege that is following a heave that is filled with broken heavis, and saks yourself, if the orthodox God has not been neglecting his business.

frightful accident happens. He is resc

The human family are forced into the world, forced through it, and forced out of it. They are forced along like a train of cars. We can't see the steam nor hear the shrill whistle, yet wo move, and as we move, where is the divine engineer? If an accident happens, who is responsible? Humanity is only one wast train. The oradie is the first depot, the grave the last. Some have first class cars with seats soft and comfortable, and a couch to rest in at night. Some must take the smoking car recking in filts, while others must be content with the emigrant train, while others are simply dragged along at the tune—

train, while others are sump.

"Rattle his bones over the stones
He is only a pauper whom nobody owns."

In this train that goes belching along from
the cradle to the grave, God is supposed to be
the engineer. He starts his train at the cradle the cradle to the grave, God is supposed to be the engineer. He starts his train at the cradle and stops it at the grave. He is engineer, freman and conductor. As a conductor he is eccentric. Those that have plenty of funds, he gives them a free ride; but those that have none he takes away that jwhich they aiready have. The devilish is brakesman, and thorsinghly skilled, he is, too. He broke the plans of the chief engineer in the Garden of Eien, succeeded in thwarting his latentions, caused him to curse the earth, to denounce in bitter terms the serpent, to devastate the Garden of Eien, and forwar the world. He is continually applying the brakes, and consequently causes difficulty constantly. Why he has not been discharged before this time, we know not.

now not.

Such is the "other side" of life, and who is the author there

the author thereof?

All is not gold that gitters. All is not virtue that has the appearance of it. That man never committed a crime, never stole a crint in his life, yet a bigger rascal does not exist in prison. He is a thief at heart, and if it were not for the law and the penalty he would exhibit his real na ture.

There are honest men in prison as well as well as well as out of it. Prisons are productive of crime, for he who is incarcerated within their walls has the samp of Caia upon him,—he is forever dis

graced. He who despises a criminal, and points the fuger of scorn at him, is the greater sinner. He who pities him, encourages, and assists him is the true Christian and philanthropist.

Even Beecher has a correct view of the "other

side ot life, for he said:

"There is not in New York a man so mean that he would not put down a man who should propose to have a banquet off from a fellowman, cutting steaks out of him and eating them. And that is nothing but feasting on the human body; while they all sit down and take a man's soul, and look for the tenderloins, and invite their neighbors in to partake of these little tit-bits. They will take a man's honor and name, and broth them over the coals of indignation, and fill the whole room with the aroma thereof, and give their neighbor a piece, and watch him and, wink as he tastes it. You all eat men up and you are cannibals, every one of you, and wors. You will be glad to get off at God's judgement seat with the pleat—I only ate the outside.' You are more than glad if you can whisper a word that is derogatory to a neighbor or his wife, or his daughter."

Look at that heart rending-scene. There is a dark, damp cellar. It is a refined hell, rendered sacred by the sanctimonious countenance and solemn visage of one who prays with his lips and serves God with the flesh and blood of humanity. He owns that cellar, but he has no ownership in that whams and her three little children. He rents them that dings hole, that religious hell, that health-destroying, verminbreeding, pestitential hole in the ground. Men who own real estate, own it down to the centre of the earth, and up as high as they can make use of it. He visits this mother to collect his rent. He is a modern Shylock, a cannibal, a child-eater, a murderer, a fiend in human form; yet he is a praying man, a church goer, an aristocratic nabob, who worships God on soft carpets and dreams of him on a downy bed, and eats food that has been blessed, out of gold diahes; who catches the precious "droppings of the sanctuary," as they come from the lips of a pastor who declams metaphors, well-rounded periods, sympathetic separate of human flesh, or a Patagonian saturating his hair with oil extracted from the body of some peor victim, for the sufferings to

satisfaction.
But who is responsible for this "other side" of life,—the dark side, the side of widow's monas and orphans' sighs, the starving side, the pestilential side, the side of war, rapine, murder, debauchery, slander, intemperance, and crime of all shades? To shotsand times ten thousand prayers, yes, quintilliops of prayers. crime of all sancies? The isocusand unitarius and indicated prayers, yes, quintillions of pi have went up from lips curied gracefull significantly; to God, that this "other of life might be made bright and joyons, 'cent. with the the touch of Divinity, Du availed nothing. These prayers, placed it would span the universe, would girdle a would span the universe, would girdle a section of words and makes library that.

cover the whole State of Illinois, yet they have not changed the character of the "other side" of lite; it still seethes, and foams, and irritates, and the widows' moans and orphans' sighs are heard amidst the din and brette of human life. Prayers have been tried,—long, short, and intermediate. Old men have prayed; the Young Men's Christian Association have sent forth twenty tons of prayers in the shape of tracts; organized meetings have uttered prayer after prayer, with "amens" enough, if made into lights, to reach from earth to Jupiter, while "glory hallelyjah" has been uttered so often that the sound thereof has not been entirely extinct for four hundred years. Still the "other side" of il'o exists.

Prayer, like a patent medicine, is recommended for numerous ills. It is supposed to be a "cure-all," but it is as powerless to relieve the "other side," as Ayers' Cathartic Pills would be to relieve a case of absolute blindness. If the money paid for printing the twenty tons of tracts that the Young Men's Christian Association distribute every year, and the salary of divines who pray for \$10,000 per annum, were distributed among the unfortunates of this "other side," it would do more to relieve suffering than all the prayers that have ever been uttered. As the cat preys off of the mouse, so does one side of 'hig, characterized by the same instinctive cumbag, in many instance, lives off of the precious life blood, the soul, the better nature of the "other side."

We cannot answer the question proposed, in cover the whole State of Illinois, yet they have not changed the character of the "other

the " other side."

not answer the question proposed, in We cannot this article.

WHAT IS IT! WHO CAN TRLL

"A Negro Woman who Keeps an Earthquake on Head."

One of the most encouraging evidences of the apread of Spiritualism among the masses, is to be found in the fact of the frequent notice by the secular press, of remarkable instances of spirit manifestation occurring here and there throughout the country. In our paper of the Sad last, we gave such an article, entitled "Voices From the Grave—Three Hours in Converee with the Spirits," which originally appeared in the Louisville Commercial, and was copied into the Chicago daily Times, and probably into other papers, and consequently received a large circulation among that class of people, who probably but seldom have these startling and remarkable truths brought to their stiention.

these startling and remarkable truths brought to their attention.

We now append another article, which appeared a few days since in the Louisville Courter-Journal, a paper having probably much the largest circulation of any Southern sheet, and this, too, we are pleased to notice, was also copied into the Chicago Times, having also as immense circulation. These are good omens, and we shall expect to see them multiplied, for Truth cannot be kept "crushed to earth."

are good omens, and we shall expect to multiplied, for Truth cannot be kept "crashed to carth."

This latter article closes with the significant inquiry, "What is it?" When the mind becomes inquiry, "What is it?" When the mind becomes inquiry, "What is the 'P When the mind becomes inquiry, "What is on assert its independence. It was a cource of aliarm to the Jews of old, when the people began to throw off their old priestly bondage and inquire for the great reformer, the pre-eminent medium of his time. "Sirs, we would see Jeus."

But to the article in question: "There is now living within Jem miles of Stauford, on the road to Somerest, at Nir's old stand, a regree women, of a light copper color, heavy set, control, and the see and the standard of the see and the s and, etc. Many strangers wan have traveled the road to Someret, have stopped at this house, where she makes her bonne, and have been wonderfully extended to the state of the

AUSTIN KENT.

Writes to us in regard to his paper his address. Will he please send it.

The understand that our gifted Sister, Mrs. M. J. Wilcoxson, is soon to publish a poem entitled, "The outcast of Baltimore," purporting to come from Edgar A. Poe, and said, by good judges, to be a poem of much merit and unusual interest.

al interest.

EW would call special attention to the card of Dr. J. A. Clark, in our advertising columns. We personally know him to be a fine healer and a skillful physician. We cordially recommend him to our readers.

We are pained to learn that Br. Hull is laboring under temporary indisposition at his home, Hobart, Indiana. We hope he will speedily re-

The wife of Mr. Newton Seiberland has recovered in the Supreme Court of Baltimore, two thousand Bollars from John Sesson, for king her hand against her will. Mr. Sesson was the landlord of Mr. Selberland and called for his rest, but failing to receive it imprinted a kins on the hand of Mr. Seiberland.

tal A young lady in Columbus, Ohio, and held a robber who had broken in com, a few nights since, until her brother a crossed and come to her aid from a

On the 1st page of our paper may be found very correct likeness of Mrs. Addle L. Balls who, during the past winter, created great intest in our cause in Kansa and Missouri. T tests that she gave at the close of her lectur were of the most convincing character, a startled those who were unaccustomed to su extraordinary manifestations of clairvoys

AS a Spirit Artist, she has few, if any, superiors. Dr. Grasmuck, of Weston, Missouri, writes as follows, in reference to one of her productions:

as follows, in reservance to the control of the con

We have on exhibition a turn reception rooms one of her productions, a life-size portrait of Occabatchie, a Florida Chiet, who has been in the Summer Land for a long time.

ARMY LIFE.

Mrs. B. served as nurse in the army during the late rebellion, for one year, and has prepared a lecture on "One Year in the Army Hospitals," which she proposes to deliver before literary societies.

pitals," which she proposes to deliver before literary societies.

The character of her tests may be seen from the following, as given by herself in a communication which appeared in the JOURNAL:

At Filmore (Mo.), I described from three to ten spirits each evening. They were all recognized.

nized.

Among them was a Catholic priest, "Father Confessor" of a lady present, who was killed on the railroad some time since. Also described many others.

One evening, a gentleman living some four priests of the confessor of

Among them was a Catholic priest, "Father Confessor" of a ledy preent, who was killed on the railroad some time since. Also described many others.

One evening, a gentleman living some four miles away, saked me if I could see the living, and not present, to which I replied in the affirmative, by describing a friend who wanted to come with him to the lecture, but was allitle alraid of the opinions of others. I described others of this neighborhood, etc., etc.

At Olathe, I said to a gentleman coming forward, "I see a little golden-haund girl beside you," giving a minute description, etc. He replied:

"That a better description of my little girl than I could have given myself."

To Mr.—, I raid, "I see a stream running in a certain direction," describing locality, " and here to the left, I see two men emerging from the woods, bearing on their shoulders some person,—the circumstance you will recognize." Did not remember at till going home, then the sudden remembrance came to him of bathing while in the army, and drowning, to all appearsances, but was reacted by two comrades, who carried him on their shoulders to camp.

Also described the spirit of a young man, killed by Quantrell's band; recognized by manner of death. I gave also many delinestions of character, to the ammement of all, and many lite incidents, etc.

At Fort Scott,—soldier, a spirit, to his mother,—told of getting hurt across the back by a fall before going into the army. Minute description with his words of cheer.

"Yes," said the acbing mother, "it is all so,—its my dear boy who went away during the war, and never come back again."

To Mr., "I see when you werequite young, a large poisonous snake winding about your limb or foot; were somewhat frightened afterwards."

He said, "When about ten years of age, a large snake passed over my foot. It was killed by my father, who said it was a cyprehead."

To another: "I see you standing in the door of a blackamith shop early in the morning, when you were quite a led. You had run away from where you were t

MUDOON & MENET, ADVERTISING AGENTS, NEW YORK CITY,

ACENTS, NEW YORK CHYP,
Have been compelled by their rapidly-increasing business to remove to Barner' Building, 21
Park Row, where in their new and commodious
quarters, they will at all times be happy to receive their friends, advertisers, and Lewspaper
men generally.

THE NEW LIPE.

Is the name of a new paper just started at Bal-timore, Md., and devoted to religious reform. It is nicely gotten up, and contains a large amount of varied and entertaining matter, which will prove especially interesting to the Spiritualists of Maryland. Wesh A. Dannkin writes for it, and his articles alone will be worth the price of the paper for one year.

Is daily receiving numerous visitors at number 189 Clark street. His mediumistic were never better, and every person given call gate abundant evidence to convance her of the lamediate presence of their spiri and power of communion with mortals.

MEALING, THEF AND SUBMERS MEDSUM,
No medium who has ever been before the public, has given greater satisfaction than Mrs. A. H.
Robinson, at 16 Fourth Arrens, Chem.
We have been shown many letters from patients
cured by her, expressing great satisfaction in her
mode of treatment, and the socuracy of her disg-noses of diseases.
The cures she is performing by the Positive and Ngoutive remedies, taken internally or applied ex-ternally, under spirit directions an each case, inva-riably give immediate rules to the sufferer, no matter wait that disease may by.
See her softwertisement is nanther column.

Mrs. Emma Hardines will lecture the Sabbatha of July at Chicago; during the weeks at Var-mons, ff.,—Duboques, Jows, Beloit and Chicago; Address, No. 54, 28th St.,—Dhicago, During Ai-gust and Saptember, et Genera, Ellan, Fainewille and Cleveland, Ohio. Address ares of A. A. Wheshock, et Trouge Erk Chicago, Ohio. Du-ring October Tomer Erk City. Address 200 Back

.,.... H. T. ORILD, M. D Subscription will be received, and papers may be obtained at wholesale or retail, at 655 Race street, Philadelphic

Beated on a pleasant May afteracou, in our beautiful Laurel Hill Cemetry, with its rose-crested monuments, its vine trellised bowers, its silent groves, calm in stillness,—axve the distant murmur of the boatman's horn, or the shrill whistle of the locomotive,—our thoughts in this beautiful city of the dead, were naturally turned to those dwellers of the inner life, whose remains ile entombed here—slowly and silently our eyes closed to the outward, and the mellow light of the inner life was poured upon us, and before us stood some of the vast multitudes of the so-called dead.

There was youth and beauty nesting in the

the so-called dead.

There was youth and beauty nesting in the arms of loving ones, who cared for all their wants,—there were young men and maidens woolng each other with a sweeter power and tendezer love than earth may ever know. There were strong and earpest men and women seeking to bless the world of mortals and of spirits. Mothers were bending over loved children, and seeking to bless and comfort them. There were old men and woman filled with the vigor of a tendent love than earth may ever know. There were strong and earnest men and women seeking to bless the world of mortals and of spirits. Mothers were bending over loved children, and seeking to bless the world of mortals and of spirits. Mothers were bending over loved children, and seeking to bless and comfort them. There were old men and woman filled with the vigor of a new life, and a divine energy that quickened their souls with high purposes and lofly endeavors. As we were thus contemplating the scene, outstepped a yenerable and ancient sage, whose snowy white locks were in beautiful con trast with a face radiant with vigor and beauty. His bright eyes sparkled with the unabated fires of youth and intelligence, and his entire appearance inspired respect, reverence and love. He stood looking intently upon us for a few moments, and then with solemn and impressive tone, uttered these words of wisdom:

"Dust and ashee "are words that the solemn teachers of earth have reiterated again and again as they have stood beside the open grave and deposited therein the last visible remains of their earthly friends. Yet how little have they comprehended the deep and profound significance of these words. Dust and ashes was spoken to your virgin earth, when like a wayward child, she went careering through space as a wild and chaotic come. Again and again and again and again and again the surface of your carrh pass through the burning flery furnace, and be consumed and converted to dust and ashes, before any spirit of plant or animal or man can use it for a vesture, and in proportion as these ashes which coustlute the surface of your glob, have been used over and over, and over again, do they become better fitted for the vestures of the higher forms of the.

This death and the resurrection which plantille builds up its aimost endies warted to diske, plantille promost and expression of the interior spirit; then the development and expression of the interior spirit; then the development and expression of the interior spirit; th

nimal life.

he same is true of animal life to all the
ed forms of manifestation that occur on this
ed forms of manifestation that occur on this
ie. These have, various objects to fulfill,—
, the entworking of the variant downs of anilife adapted to perform a me important
ion upon every plane of life, and all dede ultimately to elevate at all higher the
alc elements which have thus passes through
e various forms of organization.

y these means alone, in the early ages of
globe, and of all globels, are conditions pred in which the human spirit gathering
it it the conditions of vitality necessary to
an external body, can find suitable elests for clothing itself, and thus coming forth
a expression upon the external plane. Thus

form an external body, vitality ficcessary to form an external body, an find suitable elements for clothing itself, and thus coming forth as an expression upon the external plane. Thus through myriads of ages is the voice of Godover repealing through all these changes in the lives of plants and animals. *Let us make man in our own image.* It is literally true that these bodies which mankind have ever been disposed to call themselves, are made up of the dust and ashes which has passed through millions of living forms, before it was fitted for the human spirit to gather up and carry around as its own. No mortal eye hath ever seen a living spirit,—yet by their fruits upon the outward do you know them, and these varied expressions which are going up and down upon the earth as human beings, differ in form and character, because of the interior spirit more than the external clothing.

Orton's Tobacco Antidote-What it Did for Mr. Brown,

J. FRANK RICHMOND. Notary Public."

Col. Bandy informs us that he could fill the countries with similar testimony, and that the ar-Cos. Dearward with similar tessions.
Journal with similar tessions.
Idea advertisement in another column.

LITERAMY NOTICES.

The Phrenological Journal and Packard's Monthly for July, is well worthy of perusal. Everybusy about take the Phrenological Journal. Samuel R Wells, editor and publisher, New York.

Good Health, published by Alexander Moore, Boston, has for its glu "the improvement in ha-man beaths, and the lengthening of human life." It aby derrice out its obj.ct.

DR. S. M. LANDIS,

The Humorous and Scientific Orator

Who was lately imprisoned for publishing "Sgeners or Generation," wants a companionable, temperates progressive and enterprising Partner, with \$1,000 capit-al, as Financier and Manager for a Lecturing Tom-through the World; draws immensely at 25 and 50 cents

admission.

Fortune aunz, whilst great good will be done. No coward need apply. Address him:—

Cor. 13th and Girard Ave., Philadelphia, Pa.

We are indebte 140 Z. F. Jenkins, Artist, for several fine photographs of natural scenery. They are indeed boautiful.

TWO DAY'S MEETING AT ALBION, NEW YORK

The Spiritualists of Orisana County have arranged for a Two Day's Meeting at Althon, New York, commencing Satur(eq, Jol) 16th, at 13 o'clock s. m. Straral speakers have been engaged, and in argue and interesting meeting in expected. Estateament will be provided, and we hope the adjoining counties will have large delegations. M. B. Delano, of the Committee.

SEVENTH NATIONAL CONVENTION.

. The American

Association of Spiritualists,

TO THE SPIRITUALISTS OF THE WORLD.

The Seventh Annual Meeting will be held at the Hall of the Spiritualists. Richmond, Indians, on Tuesday, the St h day of September, 1870, at 10 o'ctock as m.

Each State Organization is fartied to send the same number of Delegates that they Lave Representatives in Congress; and esch Territory and Province, having organized Societies, is invited to send Delegates, according to the number of Representatives,—the District of Columbia so med two Delegates,—to attend, and participate in the builtsend two Delegates,—to attend, and participate in the less that will come before this meeting.

By Direction of the Board of Trustees.

HENRY F. CHILD, M. D., Secretary.

634 Race St. Philadeiphia, The Board will meet on Monday, the 26th of Septem at 2 o'ctock p. m., at the Hall above named

Øbituary.

souths.

For over forty years this aged Sister has been a firm

For over forty years this aged Sister has been a firm

siliever in the beautiful, the cheering theme of the fina

alvatico of all souis from error, darkness and sorrow

o a glorious condition of purity, peace and hap pines

PHOTOGRAPHS OF ONIETA," INDIAN Control of J. Watter Yes Exem, from a Browley by Watter Asset Day on the Control of the Control

NEW ADVERTISEMENTS.

MRS. A. H. ROBINSON,

148, Fourth Avenue.

pixeox, while under spirit control, on rece of hair of a sick patient, will diagnose the pi disease most perfectly, and prescribe the pr . Yet, as the most speedy cure is the ass

is, through the remaining the presciption of the system and in nature. This presciption and in the system and in the symptoms and system an

of the disease.

"Mrs. Rousswow "also, through her medium-bip, diagnose the diseases, of any one who calls upon ther at her residence." The facility with which the spirits cointrollag her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the bealing art, but as a psychometric, test, business and

trance medium.

Terms:—First prescription, \$2.00 · each subsequent,
\$1.00. The money should accompany the application, to
neure a reply.

WARRANTED TO CURE

All ourable cases of CONSUMPTION.

Call and have your case examined, at Recording at rect -PETER WEST.

MAGNETIC

RADICAL CURE INSTITUTE FOR THE PREVENTION AND CURE

Of Cancers, Wens, Tumors, Cholera, Small Pox, Saitres, Consumption, Dyspepsia, Neuralgia, Rheumatism and

Chemical Baths Given,
DRs. T J. LEWISIAND SARGENT, 75 3rd AVENUE
CHICAGO, ILL.

DUPLEX IMPROVED

FAMILY SEWING MACHINE

have used them. "This muct he works like a charm and sews neat and rapid. It is what every family requires." "N. World. It is what every family requires." "N. World. machines, and protosques them well worthylor all the praise claimed. "—Illustrated News.
"A great triumph in mechanical science."—Chronicle,

rapid. He we wished the "We have wished the machines, and pronounce firm machines, and pronounce firm machines."—Chronicas, which was a superior claim?—Chronicas, and a superior contains a superior contains a superior contains and the country by capress, on receipt of price—Agenia washed. Circuit containing cirta inducement, free, Address—Duplex Machine Co., 957, Broadway, N. Y.

Hints on Getting Well and Keep-ing Well BY MRS. R. B. GLEASON, M. D.

This is a valuable book, written at the earnest solicitation of hundreds of patients, who have had the good fortune to come under the ireatment of the talensted to do away with doctors, but to all the young wife when there is no experienced mother, or installigent names at hand; it sadvice in emergencies, or to gratef in those matters of deutecry with which women's life is so theory as to the cause or cure of diseases, but merely practical suggestions, how to relieve pain, or, bitter still, how to avoid it. Such means as we have for many years found dedicient in our infirmary.

Price \$1.00. Pearson

TO BEE-KEEPERS.

RACHAIRE.

Sfty (60) cents and stamp I will send ag the celebrated "Backaire" fo , Pitch, Paint, Tar. etc., from clothing terrine Pottich, for Gold. Silver, Bres

Address: B. A. Griffith, M. D. } Forbes station, stott to., Missouri. }

DR. J. A. CLARK'S

ELECTRO-MAGNETIC INSTITUTE.

Bearborn and M ome 13 and 14. Ch

are, from 9 s. m. to 4 p. m.

Bem Books.

HELEN HARLOW'S VOW

illed the angel gladly, rushing through the

CHRIST-IDEA IN HISTORY.

A COMPANION VOLUME TO

"THE CAREER OF THE GOD-IDEA."

BY HUDSON TUTTLE.

CONTENTS.

I Introductory; II Career of the Carist idea in Hindesian and among other Races; III Productes of the Advent of Jesus; IV Conception and Genealogy; V Birth of Jesus; IV John the Beptit—his relation to Jesus; VII The sermon on the Mount; VIII Miracles; IX sending forth the Apostics; X The stall Journey; II Borial and Resurrection; XII The Descent for The Couples; IX Bearing of the Couples of the sending forth the Apostics; X The fatal journey; XI
Burlai and Resurrection; XII The Descent into Hall;
III The Gospele; XIV Reams of the Life and Character of Jesus; XV Causes of the Extension of Christia
sity; XVI The ultimate of the Onfst-Idea.

Price \$1,35. Postage 18 cents.
The demand for these new works of Hudson Tuttle
both in this country and Europe, is unprecedented.

P. sale at the Religio-Philosophical Journal Officeviled.

THE

WOMAN WHO DARED. BY EPES SARGENT.

AUTHOR OF

Planchette, or the Despair of Science.

"Honest liberty is the greatest foe to dishonest common."

Oloth: 270 pages, fine linted paper, gill you extra heavy binding, with bevelled edges. A very lateresting and Cheap Book. Price \$1.50, rotage 20 Centre.

For sale at the Religio-Philosophical Journal Disc.

LIFE'S UNFOLDINGS WONDERS OF THE

UNIVERSE REVEALED TO MAN.
s the title of a new work fresh from pre.
By the Guardian Spirit of David Corles
S. S. JONES,
Publisher.

RELIGIO PHILOSOPHICAL PUBLISHING ASS

ing,"treats

The introduction entitled "face Unvaling," treats "man as the grand objective ultimate of Life's Unfoldings.

Unfoldings.

On page twenty-four, the author treats of "the way medium paint likenssee, in the true order of the development of the arts and sciences. Of parts escoud, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we inchence Mediums to speak. The ruliness of all kinds of language investigated. The ring foct and kinds of language investigated. The ring foct and come explained."

This work is neatly got up and consists of seventy-three closely private pages and we hesitate not to say that it contains more original thought upon langorisms subjects, as few only of which we have enumerated, than any other work of equal size we have seen.

The work will be seet by mail from this office Address, S. S. JONES, South Clark, Stre

VINE COTTAGE STORIES.

PLAYING SOLDIER THE LITTLE PLOWER GIRL

THE ORPHAN'S STRUGGLE,

S. S. JONES, Publish

S. S. JONES, Publisher,

RELIGIO-PHILOSOPHICAL JOURNAL OFFICE,

South Clark Street.

Chicago III.

The above named little works of about thirty
pages each, are fresh from the press and belong to
a series designed especially for children, youth and
Children's Progressive Lycoum Libraries.

Mrs. H. S. Greene is one of the most popular
writers of the present age and especially adapted
to the writing of popular liberal books for Chil
dren.

fren. This series of Books which we have entered upor roblishing are designed forthe youth everywhere put of course their tone and philosophy will con-ine their ash eprincipally to the families of Spirit-ialists, Liberalists and the Children's Progressive

ums.

y are aptly embellished and every way attracted will be sent by mail on receipt of twenty sais per copy.

NEW EDITION-BEVISED AND COL

THE VOICES

VOICE OF SUPERSTITION.

VOICE OF NATURE.

VOICE OF A PEBBLE.

or Bark

THE Votor or 2 Frants delinants the individuality f matter and fitted, fractorial Charity and Love.

The book is a repositry of original thought, swaking noble conceptions of God and man, northly and pleasing its style, and hype of the few worth that will grow with its style, and hype of the few worth that will grow with its distribution. Frinted to beautiful type, on heavy, fine paper, bound in breated bourds, in good style; nearly 250 pages. Price 1815, postage 16 centre. Very littered decorate to the trade.

ING HOUSE, 189 South Clark St., Olicago, 11

THE STARLING PROGRESSIVE PAPERS COMPLETE

or unries !- Bags accorded to Materials or what is a comparable to the control of the control of

COSMOLOGY

George M'Ilvaine Ramsay, M. D.

various means and arenues by and through sy and does obtain knowledge, the most obvious those faculties of the mind known as the five

To Advertisers.

KANSAS CITY JOURNAL OF COMMERCE.

BALLY, THE-WHELY, AND WERELT.
Having the largest combined, circulation west of the insistipps River. Retablished to 1854, the rowman has only ordered the reputation of being the heading political wayapper in the valley of the Missouri. The great sum of of advertisements in its columns from the large cities of advertisements in its columns from the large cities. her of advertisements in its columns from the sarpe en-no. Unon., 1-16 1-11 indication of the estimate placed upon it as an advertiseng medium by the jeading advertisers of the country. TEKINS OF BUSSCRIPTION:—Daily per year, \$50 TY-Weekly per year \$4, six months \$2,00, Weekly, birty-six column sheet \$4.

FOSTER. WILDFR and CO., KANSAS CITY, MO.

D. L. PS GRAHAM, PERRY & CO.

BEAL ESTATE and LOAN AGENTS.

ROOM S, MAJOR BLOCK.

Oor. La Salle and Madison Siz, Chicago, Ill.

City and Country Real Bisisto purchased and sold. Investments made and Loans Regolated. Attention given to all realizates connected with Real Rates.

1900 Looks and Acre Property in Jeffurces.

SPIRIT PHOTOGRAPHS.

For full information, how to obtain one, and spect picture, send 25 cts. to W. H. Mumier, 970 West Spr Seld street, Boston, Mass. visul3 44.

ECLECTIC

MEDICAL COLLEGE MEDICAL Commence October 84, 1870. Fees for course, 500. No other expenses. Seed for Annormal Joseph Sites, M. D. Dans, Sid Place street, Philodelphia.

Мплок Т. Ретим. ATTORNEY AT LAW,

Chicago, Illinois.

EMPRESS!

The Use of Lodies and Gentle Bend stone for election. Address: "BMFM: 140 Clork St., Roser 18, Obserge.

Communications from The Inner Tife

BEAUTIFUL BELIEF.

It is a beautiful belief,
That ever round tur head
Are hovering on noiseless wing
The spirits of the dead.

It is a brautiful belief,
When ended our career,
That it will be our ministry
To watch o'er others here.

To hid the mourning cease to mourn, The trembling be forgiven, To hear away from ills of clay The weary to their beaven.

MY HOME IN THE SPIRIT LAND.

By a Spirit.

In solvit-life men and things are what they seem. Nature there unfolds to the eye the mag netic essences, which are the real substance and soul of things, as they are not revealed in the physical world. Educated spirits, especially, know from the color of the emanations of forms of every variety and of individuals, their real character. The outer form or spirits and lower hodies, is robored in conformity to character more ashefmore is prograss is made in spirit-life, as the grosser elaminate hearts in ophysical substance, are exchanged for higher once. It is a law of nature that the more refined a substance is, the better is it qualified to exhibit the character of its inherent life forces, the magnetism that pervades it, deciding its quality. Physical matter is gras, and exhibits in less degree the character of the forces that pervade it than does spirit of year the lowest grade. Physical forms transmit their soul principles to spirit life, as the essences nearest alhed to physical matter which they posses; and these spiritual bodies are colored ne rly as thair physical outer was in earth life. However, they are magnetic substances, and exhibit in a degrae the character of the mind or interior principle they clothe, by giving out mag etitle emanations of these, as well as of the outer being.

To study the significance of colors is most important for people in spirit-life, as they are expected to learn to judge of human character by this science, also to make it of great use in studying other sciences. Indeed, this study is one of the first which spirits pursue, as everything around prompts them to it.

The variety of tints that cause a landscape on the spiritual sphere to suppear rainby-wheed, is any stery that their quiring mind will seek to solve. The eye, accusioned to physical landscape, where only a few colors, comparatively, are exhibited, is desired with a beauty and variety for which it cannot account, and naturally the mind liquires, why the difference? Visiting the itemple, where only a few colors, c

em among their friends, which they will use unsonally. I wish to state distinctly that every means inch ingenuity can devise is resorted to to help dividuals along in this life; that fathers and others, brothers and sisters, who are experi-iced, and have love and care in their hearts their own, spare no pains to do everything their power to aid them in even the small ings, as well as the great once. The most ur-neg incidents of every-day life are sought to be read to account as teachers of some lessons hich need to be learned by some one connect-with them.

which need to be learned by some one connected with them.

In my own experience I have proved the beneath of the lesson taught by colons in my apart ment. I have marked the graduat change in the tints of the adornings in a row II occupy occasion ally, and, in this change I mark the real improvement in my nature. I know what effort, asked by the instructions of the wise, can accomplish, when I contrast the former colorings of this room with its present ones. I rel juce in this device; for I know it aids the sector after purity and wisdom.

device; for I know it aids the secker after purity and wisdom.

My own beme is a temple where my children
and grandchildren come to study and reflect, to
take to heart the deep rignificance of life and
its varied lessons. I consider it a secred duty to
devise every possible means in my power to add
to their rources of instruction. I avail myself
of the plans devised by the ingenuity of others,
besides exercising my own to form plans where,
by to awaken thought in young minds, and real
instruction.

struction.

I recompand to parents and guardians in earth
le more smidtous care in providing a variety
modes of instruction for those under their,
are; and that much, as far as possible, stimu-tate thought and reflection in young minds,
hought smean is the estee of much of the sin

committed among men. If the consequences of evil deeds were weighed in the minds of the young before they become, and so finds of the evil so deeply also have self-considering scared, they would be very men by the world evil delieg than they generally are.

In my house, they can sally are to the une can the first lessons of spirit-life, in the salready been the nursing room for several grandchildren who have been my charge during the intancy of thir spirit existence. It is accred to the purpose I have named, for the reason that I whi to keep it as a constant reminder that their place is in my bouse waiting for them.

It is love's privilege here to keep sacred an abent ones place as well as in earth-life. The "empty critl" and chair, set curefully away to be wept over by the sorrowing mother, are sad reminders of the uncertainty and brevity of earthly existence. But my empty room suggests to me all the while the certainty of an immortal existence for those I carefully and tenderly watch and guide while still unseen and waiting for a recognition on this the "shining shore" of the river of death. I prepare for the can ago of each one I expect. The little one—a grandchild—who was the last to come, opened his eyes, after the refreshing alumber which followed his arrival in weakness at his spiri-home, in fail consciousness in this room, adorned purposely to attract his attention, and cause him to leel at home. He believed he was in his mother's parlor, where company was assembled who took delight in amusing him. He viewed with delight the profusion of flowers that adorned the room and made it air fragrant, and also s

BY DR. E. B. WEEELOCK.

Whatever is written must be either known or unknown to the writer.

If what he says or writes is not known by him, but received as a revelation to him, it cannot be a revelation to a second person, who did not as receive it; but simply human testimony in one direction.

bott received as a revelation to him, it cannot os a revelation to a sexual percan, who did not as receive it; but simply human testimony in one direction.

All revelation, to be such in reality, must come direct to the person receiving it. Went told a second time, it ceases to be a revelation to the second time, it ceases to be a revelation to the second time, it ceases to be a revelation to the second time, it ceases to be a revelation to the second person.

Hence no real revelation cun exist, except that which is perpetual,—that which each must receive for binness and himself alone. have readved from God or the Angel World, my neighbor can only receive it from me as history,—as buman testimony.

His reason may or may not receive it. If I tell him he must have "faith" without reason, or be "dameed," it an simply asking him to cast saids his manhood, to act without reason, and become angular to the second of the manhood, to act without reason, and become angular to the second of the manifest there are already too many such.

Re-son being he first gift of G'd to individual man, it must stand pre eminent above all secondary gifts. To limitarate: In grammar, adjectives are only designed to qualify nonan—witcout nona solitory, without her citatence of human reason, revelation, either director indirect, would be equally useless,—would be an absurdity. And to suppose that God, one or six thousand years ago, made a revelation, either director indirect, would be equally useless,—would be an absurdity. And to suppose that God, one or six thousand pears ago, made a revelation, either director indirect, would be equally useless,—would be an absurdity. And to suppose that God, one or six thousand malles by express to Jerusalem to buy an old "sacred" maket to fit the fill.

But nevertheless the world moves. It is now being seen that whatever human assertion or saprator than lose its value, eart six thou-and miles by express to Jerusalem to buy an old "sacred" maket to fit the fill.

But nevertheless the world moves. It is

The world has no written revelation,—neither annity.

The world has no written revelation,—neither can it have, that will meet all the wants and ne day of the divine human soul. In man's mental or spiritual competition, he has many elements of the passing hour, in the ever unfolding menta of the passing hour, in the ever unfolding.

To demonstrate, we first present to the reason, that man has an inbore love of vocal music,—that the love of harmony in sound is one of the elements of his bring,—God given,—for which he has a physical and solvinal ear, demanding of Nature gratification. Books, "sared books," cannot sing, they can make no vocal sound in and of themmad for yous music.

There is music in the wind; there is music in the bird; there is music in the spirers. Wherever there is life, music is there. These may reach one of the key notes of the soul, one of its needs, and awaken its angel nature to sweetest penie, where books," must forever fail the votest human forever has the tends.

books" must forever all.

And lates, those soil the votoc—the human three the mass of the votoc—the human coid abelt they may forever be seend—upon the coid abelt they may forever be sleent as the grave. They neither sine, nor laugh, nor cry. One merry laughing abbe, though fromd upon the banks of the Nile, with a face as black as midnight darkness, is more a divise revesition than all the fibble that were ever written.

The demonstration of the same written revelation, neither can it have, that will meet all the needs and wants of the human being.

To demonstrate, secondly, we siften that man

needs and wants of the human being meets all the most all

Bioley, no secred "esnon," can so grace the mother's as the library of the secred "esnon," can so grace the mother's as the library of the secred of the sec cy, what a jowel."

For the Religio-Philosophical Journal WEARY.

BY DR. J. K BAILEY.

"O Death, where is thy sting?"
O Grave, where is thy vick ry?" Instead of sting, O Death I I trow
Thy piecence would me cheer.
No victory convents thy brow,
If changing me this sphere
Of life, which now is but a dearth
A restless, fading dream.
No cheering sign and 1 on earth—
Oasls—purling stream !

Casar-parang arream |
Each fondly-cherished hope of mine
Hath vanished like the tints
Which setting sun doth oft enshrine
On cloudlest-vapor-mists
Each noble purpose—holy aim;
Each throb-best, pure and deep;
All ends of good I would attain,
Alas, in failure sleep I

Not wondrous; then, appears the fact,
That life hath naught of charms—
No che r; no smile, enticing act,
Can loosen me these arms
Of tcy, coldness round me twined,
Enzoning hyart and hope;
For hope and faith, as yet combined,

I am tired of the hollowness Ever found on this earth; So weary of the barronness. The failures, the dearth; Weary of sowing, never to recould like the history of the history of sowing, the sowing, the history of I would be the history of the history of the history of the V gill and fasthfailoss.

Welcome, O Death, divested of sting! L Solve the "great mystery!" Rest to the weary, loy to me, bring; O Grave, reap thy victory! Sweep o'er my heart fresh breezes of love Perfuse of the flowers Badding and blooming only above, 'Mid spiritual bowers.

"Aid apprical cowers."
Then will my conlawake in lands
Where justice e'er prevalle;
Where misconception's g alling bands
Will not fore'er entail
Estates of acrid barrenness,
Which bear but crop of woe—
The fruit of bitter selfeshore—
That error e'er doth grow.

That error eer doin grow.

Then will the throngs of envy—hate;

Of scanda', cant, tirade,—

From whate'er motive emenate,—

Fall harmless shrough the glade;

Then compensation will unfold;

Vietas of glorions sheen,

A coronet of burnished gold,

STATE CONVENTION.

rsuant to call, the Spiritualists of Wis met bers II all, Sparts, June 17th, 18th, and 19th,

in Opera Hall, Sparta, Jüne 17th, 18th, and 19th, and 18th, and 18th,

M. D., S. II.
On Nominations of Delegates to the National Convention: H S. Brown, J. O. Barrett, Mrs. M. J. Lyerich.
Executive Committee: U. S. Hamilton, H S. Brown, Mary Harris, šennie Hazen, C. H. Warzener, J. O. Barrett, Mary Armstrong.
Chairman of Committee on Nominations reported for Offixers the "submiggreer: U. S. Hamilton, President; N. H. Suuhworth, Vice President; Mary Armstrong, Szcretary; A. Cork, Trassurer.
On motion terport was adopted.
The President read the "Constitution of the Asthetic in cliliponce Association," of Polo City, Ill., recommending the same to be established the "adhant the land. Conference followed until adjournment.

EXEMING SESSION.

and the definition of the land. Conference in low-ed until adjournment.

EXERSING RESSION.

Convention called to order by the President.

Conference, followed by an address from S. H.

Todd. Adjourned.

NORNING RESSION, JUNE 18TH.

MORNING EFSION, JURE 19711.

Convention assemble d at 10 o'clock. Address from J. O. Barrett. Subject, "Spiritualism and its Evidences."

On motion, Certificates of Membership were ordered to be issued to such delegate, by the Sc. A. A. Whe-lock addressed the Convention. Subject, "Work and Organization. Adunced."

APTERNOON SESSION.

tion. Nabject, "Work and Organization. Adjurned.

APTERNOOS SESSION.

President in the chair. Chairman on Credentials reported names of delegates. Resolutions were passed substantially as follows:

The second of the second of

dress from J. O. Barrett. Music. Adjourned till 7 o'clock P. M.

EVENING BESSION.

The Convention seats blot at the appointed hour. The Chairman of Committee on Nominaliza for Delegates t: the National Convention reported as follows: Revening the National Convention reported as follows: Revening the National Convention reported as follows: A to the National Convention in the National Convention in the National Convention in the National Convention in the Sparts for their kindness and hospitality; to the Officers for their faithful labor; to the choir for their soul-stirring music, and to the apsalear for their timely attendance, and for their earnest and pleasing instructions: the publication of the minutes of the Convention in the Spititual papers, also the secolar papers of Sparts, and other papers bere represented, adopted.

Final closing up of business. A poem read by Mr. Wheelock addressed the Canvention for two hours. Subject, "Spititualism, what is it?" The President made some timely remarks. The choir sang, "Good Night," and the Canvention for two hours. Subject, "Spititualism, what is it?" The President made some timely remarks. The choir sang, "Good Night," and the Canvention for two hours and the success. The general attendance was good, and evinced an earnest injury for truth. The delegates brought to their work definite purposes, commendable zeal, and a desire for the wissest action.

The presiding Officer discharged his duttes with marked kindness and shifty, securing the um six residing the convention of the propers of the part of the Residue of the papers of others, to our reason and conscience, urging the accessive of united and hold into the energy of the papers of others, to our reason and conscience, urging the necessity of united and individual the spirit world stooped and clasped hands with mo

Immediately following adjournment, the Executive B and met in councit, and ad-spied a plan to-carry out the spirit of the R solution act forth in the following appeal:

To the Spiritualities of Wisconsin:—Your candid attention is called to the action of the Stare Association of Spirituali at in C nevention assembled, at Sparia, on the 17th, 18th and 10th of June, 1870, respecting a missionary movement for the diffusion of Spiritual truth.
Said Convention passed the following Resolution:

ment for the diffusion of Spiritual truth.

Baid Convention passed the following Resolution:

Reofted.—That the Conventin proceed to take the incessary steps to be legally organized, and that the Spiritualists of Wisconsin should project a missionary system to advance the interest of radical gospels throughout the Satricoking to a more efficient application of our forces, and means of education and growth.

The Executive Board employed J.O. Burrett to take coarge of the work, and also engaged the services of U. S. Hamilton. The plan is to hold mass meetings at central points; have lectures whenever conditions wil justify; organizachildren's Progressive Lycaums wherever the social elements can blend for permanent culture, aiming at a self sustaining and educational development of the cause we love.

Assured that this enterprise is approved by all orderly Spiritualist, we respectively solveit the friends to aid the missionance, by providing money for lectures wherever ms: needed, and more especially in localities most destitute of means. Money is needed immediately. Forward to the Treasure, A. Cook, Sparts, Wis. Sec, Mank Admitrons, Beloit, Wis. Sec, Mank Admitrons, Sparts, Treas, A. Cook,

We clip the following parady on the Church of Engiand Catech'sm, from an Lish paper entitled the Claire Ade riser, as exhibiting the feeling manifested among the pessantry of that pris aridden and landlord-governed people. It appears that one of thish oppress dones, whose rights the lords dop't feel bound by any law of right to respect, has innered a lew shilling, and run the risk of his life by getting it printed in circular form for distribution. Think of an American citizen running any such risk, by publishing an effesion thus tame in its tone and tendency, in this "Lund of the free and home of the brave!"

"It has been reported that the first arrest in Ireiand under the peace Preservation Act has been made within the past few days. Toe charge against the prisoner was that of circularing a "Farmers" Catechism. "This catechism,—which so f a most bissphemous tendency, and a measured mockery of the Church Catechism,—has been circulated in all the large market towns in Ireland. As a curiosity,—and that only,—we venue to print it verbatin, at the same time being conrelous that it is immoral in tone and bissphemous in character.

Whe area venue to print it verbatin, at the same time being conrelous that it is immoral in tone and bissphemous in Character.

time being conrcious that it is immoral in toneand bias phemoan in character.

What is your name!—Oppression.
Who gave you this name!—My landlord and
agent, in the days to my youth, wherein I was
nade a child a man of sorrow, and an
independent of bounds of the comparison of the land
What of I your landlord and agent then for
you!—They did promise and you three things
in my name; 1st, that I should renounce all the
comfor s of this life, and all the pleasures found
therein; 2 od, that I should be a hever of wood
and drawer of water; and 3rd, that I should bealsays for them all the days of my life.
Dost thou not think that thou art bound to
believe and to, do as they imposed upon you?—
No, verily; and by God's help I will endeavor to
shake off the chains by which I am bound, better my condition, and continue in the same until my life's end;
Rahearse the articles of thy belief.—I believe
that, God is no respector of persons, and that he
textify of kings and Lord of lords; and that he
treated all things for the good of man, and that
every man should enjoy the fruits of his labor,
for the laborer is worthy of his hire. I also be-

quality: for according to the terms of the Ulster pianation, leadlords are not entitled to benefits arising from the improvements of the soil, as all is owing to the lab or of the industrious farmer; and further, that proper security must be given to the tist and larmer that he or his heirs cannot be removed so long as they pay their rents and conduct themselves as becometh honest, peaceful members of society; and thirdly, that all classes will go hand in hand and stand shoulder in this legal warfare, and never give up till they bring landlord and tenant on a closer quality, and if need be stand their opponents to the face in the hour of battle, for he who would not fight for his bread would not fight for his sover-tign.

You said that your landlord and agent did bind you to keep all their laws and commandments. This me how many there be.—Ten.

Which by they?—The same which they spake in their, ffice when they brought me out of the land of bondage.

Ist Cummandment.—Thou shalt have no tenant right.

2nd—Thou shalt not make to thyself any changes on thy farm, nor buy nor sell, without our consent, nor complain against ds for rearing game thereon for our own ammisment on courring days, nor keep dog, nor gun, nor cat, to disturb them in any way, no matter what damage thou may at sustain then by; thou shalt bow down and pay obelasmou unto us, for we are thy landlords and jealous ones, who shall visit the and thy heidren with heavy rents, notices and ejectment processes, if thou disobey us or neglect to pay thy rents.

3rd.—Thou shalt not take the name to the same type to my rents.

3rd.—Thou shalt not to allow or remove any of our whipers have the last day of November to any thy rents.

3rd.—Thou shalt not cover thy landlord so do all that thou hast to do; but the last day of November in each year, is not these.

6 h.—Thou shalt not count down or remove any of our whippers in or bailiff.

9th.—Thou shalt not cut down or remove any of our whippers in or bailiff.

9th.—Thou shalt not cut down or remove any of our whi

GRASS AND FLOWERS.

BY JAMES FREEMAN CLARK.

I looked where the roses were blowing.
They stood among grasses and reeds;
I said, "Where such beauties are growing.
Why suffer these paltry weeds?"

Weeping, the poor things faltered,
"We have neither beauty nor blo
We are grass in the roses" garden,
But our Master has given us room

The slaves of a generous Master;
Born from a world above;
We came to this place in his wisdom
To stay to this hour from his love. "We have fed his humblest creature We have served him truly and long He gave 10 grace to our features— We have neither color nor song.

"Yet He who has made the roses Placed us on the self-same sod; He knows our reason for being— We are grass in the garden of Go Old and New.

Wilt thou not ope thy heart to know
What rainbows teach and sunsets show?
Verdict which accumulates
From lengthening seroil of buman fates;
Freyers of saints that july burned,
Saying, What is excellent,
As God lives, is permanent;
Hearts are dust, beart's loves remain;
Heart's low will meet the eggain.

Taking life round, as a rule, I believe the reasons of non-success may be found in one of four causes, or one of three combined; that is to say, a man fails because he is naturally dishonest, because he is a lar, because he is lezy, or because he is too easy,—letting himself be preyed on by those who regard every human being who is generous and good-natured as mere carrion,—something to be lived upon, and deserted when they have served their turn. Occasionally, the ultimately non-successful man is a lier and a cheat, and an idle self-indulgent scamp, all in one.

OSSEO. MINN.-R. Thomas writes.—I do not wish to be deprived of the pleasure i experience in perusing the issure river columns of the Journal by the loss of a single number. I shim notice may not the second of the

PRICE-LIST OF BOOKS. LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention. secon, by Thomes Pal - Cloth 50
by Secret, by Mrs. C. F. Corbin 176
els Rhyms-The Past, Present and Foture,
F A. Logan

small edition 68
Large do 140
and Duration of the World by G. H. Toul

.1.25 16

arkable and Interest-

rore or use of Nature. By Heary, Q. Wright, or Nature, By Heary, Q. Wright, which was a value of Nature, and Despect of the Mother, over the Obspecter and Destination of the Race, H. C. Wright paper.

of Aro—A Stography, translated from the such, by Sarah M. Grimkee..... 4

r's Secrete of Bee Keeping, Frice, paper at 40 courts. Secret by Secret beer 1,00 in 40 courts. To 30 courts of 50 courts. Secret beer 50 courts secret by 50 courts secret beer 50 courts secret beer 50 courts secret beer 50 courts of 50 co a Usbidiage 60 3 of Thomas Pales, with critical and explanatory of Thomas Pales, with critical and explanatory severations of his writings, by G. Vale. 1,00 16 of Jacob, by Henna ... 175 20 and its Ridden History, by Count De 81. 123 16 Life of at Pani, by Renan 1,28 16 Life in the Beyond, an Undeveloped Spirit's History, F. H. Smith, medium.

solites, by Merritt Museon. 1,00 16 son Life. 1,00 94 small edition. 1,00 94

nity, and other Stories, by Linnie Doton..... American Spiritualism 1868 to 1868, by Sm lights, or now would joe like it, by Annie on Ortôge.

A his relations, by Professor S. S. Bris-...15

tor Technique Mruedes, and Modern Himseles, by

15 Librat C. Libra

ard runosophy of Life, by Mrs. H. O stures on Theology and Nature, by Emma lage, Paper Cloth

Writings of Omales,

W B ARE ALSO NOW IN A SITUATION TO FURNIE

Miscellaneous books of any kind published at regula

rates, and, on receipt of the money, will send them by ma

or express as MAY ME DERIRAD If sent by mail, one fit

more than the regular cost of the book will be require VY Missellansous books of any kind poblished at regrates, and, on receipt of the money, will seed them by a or supress as say as besissed. If each by mail, one is more than the regular cost of the book will be require out to prepay postage. The patronage of our friends is solicit a mesking remittances for books, buy postal orders we practicable. If postal orders cannot be had, register y

DR. E. P. MILLER'S WORKS.

The Cause of Exhausted Vitality, or Abuses of the Sexual Function. Cloth \$1,00, Postage, 12cts.

Every Young Man and every Young Wo-man every Marriet Man and every Mar-ried Woman, Shoula read it.

Airica.

Vital Force, How wasted and How Preserved. Cloth \$1,00, Postage 12cts; Paper Cover, 50cts, Postage, 4cts.

Mrs. Francis Data Gage says: "I sernestly wish that it could be read by every mother in the country."

It is an invaluable work and should have a place in every

How to Bathe, a Family Guide for the Use of Water in Preserving Health and Treating Disease. Paper Cover, Price 40cts. Postage, 4cts

Price, 20cts, Postage, 2cts.
This little work is written in a style adapted to children's luids, and no parent need fear to place it in their chi'dren's undes as an opening to conversation and advice on polists up-which their future health, happiness, and even life, large-

THE TRADE SUPPLIED.

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

A WONDERFUL NEW BOOK.

JUST PUBLISHED.

STRANGE VISITORS!

REMARKABLE volume, containing thirty-contributions by the spirits of such famouving, Trackerar, Charlotte Bronte, Byron, illis, Humboldt, Mrs. Browning and others no

TABLE OF CONTENTS.

Lady Blessington, Professor Olmstead, Adah Isaacs Menken, N. P. Willis, Margaret Fuller, Gilliart Stowert

Prophecy.
The Planets,
Causes of Disease and In
The Spirit Bride.

or and non-in-changed to become an extension of community. If the lattle of the community. If the Stones, Barra, France, Chrylege and Okram Wooden were, Agricultural Limpleshers, Vennis and Bujer Bottone, Charum, Rehal and Cit being Free and Wasse words. France Stones of the Stones of the Stones, Charum, Send and Daniel for any purpose in neuropsised for being melicity and olderstream. Fried to per bid. of the vill cappity & former for years to committee and olderstream. Fried to per bid. On the vill cappity & former for years to committee and the community of the community of

BAIL-BOADS.

SUMMER ARRANGEMENT.

ARRIVAL AND DEPARTURE

A. OF TRAINS.

Chicage and Northeastern Radirend—Council Bugle and Onable Line—Dept North Wills street

Ticket Offin, south-seat corner of Clark and Lake streets.

Leave.

Leave.

Arrive.
Order Rapids Passenger.

\$15 a. m. \$25 p. m. \$25 c. m. \$25 p. m. \$25

Van Buren and shorman streets. Addes Andes

Mall Stapes State State

Michigan Castrai Macrona - Onion Depot, got of Lake strait Tecket Office Luke st., cor. Dearborn—Passenyer trains of this company leave and arrive at Chicayo as fol-

for St. Joseph via New Buffalo.

Pittsburgh, Fort Wagns and Chicago—Deput, On son and Onnal Streets.

go and M. Louis-Dayet, corner Medicon and Canal als

T. B. BLACKSTONE, Proc. & Gen'l Superin

Cincinnati, & St. Louis R. R .- Cincin

nati Air Line.

ntee and West Shore ports "daily at 9.00 a.m. Haven and Mest Shore ports "daily at 7.00 p. n. seph and Sea on Harbor, "daily at 10 a.m. Forts, Treedays and Fridays at 7 p. m.

A NEW PROPOSITION.

ORTON'S

PREPARATION.

PATENTED JUNE 14, 1960. The Appetite for Tobacco Destroyed.

LEAVE OFF CHEWING AND SMOKING THE POISONOUS WEED TOBACCO:

One of the greatest discoveries of the age! . No humbug!

A Oure warranted if used according to tions, or the money refunded. Read the Evidence.

CERTIFICATES.

The following are a few selected from the multitude of certificates in our possession.

Gallon, Ohio, Jan., 4, 1870.

From J. W. Wilber, Cloverdale, California.

Enow all men, and some women, that I am 50 years old, and that I have used tobacco ever since I was sticked, and that I have used tobacco ever since I was sticked, and that I have used tobacco ever since I was sticked and that I have used tobacco ever since I was sticked in the control of the fifth habit, but as often as I would form those resolves, just so often would I fall to curry them out, until I began to think there was that strong and powerful appetite. But thanks to this that strong and powerful appetite. But thanks to this progressive age, I saw by the sapers that a number of old tobacco, between had not to be their individual selves for tobacco. Some three months and I purchased a box for tobacco. Some three months and I purchased a box for tobacco. Some three months and I purchased a box of the Freparation, with as little faith as I every does anything in my life. I began to use it according to instruct a supplex that I did quiet often, when the struggle was going on, use Orton's Freparation, and it has completely and effectually destroyed my apputile for tobacco. It is now three months since in Sor left, yet I have not the least desire for tobacco, neither have I for the antidoze.

J. W. Wilber.

D. C. BRUSE, Justice of the Peace.

Portland, Maine, March 1, 1870.

MERRIAND, SS. Personally appeared, C. B. COT
, Proprietor of said Preparation, and made oath that
hove certificates are genuine. Before me,

RICHARD K. ROBINSON, Justice of the Peace.

80,000 horse have been sold! Every hor has been warranted. In no case has a return of money been demanded. ONE THOUSAND DOLLARS will be paid for any case this Preparation has failed to care!

REMITTANCES.—Send money by Money Order or Re-letered Letter, either of which all Postmasters furnish. Eoney sent thus at my rick. Great inducements offered to Agents.

C. B. COTTON, Inventor and Propr

JOHN C BUNDY, 187 and 189 Sc. Clark Street, Chicago, Ill., GENERAL AGENT for the Wort, to whom all Orders, Applica-tions for Agency, etc., should be addressed.

A NEW PROPOSITION.

NEW BOOKS.

Artificial Somnambulism.

The author of the above named book, is a philosopher of large experience and great merit.

In this work he treats of the philosophy of mind as demonstrated by practical speriments during the last twenty years. No work has ever been published which as thoroughly demonstrates many popular theories to be unformed, and followine; and at the same time gives a DB. Fattscenex is a throughly heliver in spirit com-munion, and teaches in this work the works operand, to

CHAP, I.—Historical Survey. Mesmer not the dis-overer of the state—His theory of it—Its examination by the French commissioners—Their conclusions—The se-

French commissioners—Their concussions—
French commissioners—Their concussions—
The concussion of the causes which have retarded the prosize in — Of the causes which have retarded the prolars in — Of the conditions necessary for the producout fit sounds which is a with hair rations how to
ter fit etc.; 1—Of the instructor or "operator." II—
the patient III—III—their products—IV—Of the sensein experienced by those who enter this state. V—Of

one cappers
for availing.
Chay, iv.—Theory of this state.
Chay, v.—Of the sommanbulle proper sleep. I.—Of a
grid slate of Ariffe'id-bommanbullen.
Chay, v.—Of the schace; I.—Motion; or, the power to

CHAP, VII.—Of the eclies i I.—Motion; or, the power 16 move, viii.—Of the functions of the breathes, I.—Attentions of the breathes, I.—Attention, III.—Perception, IV.—Memory, V.—Association, VII.Ass. VIII.—Index and Distilice, VIII.—Jud. and, III.—Index and Distilice, VIII.—Jud. and, III.—Jud. Interest the different faculties while it a natural state. I.—Of the the state of the field somewhat the state of the field somewhat the state of Artificial Sommanbulian. I.—On-actions.co., C.—Attention, J.—Perception, 4.—Memory, 5.—Aveninion, 6 and 7.—Likes and Distilice, S.—Judg.—CHAP, C.—Off cooling or Monwing the mind. I.—Iffinitation, III.—Illustration, Theory of Dr. Collyer, Montal allocomy or Certifyling.

1.—Of the mysteries practices and the superiors of Egypt. III.—Of the "mysteries rans of Egypt. III.—Of the "mysteries of the early glass, glass, V.—Svenod eight, VI.—Phantaema, II.—Transportion of the carbon discount of the superior of the carbon discount of the carbon disc

XXI = Presentiment or foroknowledge, XVII = Presentiment or foroknowledge, XVII = Of interior prevision, II = Of exteri A = III = Prophetic dreams IV = Witcheraft, XVIII = Sympathy I = Clairyoyance, Clairyo

once.

Of the sense of bearing.

Of the senses of smell and taste.

Of the sense of feeling.

Of the sense of motion. Of their physical

CHAP AND STATES IN THE CONTROL OF A STATE AND STATES AN

A BOOK FOR EVERY HOUSEHOLD

The Chester Family, The Curse of the Drunkard's APPETITE.

BY JULIA M. FRIEND.

lerate Drinking is the Source of all Drunk The authoress has given her life, for twelve years as a CLAIYVOYANT PHYSICIAN, to the brailing of diseases

Price, \$1,00, Postage, 16cts.
For sale at the Office of the RELIGIO-PHILO-SOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago Ill.

WATERS' NEW SCALE PIANOS.

WITH IRON PRAME Overstrung Bass, and Agrafe Bride

MELODEONS,

CARINET ORGANS.

THE BEST MANUFACTURED.

WARRANTED FOR SIX YEARS

A GREAT OFFER Horace Waters, 431 Brondway, New Yor will dispose of ONE HUNDRED PIANOS, HEADON ONES and ORGANS of six favcioses makes, at extrem ly low prices, for cash, during this mooth, or will take toon 85 to 855 monthly, until plad. Chickering plass are included in the above offer. Illustrated Catalogue mailed. Watercome 481 Brondway, New York. BORACE WATERS.

The Waters' Pianos are known as among th We are enabled to speak of these instruments adence from personal knowledge.—N. Y. Ev Edence from personal knowledge.—N. Y. Evangelist.

We can speak of the merits of the Waters' Pianos from
personal knowledge as being of the very best quality.—
Christian Intelligencer.

Our friends will find at Mr. Waters' store, the very be assortment of Planos, Melodeons and Organs, to I found in the United States.—Graham's Magazine. oings.—Since Mr. Waters gave up publis usic, he has devoted all his capital and e manufacture and sale of Pianos and Ma

race Waters, 481 Broadway, is in of his Planes and Organs, -Evening

HERMAN SHOW, SID KRARNEY SL SAN FRANCISCO Cal. keeps the RELI SIG-PRILAMPRICAL JOSEPHAN BY WILL receive author/spitions for the same. He sho mis all florituation and Reform books at Chinese ton priors. Spence's Profestive and Higgsite's Presidence, vic., plungs on hand.

Y soil II.

Warren Chase & Co., No. 857 North P.

FRONTIER BEF'T

2. B. V. WILSON

The following communication speaks for itself, and our friends may expect a rich thing. Rev. Beforge C. Baddock is an able debater, and we are informed, a leader in the Methodist Church, and was made an A. M by the Faculty of Lawrence University, of Appleton, Wila, which we suppose

is "fors-nor" is "fors-nor" is ediscussion will come off on the days named, the exception of Saturday and Sunday, the , and Slat, there will be no debate. On Mon. Tuesday and Wednesday evenings.—August 2nd and 3rd, the discussion will be contin-

ned.

It is to be regretted that this discussion cannot continue Saturday and Sonday, for hundreds could itend then liwho cannot during the week.

The dignosion will be fair and honorable as our piponent chooses to make it.

Let the friends in Fon du Lac prepare to accomnodate the friends from the country.

Come. Iriends of progress community.

arrangements according to instructions.

We will lecture in Fon du Lac, Sunday, July
Site, at half past 10, A. M., and at 8 o'clock, P. M.
Let our Methodist and Spiritualist brothers and
siters meet sech other at this debate.

Jackson, Mich., June 28th, 1870.

Sparta, Wia, April S'b. 1870.

d. That the Bible, King James' Version, moders Spiritualism in all of its phases bings. I affirm.

Resideed. That the miton arms all of its phases and teachings. I affirm. R. V. Wilson, Rev. Geo. C. Headdock, Appleton Wisconsin.—Data Six:—I am informed by my friends in Appleton that you are arrives to discuss the merits of Spiritualism from Bible stand-point with me.

Belleving that properly conducted discussions are productive of good, I offer you the above resolution. It covers the whole ground, Will you accept? The discussion to come off in July, August or September, in Appleton, Wis. I refer you'r ther information. I must have an answer on or before the 1st of May, 1870. Truly yours.

Cours, &c.

Gro. C. Hadder.

P. 8.—I publish your letter and answer because understand who are the movers in this matter, and their object. I am willing the public should adge between us. If you are not willing to disk my resolution, or one similar—opening up he entire question, fredly and fully—there is no end of any further correspondence between us. G. C. H. Oekalooss, Iows, May, 8th 1870.

tors Appleton Post:

TERMEN:—I am in receipt of your paper,

Vol. 11, is which I find my challenge to
e Spiritualism from a Bible stand-point with

ter. Geo. C. Haddock, in Appleton, Wis,
public and declined, and a counter resolution

agree upon. animatere, or any other place accept his resolution, and will meet him on the company of the company of the company of frond alace or Migratuce; the discussion be governed by strict Parliamentary usages, if the reverend gentlemas come to time? We all see! I have nothing to write in regard to bombastic and boastful communications in ur paper. He is not, however, the first mining of the goopel who has backed down on the last mining the company of the compan

truly yours,

E. V. Wilson.

-Will Mr. H. furnish hall, advertise, and alch other arrangements for the discussion be required, or shall I attend to it? Please lear from you, Mr. H., by the first of June,

Mr. E. V. Wilson: "her reply to your communication in the Post of last week, I have to say:

1. I will meet you at Post of to last, our question, provided we agree on the preliminaries, and all I sak is a fair, houset debut the resulting the say of the time, I would prefer days ear.

2. As to the time, I would prefer days ear.

2. As to the time, I would prefer to days ear.

2. As to the time, I would prefer to the say ear.

3. As to the time, I would prefer to the say ear.

4. As to the time, I would prefer to the say ear.

5. As to the time, I would prefer to the say the sa

Four days are altogether insufficient for the sion of the question—as it will be impractice on have seelions during the day, and the subannot be thoroughly discussed in four evening the first properties of the subannot be thoroughly discussed in four evening the subannot be thoroughly discussed in four evening the subannot be thoroughly discussed with the subannot better.

[From the Appleton Post, Thursday, June 16th, 1870.]

munication in the l'ost of May 10th, I have to a light to be a coupled your question, and affirm. Fon du Lac, Wisconsin, will acit me as well as any other place in which to hold the debate. Four proposal for a fair and honest debate is accepted, and well appreciated.

2. As to the time; will the 20th, 37th, 28th, 29th, 30th and 31st of Joly sext suit you? This will be on Teseday, Wednesday, Thursday, Friday, Saturday and Sunday. On each week day evening, the meeting to one called to the couple of the state of the state

E. V. WILLIM:—Appleton, Ww., June 13th, 1870. cassion with W. F. Jamei on it returned from a discussion with W. F. Jameion in the north-western part of the state, which is my apoloxy for not appossing the state, which is my apoloxy for not appossion are all astifactory to me, over Witherard to the Sunday sessions. I have regular dutles for every Sunday, and cannot join with you in a discussion on that day. Therefore I propose-that the discussion commence on Tuesday, July 20th, and close on Wedgeday, August 3rd. Transing that this will prove salisatedory to you, I have a ranged with Elin Coleman to join with Mr. Spectory procurage hell, printing, etc.

COMMUNICATION FROM COMMODORE RAPHARL SEMMES.

Occult Powers-Natural Science in Action-Astonish-ing Results in Memphis-Miracles of the Past Re-viced-Wonders of Imponderable Agency.

The profoundest philosophers after having spent their lives in diving into the deepest screte of Nature, exploring all the wonders of science, and experimenting upon by the the oil pable and imponderable forces and organism, apply to their investigations the vigor of penetration, the mighty analysis of reason, and the lofty flights of genus, have concluded their lives labors with expressions of disappointment, deckaring with touching ingenutousness that the yeat resources of nature were beyond the reach of their jumes industry, and defined the most subtle efforts of the human mind. Newton, exclaimes, when a foot all provides in a nestive of their jumes in the subtle efforts of the human mind. Newton, exclaimes, when a foot all provides in a nestive of the human mind. Newton, exclaimes, when a foot all provides and a nestive of the human mind. Newton, exclaimes, when a foot and all provides and a nestive of the human mind. Newton, exclaimes, when a foot and the provides and the subtle efforts of the human mind. Newton, even before me." But luquiry goes on; the acquisition of one piece of knowledge becomes but the steppping stone by which another fragment of what was nknown, is brought within the limits of subtle provides and the same secrets are won, even from the deep secrets may yet be imperfectly approbanded; their infinite depth, their vast circumsterence may lie far beyond the extremest grasp of our laboring thought, and yet we may obtain scintillations full of wonder, and the grandest solvantage to science and human happiness.

What may lie in the undiscovered ocean of truth? Who can tell? Yet aballow bossiers, when some bolder or abler diver than the rest brings from below a glittering jewel to add to the circle that sparkles on the brow of truth, exclaim that the gem on which the light plays in faming corrusation in not truth but error. There are truths that blind the superficial intellect; there is a power of light wower admin brilliancy dazzies the eye with the excess of its glory.

agging heart, and sight to deeds are above assumed sys. Does the reader say such incompatible with the limited powers of man? Let him look for the answer to the assertion of those who were lame and now walk, who were blind and now saw, who were deal and now hear. There is nothing hidden or dark about it. Who can reasonably denylwhen Annie E. Cochrane, wife of a doctor of medicine, in Tunisland.

J. O. Spancer, revenue collector of New Orleans, George W. Vaughu, doctor of medicine, of Madison county, Mississippi, and many others assert that when unable to walk or even sit up from paralysis; when borne to the very gates of death by the agronies of the prolipsus using when to tured with neuralgis to the extreme of a spasm; when hanging on the verge of the grave from long continued consumption, that in a few minutes or days they have been restorted to health and the use of their faculties—when acjentific persons, recovered sufferers and educated physicians, assert all that has been grasped from the boundless extension of the 'undiscovered coean'. The people who state these things are living are living are

persons, recovered sufferers and educated physicians, assert all that has been grasped from the boundless extension of the 'indiscovered ocean'. The people who state these things are living and have their rational powers. Where is there room for deals! except in the blind obstincy that yrduse homage to the mejesty of truth? Since Dr. Ferman has been in Memphis, he has accomplished some of the most wonderful triumphs, and when speaking of the dipy we dwell in, preciee instances will be the most forcible ones. References will be missle, then, anong other cases, to that of life. Grahm, as the State Hospital, who was totally paralyzed and had been so for over six months, so that she could not speak. She received the attentions of Dr. Persons, who laid his hands upon her, acting upon the very iountains of life, and in five minutes the wonders of his power, from wherever it may be derived, were manifested.

One more instance:

"This certifies that I was brin with a paralyzed arm, never having had the use of it. I came to Dr. Persons, at the Overton Hotel, in Memphis, and in less than ten minutes he gave me the use of it by his treatment with magnetism alone. I am tventy-six years old. My address is Elytown, Jefferson county, Als.

"O. M mc K.nney."

The POSITIVE and NEGATIVE Forces in Nature The POSITIVE and NEGATIVE Force in Nature, applied by the simple touch of the person, or by magnetic applicatious, sent by mail, on receipt of a lock of the sics person's hair, and a statement of the sex and aga of the patient, together with the leading symptoms of the disease, and list duration. Tamas:—82, in advance, for the first prescription, and one dollar for each subsequent prescription, if such be needed.

Same terms if the patient's present.
But one prescription is nanally required.
Call on, or address her at her residence, No. 148
Fourth Avenue, Chicago, Illinois.

BY W. W. HALL, M. D., Editor of Hall's "Journal of Health."

Turs book is to show how high health can be maintained and common diseases cured by "good living," which means atlug with a reliah the best food, prepared in the best

The best food includes meets fish, poultry, wild game, The best food includes meets fish, poultry, wild game, rolls, and the grains which make bread.

These control was been and principal without a good appearable, bor to get this great blessing without mency and with-out price, no political only, and, it is hoped, in very clear and

ne of the subjects treated are:

The object of eating: Fower to work: Early breakfait; Dinner-time: Luncheor: Rating "down town;" What shall at am east! How to get fat: Rad blood: Diet for the sick: Spring diseases: Children's eating: Forcing children to sex: Towng tadder eating: Gold feet and beadache: Billonanees: A lasy liver: Mischlerous tonier: The cat-door sir: Why are we dispopile? Discontor after eating: Cole slaw: Oeriain cure of neuralgiat: Revrous shellity: Air and sacretiat: Food cure, etc., etc.

MYSTIC WATER.

root pater FIUNE, GENERAL DEBLIATY to room imperied establishmen and destructive medic inducing NERVOUS MALADIES, &c. It is attracted to the attention of Physicians and destruction medical sections which go to the fill the whole system which go to the fill the whole system was the whole produced the section of BY GENTC language analysis of the permitting of the section of BY GENTC language analysis of the permitting section of BY GENTC language analysis of the permitting section of BY GENTC language to the permitting section of BY GENTC language to the permitting section of the permitted section of th

about of HT waster draw or one doson quart bottle.

Duvid E. Spiler the theoreter of the MTTFI
MTTFI
HOUSE draw the theoreter of the MTTFI
HOUSE draw the theoreter of the MTTFI
HOUSE draw the MTLL, to be complete
HOUSE draw the WELL, to be complete
The WELL is located now Bristol, Buddo Or, Fran
The WELL is located now Bristol, Buddo Or, Fran
D. S. devaluation

LIPE EXPERIENCES, SCENES, INCI-N, AND CONDITIONS, SILUSTRATIVE SPIRIT-LIPE AND THE PRINCIPLES OF THE SPIRITUAL PHILOSOPHY,

No. 1.

No. 2. Bishop ledge Edmonds.

No. 3. The Newsboy, "Spiritual inNo. 4. Uncornistry Spiritual inNo. 4. Description of Spiritual inNo. 5. Speaking in many tongues.

No. 6. Speaking in many tongues.

No. 7. Intercourse with spirits of the living.

No. 8. Paine prophecy in the spirits of the living.

No. 8. Paine prophecy in the spirits of the living.

No. 8. Paine prophecy in the spirits of the living.

Modern history.

The volume sent single by mail on receipt off Twxxyr

Carrier.

The volume sent single by mail on receipt of Twxxyr

Carrier.

The volume sent single by mail on receipt of Twxxyr

Carrier.

The volume sent single properties of the same as the forespoing with a supplement of more than double the
amount of matter that will be sent to, any address by

mail on receipt of thirty certain. Dollars, will receive by

BW Any Sporess sending Frest of each, at a discount of

All the sent of the propose of grantisuper distribution.

These Thatre are newly gotten up, and such as any
spentiesma or lady will be proud to place in the hands of

neighbor.

189 Nonth Clark St., Chicago.

THE GREAT BOOK OF THE AGE!

"FRESH EGGS AND YELLOW BUTTER.

Now in Press, and Nearly Ready for Del

Being the practical results of Modern Chemistry by some Bof the most eminent French, American, German and Release Chemists.

stans Chemists.
This invaluable work should be in the hands of every roose, Produce Dealer, Dalryman, Farmer, manufacturer and others who may wish to segain in a profitable busi-

here.

It contains sure methods of keeping eggs in a frush state at least, one year, at an expense of less than one cent per dozen by the Naw Luquid Procuss and the Day France Marrod, both easily

prepared and

TNPABALLEED

As Sure and Reliable Eog Preservations,

—New Before Published—

and detined to take the piace of all pther methods for the preservation of eggs in a fresh and natural condition—without tarnish, or appearance of age to the shells, and when offered for sale can not be distinguished by appearance or quality from the FRESH LAID EGG.

FRESH LAID EGG.

O.—How to prepare Eurosean Eurosis by a new and cheep method, that readers them perfectly errest, and mitable for the preservation of eggs, and for other perposes.

One to reader our and ranctel Statte ewest; and how to give white and streaked butter a uniform and natural colory—and the best methods of mixing and repeating butter for markst.

O.—Improvements in Obsess-making.

O.—How to prevent milk from couring.

creat.

...—How to make No. I Viseque et 7 cents per gallon in
d8 hours without acid—wholesome and pure, and
well of the propose.

...—How to test and reduce Eventone Oli.

...—How to test and reduce Eventone Oli.

...—How to test and forling like, Comments, Paints,
Vaccasine, Riard and Soft Soon, Washing Gompounde,
Baking-Powders, &c. &c.

...—How to Thus the Bittes of safinals, either with or
without the Rain, Wool, or Pur on these, in 48 hours,
and how to color was on as to limitate those of sagerior

grades.

O.—How to make new and instantaneous Hair-Dynn,—
Hair-Olia, Rair-Genesing Compounds, de.

O.—How to color Cloth,—all shades, with Hew Antiline fast colors, and dying in all its branches.

O.—How to Neise Hestals without a battery giving full instructions, so that every one on a readily plate with Gold, Rilers, Oopper, Enn., and Tin.

O.—How to see Cartolic Acid for healing Womels, Rorna, Sorea, Cots, and enring Bolis, Brides, Felons, Front Bins, Lawerted Too-Hails, Rhemmatism, Heuralds, Ringworm, Ball Rhenn, Concer, Serothals, de, do.

Also,—How to prevent Timber from Decay, and reader it Pre-predict.

d by the WESTERN NEWS COMPANY, —Weellers, Statemers, & News Dealers, 131 and

No. 7, Vol. 30,—tf.

"MODERN AMERICAN SPIRITUALISM."

A TWENTY YEARS' RECORD

COMMUNION

EARTH and the WORLD of SPIRITS. ONE VOLUME, LARGE OCTAVO, SIX HUN-DRED PAGES, ENGLISH MUSLIN, BEV-ELED EDGES, SUPERBLY AND PROFUSELY ILLUSTRATED WITH P-BRIVARITS, Etc., ON STEEL, WOOD IN TINT, LITHOGRAPHY, Etc., Etc.

PRICE 2.75 POSTAGE 44 CENTS .- 94.19

BY EMMA HARDINGE.

Under the Direct Supervision and Guidance of the Spirits,

who have inaugurated the movement.

It contains excerpts from rare pamphlets, private periodicals now out of print, and various other stainable only to the author.

ction of these records has cost many years arch, and altogether it forms one of the The colle MOST COMPLETE, ASTOUNDING AND THRILLING HISTORIES.

THRILLING HISTORIES,
that has ever issued from the press.
The first cost of the work will considerably exceed the misprice which has been fixed by the author, with a view of rendering is stainable to all classes of readers,
SUBSCRIBERS AND THE TRADE SUPPLIED

t the Office of the RELIGIO-PHILOSOPHICAL at the Office of the Salarian Jorrania.

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

MONT

THAMES, of Reinberg, N. T., treats all the Teachers of the Section of the Section of the Control of the Control

WILLIAM VAN NAMEE, CLAIRVOYANT,
J makes examinations by lock of hair. For terms
particulars, etc. address, Elmira, W.Y.

PREMIUMS

Immense Premiums! PREMIUMS!

\$100.00, IN GOLD. \$200.00, IN GOLD. \$200.00 IN GOLD. \$400.00 IN GOLD. \$400.00, IN GOLD. \$700.00, IN GOLD. \$900.00, IN GOLD. \$1,000.00 IN GOLD.

MAGNIFICENT!

The above Frunkman are offered to agent of the Possitive and Il Megalitve Pewridare. Such immense Freninant in addition to the very long and liberal con-missions which are given to agents of the Postitive and Negative Powridare, make such as agency more prefitable than any other that can be undersiden. For the terms and delifiers on which the above President will be given, and full offer intermedice, address PROF. PAYTON SPENCE, M. D. BOX SOLY, NEW YORK CIPY, Also read the rest of this column.

THE CELEBRATED CASE

HUSTON RUSSELL

Skilful Physicians fall to cure it."
and Hydropathy give only partial relief.

Patient prostrated, reduced to a skeleion and his life despaired of. HE FINALLY TAKES THE

POSITIVE POWDERS.

M'CURED, AND GAINS FIFTY FIVE POUNDS IN FLESH.

or doctor, by the n of treatment but pricked me without any permanent relief.

r, 1868, I called on Dr. Armol
matildarii, 1869.

WILLIAM POLL

On the Siteenth of September, 1865, Huston Rasscame to me with a furious Tic-Douloureux, Heuralgia. had him under treatment until last April, 1863, at which time he was dismissed improved.

State of Hebruska, County of Nemaha.

hereby certify that I am acquainted with Heston Ra-and that I know him to have been sick, and I also certi-has I am acquainted with Des. Wa. Arnolf and Jesons over, and know them to be presticing physicians. Witness my hand, and seal of sale focusty, that 22nd day of December Releases County, 1869.

JAMES M. RACKER.

JAMES M. HACKER.

er information about the P and Regative Powders, see adve

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

ntrol of the Positive, and Nor disease of all kinds, is wonderful all precedent. They do no violence to the system, coasing no purging, no necessing, no voniting, no mercolising Mee, Women and Children find them a silent but a sure

The Fortitives cure Hearnigis, Headachs iss, Palas of all kinds; Distribus, Dysantsry, Typopode, Nichaleon, Werms; all Franks Wash wasgements; Fis, Gramps, St. Viter Danos, St. St. Viter Danos, St. Viter Danos, St. Spiels; all Inflammations, arests or chronic, of the Polas; all Inflammations, arests or chronic, of the Johnst, Olimbians, and St. Viter, Langa, Womb, Bladder, or my other organ of hearth, Onempation, Prochitis, Gougha, Opide

pharris, Consumption, Reconding, Gongan, upons; survenment, Sicephenment, &c.
The Regmiliven cure Farniyate, or Falsy, whether nectes or of the senses, as in Blindmen, Danham motion; all Low Sweet, such Low Sweet, such

gisted Little.
(CE, 1752), Marc's Play, Sov Tost,
10, PEOF, PAYTON SPERCE.
BOX SELT, Now York Chief.
Proper hard the Polymers, and
10, PEOF, SPERCE, as deep dis-

.G. C. H.

evening. This coasiman not to os a Spiritualist or courch member.

6. That a fee of ten cents a session be taken of each person attending the debate. After covering expenses, the balance, if any, to be equally divided between the disputants.

7. An open field and & fair debate, under Parlamentary usages, in the best hall in Fon du

odate the frieds from the country.

Come, friends of progress, come up to Fon du

Lac. If there are any other suggestions you wish to

key and witness the battle of Armsgeddon.

Lac. If there are any other suggestions you wish to

make, please do to at your carliest convenience

ma

From the Memphis Bulletin.

lect; there is a power of light whose raunan brilliancy dazzes the eye with the excess of its glory.

May it not be said to be so with the wonderful revealments of man's spiritual nature—one of the grandest, boldest, lottlest attainments to which mortal ever resched. From the abyze of the unknown—he abyze the existence of the unknown—he abyze the existence of the contains a thousand lottless and principle that the contains a thousand lottless and principle that has fact that dream principle that the principle that the contains a thousand lottless and principle that the the contains a thousand lottless and principle that the principle is that when as individual's spiritual entity is put into intimate relation with another and controlling entity, the most astonishing results are obtained. Such results for instance, are those which at this moment are making every circle of society in Memphis ring with the name of Dr. Persons, the controller of the occult powers of nature. To deny the possibility of these results is to deay their resility, and to deny their reality is withing those in Memphis ring with the name of Dr. Persons, the controller of the occult powers of nature. To deny the possibility of occurrences real, open, notorious, now this very moment taking place in Memphis pile. Let the doubter, the soofier, or the denyer say, if he can, on what ground he disputes the principle and the facts of the spiritual hypothesis. If he knows all the 'undisturbed covered occase" contains, then his denial is logical. If the truth remains to him

ground he disputes the principle.

ground he spiritual hypothesis. If he knows all the 'undisturbed covered ocesan' contains, then his denial is logical. If the truth remains to him unknown, how can he say that truth is not the very one Dr. Persons is now preclaiming before the public of Memphis, of the Usion, of all the vast universe, material and spiritual.

Here stand the fact—without medicine, without implements, without torturing the body, without suspending the functions or interrupting the play of its organs, its derangements are removed, its denartures from normal health are corrected, deficient vitality repaired, and distorted capabilities restored to harmony. By thus touching the very source and spring of life, by impelling the spiritual nature, and almost the truth of the special control of the special co

MRS. A. H. MOBINSON AS A MEALING MEDIUM.

Mrs. Robinson prescribes, while under spirit-con-rol, for all phases of disease.

Health by Good Living.

FROM DAVID'S WELL.

REAL LIFE THE SPIRIT-LAND;

Given Impirationally
BY MRS. MARIA M. KING,
1ther of "The Principles of Mature."
postage 16 cents.
at the Religio Philosophical Journ