## RELGIO JESE JOURNAL. PIILOSOPRIC IN:大此 <br> $\$ 3,00$ PER YEAR IN ADVANCE.]


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VOL. VIII.-NO. 1

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SACRIFICES.
The ord Sevinh nelilglon, ment the Ex-
Ex 3. s. spheres.



The Witch at Endor and samiel Eatal leater from mirs. ann teft.
Edoton Jounal. Noticing in your paper of Feb , in reference to a sermon by J. C White, from T., in reference to a sermon by J. C White, from
the 28th chapter of 1 st Samuel, ana that he had
propounded questions to the Rev. Divine, but






 mortality were bronght to light" in the gospel,
through Carist, and that it was not demonstrat, ted in the old testament. The Rev. J. J. Coopel
then gives out to the congregation that he shoult













MINresoma.
Eetren froviwn.


























 Have torat trin in vin eise entere







 Word tif fouwidencered








## Facific 刃eppatamat.

Ee Mother, vison,


























































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 indersity























## s





















 most unassuming and innocent
stcurret he select and steady conditions requisite,
I beliet
 as arawing gnd spaakg litto opportunity for proper
but they pare und lite
unforment during the war. Now, howerer, let us hope that pence will gladden all our borders
and unite pus the temple of Brotherhood and
Humanity. Humanty,
Houffon

Oxiginal eqpays.

## Or the Powers or the sprit When sep ed front the Phystcal Eody.

by w. be faimesstocis.



## the ( ha W in tha tro na ac po po sm se as the in <br> 

## E




 tuey the earth sphere has ever yet eatered the
quonerval hearen ot the "Heeven of Heavens,
stil hitler than the spherts.







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 favarable result nit take place. The best tast
have often been prevented by oftious sceptigs
whio. wisiling to have thaic

 them know more than the most enlightened
sarvans of earth, yet there ave many in a lower
condition who do not con


 sideratum, that
now las sway.

## 




## Catrespatilate in Briff

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 he wint Brother, and the esteem in whicic

 lisht the esme. J .

 aud convert the judgments of thrse whose spirit-
ual physians hey wer commitsioned to ive.
If they can adiust suck conduct to their con
 true sildiers of the faith they protess, while
shrinkig when the weapons plate place in thie
hands, and the field opened tor the triumph of haxds, and the field opened tor the triumph of
their cause, that is a
we leave them to theit own of thitificiction. For



 culiar to one sect or denomination, and after this
Week, unless the gautilet whitecthe tit ritualists
under the lead of Mre Danskin have thrown






 tory investigated the ataets, phylosiophy and phe
noment, ind being convmeed of the truth and
beuuty

 immortality beyond thislife
but few obtain in the torm. The knowledge that he possessed- that if
man tie, yet shall he live again -enabled him, Mis last hours to welcome the change that
should demonstrate
Hite to come, the full fruition of beginning of the ne hat life to come, the full frution of what te had la-
bord for. And whute we regret the alseance of
our friend and brother from our coungils and

 mounn the thasence of Brother Madison from
our meeinge. His mature jadgment, prudent
counctls and stedisat purpose in the pursuance



 But whie we deplore the absence in the form
of four friend and brother, were made tore.
joice in the assurance our philosophy gives
 They ony \#ant through win
Thie oming of the spring.

At a moeting of the members of the First
Sifitual Society sad also the members of the
Chiddreurs Progressive Luceum of terre
 Yreneas Trinal A. Madrion, our late
 Oce ey, his sacial qualtities and urbane manner
edienred him to all his assic tes As conductor neeuliariy adapted, with a mind freed trom
 abable of grasping and andering them plain to netient and mild demeanor anity for the foibles and frailities of the trring















## .

## Sfinginlan.

## 

 chápter I "Ha hat ha '" echood again and gain inthe merriest of mirth, rrom the bardy lunggo of










 Wentimisy" student of "divizity," ho wal
























Ie presed her hand in love, and on her own



CMAPTriR II.
What a woild isthis 1 Here am Ialmost
 Siach wer the gloony fix culations of Lin-




 that is not so. Without money yo may ber,

 uet, he gazed upon him in perplexing doubt "Guilford Cratton, what mean you by this
0 , no you may be, bincere, butt can niot ree
 He paced it in the half strinky hand, then arr conificence $\epsilon$ but come, make ate elenn brease aly you are thins fhroudedin slom.
 eous heart simphatistetio pulytions of your gen












| am deeaived not loger, Grace, arise and Leave |
| :---: |
| this young man with me. |




 postuation, 1 arose and hastily Jett, entered tic


 in Thet, tut, Lininood, speak not so. Re a hero



 that te cund cot see it before. Yow sur words hav







## MAPTER H


 i few moments, when fitititill to her word, tid
beautifill Grace eame triping timidy along
 treed snd' shrubbery. Grace was the \#rst to
speak.
" oh, Linwood," she sigheel, " why hast thee

 "When Ireceived thy note tinwoon, I was

 Seating themselveg Grace eontinued:
 prudent," Grace, your parent it opposed to our
meeturg, our union ; wihout you 1 can not live


 the thound in a swoon.
 hast thou sontrived this unholy meting
The old man ronted
t the trembling
Linwood

 IImpious, inatler, wouldret thou threaten
me? His heavy cane desconded in quick succeesion
 spurtion and main, he elosed with the old morth and both fell to the earth together It wa now that Guilford Cratto having pre.
fiouly informet the old rentemide ofhis

 emmere from him, screened from view by the in in











Suethers gegistet
spher, Rezether and Notice or meetun





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| rocen if. |
| :---: |
|  |  |



## 





 Bevainina Toult, Eavem Orgeo.


## A. . Whitizg, Allion, Micios










TIIE CAREER
GOD IDEA IN HISTORY,
hedoon tette.


## A WONDERFUL TESTIMONY




 eering theso efontits



sow reany:
history and phillosophy marriage
PoLTGAMYE honog ohy companad




## номк.




HoW AND WHI
I BECAME A SPIRITLALIST,

Wash. A. Danskin.
With in antentix sway an nathertit statement of then solid iron ring manifestation, Prico 75cts, Postage 12ets. . Tomaxa
hagag, 11.

## GRAHAM, FERRY \& C 0 .

 AL ESTATE end LOAN $\angle \mathrm{GENTA}$.Room s, mavor nlock,


sovi-headine,


mistory and pulosophy MARRIAGE:
polveany a monogamycumparee


 P Lavchette-the despar of sch
 ToBACCO ANTIDOTE-A NEW AND NEW BRICK MACHINE






Thportant trittes





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-
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## omicagu march 2 g, 1


ETV Fifity Cents for Three Months on trial to NEW SUBSCRIBERS.


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(Contimod foom leat weat.) BARES RISTORY AND DEVELOPMENY -
The Paliosoply of Taspiration more fully cont
Tharougt fre logg articles, we have tracea the


 smages and the remark bie tuteracas thit es.



 wise syes who had hium in charge. At an aut
spicious moment, he cme forth a shining light, giving uturanace $t$ thase sublime expressions
that dot like
onany
gems ble, throwing a halo over $t$ hat $h$ bok which un-
der no other circumstances could it have posess ed His nature was so completely under the
zaianance of the Spirit Circle thatt had him in charge, that, semingly his very thoughts were
itridid with that diviae character which they alone could impart.
Being cliprryyant, clairaudiant, and in such
close rapport - with his spirit puide, he was
 head of the grand Harmonic, Sircee that had
 The bible, then, has a vein of supernal light
tmapregnating its dark pazges, and imparting Qhereto many sparkiing gems of beauty and love, deprived of whicb, it woold be like the desert -
without flowers and gurging

He wws the eshining lightot the day and dge
of the world in which he lived, and the rave theref penetrated every nook and corner of the

## inhabitable earth $\ln$ lisis early care

thy of our attention, We hase traced the phi losophy of his development through thiose grad
 his sensitive nature those "mind suades" "hich usenfluess that he occupied on earth. In a
preme preceding artcle, we trok zito consideration inanux of inspiration that almays sttended him. The spirit eicrete who had him in charge, work
eit ssftematicaly and in accordance with those laws that make no taliure, that almays arrive at
results well known. This inspiration that exitt ed then is worthy of invetigation. The littie dew.drop, ss it nestles on some fated flower, with new tints; the zephyrr, coming from south ern elimes, anid fanning the cold plant, ingpires with freah yigor, and ander their efforts it procidces the bud, and then the ingirining iofutece of the rain cautes sit to expand into a rich
beautiful bloseom; the warm eoll, hugsing with beautifif blossom; the warm soll, hugging with
itt human iostinct the litie eeed to tot boom, in
 ture. Yota bud blosoms, bearing unon its 1 bo
oin rainhow tinte, and exhaling the fragracee t smbrosiat climee, but what toes so underthe three gaardisn angl.s. Tr nature, there is inspiration grand and
beautiflu. Under the inppring influences of ature's orees, we see the vivil flash of light ing, or hear the terrific crash of the thunder
Ingpiration every where sad in everythang
The litte pebble on the seas ahore can inspite ou with its varied history and career on earth The tree that stands king-like in the forest, de-
fying wind and storm, can tell you of the scenes fying wind and storm, can tell you of the scen The litte shell that is hideden thit the emoutain hich it stands ready at any time to impart to mortals, On it are written the convulsione of
nature and the senenes it has witressed during ite artuly career. Allthings are engaged in writ

 He "sensitive plate" of nature, which can
seen in ancordance with laws previously un. olded. But hoi does the little pebtel impart
dis history, mad tell of the cenees it has witues ed; boot does the pipee of wood brought from os yeare timpart tous the thottles it has seen he speechesith has heard, the numerous sceneesit
has observed, and the randeur of ancient times Whbedded within its sizint bosom
Well Well, we will pavee mement here, retrac opment of the insplation of Jesus, then we ca
unfold to you how nature ingpures mortals, There iss deep pbilosophy connected with thic ingiration. Its development is gradual and it
is brought about in oceordance with certain vell defined laws.
Impregnatlyg Lhe whole ssitem is what we
erm animal ragnetism. In certtin portions on he body itis very dense, depending, of couree of the characterof the constituen parts there of our nature, as it were, or the animaling in
fuence thereof It has its nveleus in the brain and follows therefrom the various ramification of the nervous system. The bones fire almos
desititute of it, while the nervous system is fully harged with it. This magnetism whon partially displaced (rendered negative, which is equiva-
ent thereto ) from any portion of the systen eaves the parts in an insensilibe condition, its degree depanding, of coyire, on the amount on
mageetism remalinigg, or the negative atate This magnelism in certain persons is under
He complete cortrol of the $n$ ind. As is weil nown, the bloon, gross as it is, its citcalation

can be geaty interfered with by the uetion $c$ the mind alone, inerease the movement of thie eralundanee thereof to any part of the system | creatigg an unatural warmuth there ; the con |
| :--- |
| gant attention of the dyppeptic to the stomach | Endering a cure almost impsssible.

Now, this magnetic element of the systen under the control of the mind, and a Gnger, hand, arm or the brain, can b.
ofthe same and rendered inensible.
With Jesus, this magnetiom of his system was under his complete control, rendered so by his ation on his brath ia his embryotic condition each day, bis enhrrotic brain would be deplt da of animal magnetism, and thoroughly charg. ie inatrumentaluty thereof, that they gave to im those "mind stades " that thaped his future grted through the instrument 111 ty of the the mothe by firstepleting her brain of animal magnet. sm, and chargiag thetrith their own spir itual
nagnetiem, and then projectirg on her mind cose seenes hast they desical. hee spirit worl ality of animas magneitem. That was too grose heve:ore they were under the neces:ity of so ope rating upon his brain that they could depieter of animal magnetiam an,
Now, we desire to say here that many medi

 is, but intle inteligenece is manifested. Nor, pou take a person whose moral chara-
ter is above reprooch, whese life has been dis inguishee for moralisy and virtue, and the mag netiom of his sytem may be so gross that a
high order of spitits, those whose nature has becone refined, cannot displace it, sud there. (ore can not influenee him: hence those spironly ones that can exert an influence upon hin In the eisassion of this subject there are izance of meterin, bodies and senes turough he irsstrumentality of this animal magnelism thich is the conneetiag link between mind and Matter. Spiritual magnetism is the conneeting scenes. Spiritual thoughts can not be trans. he necesity of depleting it, or rendering it neg tive, and supplying its phice mith etherial mag.
 Adalations on its surface follows. A spint
thought, or a thought from the mind of a spini

 this animal mageelisin, and inpart hin neeefity, then, mor a high order of spinitese in or.
 with spiritual magnetism, which alone can eon-
veg to the mind the iteas they wish to impart. Jeeus was highly inspired. In fact, we do oay that no other person ever exited, that had
thrown around him all thoee appliances rectiisit to develop as perfect $a$ man as he. Look
at that maseive forehea, deep bue eges, clear at that masive forehead, deep bue eyes, clear
 paysed therean as they and as we come in ral port witt thoses who have atudided his history,
oir soul expand widh emoti ins of love for one our sonl expands wich emotings or love for one
so pure, and gyoud, and true: No lirentious diffuse ther in an un unealthy, poisonous inint ence. It was lit up witit those gems of thought
that emanated from a high source, and they spurkiled on Lisi countenance, and wreathed in in
glorious halo of light his features. Whether in the temple talling with the doctiss, or on the
hill side engaged in solemn prayer; or leaning on the bosam of SHary the daughter of Lazarns,
and breathing in her ears the solemn yows of
 his mission, anc ut is no wonder that he deciar.
ed, ", mad my Father are one", maening the
Lord who thood at the head of the Spinit Circle Lord who otood at the head of the Spirit Circle
that had himm in charge. We feel, then, while

 ant; Clay', meteror like, could dazale and be
yilder, but that of Jesus was of such a compre-
Lentive turn that the spiritual sim hentive turn that the spiritual as well as the
material could be caslly undertitood hy hin. It was our intention in this article to explatin more fully the insining infuence of nature, and
natures sork, and give the true philosphy of tose complex principipes not understood by cient Greeee can now tell of Spartan splendor
and greatress; the hills of Gethemene tell in hunder tones all about the crucifixion; Jerusa lem, its streets and an ancient syniaggue have they impart the same to the Spirit World. Ah!
 ine wise sage of the Spirit Worla, stand.
ing a a Grecian temple, reading therefrom the
thindering speches of Perute thaugering speeches of Perciles, the brillian

 right,-brech no iapure thaugh,-do no is.
centious act, -it thase up below your-encour age the dawn-trydden and weary, and eudeavor
to be ilike Hin whase early histry and develop-
 terriiew with
space fortids.
With this number, volume eigititoi the Reucso.









 Sut such has biee the demand, that tat this present
Tititg, erery copty is gone, of Volume seven. We conimence the new yolume with two thon.



 promise to ontinue to send us new sububerbiber. y .
to to their exertions, sluost entirely, that we are adeeted for the apparalleled buceces. of the Jous:

 the peessit.
support.

## mis. addif licimion

Who has been leeturing with great enceess in








This is really honling over.
understand it it. The Irishmman whon, when andout to fight aduel, inilited that he showld be allowhe did to him on account of beigy erremely near righted, only gave a very pretty Hilustration of human characerer, for everybody underatands quite well that " "ou" like to be about aly feet nuarer your neighborss buinese than he is to
yours. This idea, then, of the Trishan, was re ally illus rative of human character, although he did not Intend it as such. The worid to-day is boilng greer with curioity, and each one is rying to get aboutsir feet ine
than his antugonist is $t$ tim
Well, "antagooism,", many times, really does
gnod. This boiling orer $w i t h$ ed for the verious orthodox echurchess spocuraxd the coseguent redemptlon of all from their sing. Where would the various orthodor be to-
dagy, if it was not for that hooiling over on the part of the Jews, and the subsequent cruciixion of Jesuas? Thill it individual who never boils over,
never
and amounts to Nothing -never creates any feeing
in the woild. Mother Eve first boiled over with curiosity, and the was, bhe was that God biitea over with hange, -and didn't
he boil, really We ygiation boiling over with anger, as with the
 thou ? $?^{"}$ This biling did not subside soon. Eden
then boiled over and drove poor mother Eve out of her beatitial home. While God was boiling orer with anger, he cursed the earth, and then
that boiled over and prodiced rextions weend and poienouis herbs. Then the animals
caught the infection; they boited over and cont thiri innocence. Really, troublesomen times
loverywhere! There seemed to be a grand boiling. over all around. The devil boiled over
with fun in causing God to
 " morning stara sang together", hhere seemed to
be a general boiling over. The devil boiled be a general bolilig over. The devil boiled
over with fun ; Eve boiled over with curiosity; father Abraham boiled over with love tor hit
wife and was led astray by her. God hoiled ove with love for his children, and became a tailor and made garments for them. Eve bore two
sons. No sooner did they artive at manhood than one of them boiled over, and siew his
brother. Trouble everywhere, everything seem ed to be holing over. God didn't seem to be
guceessful in anything. Everything he made appeared to ben over, and here was diffeutity
with everything he undertock with everything he undertock. He boiled over
himsalf spld why shond not his chidren for spit. This boiling over has caused the people agreat deal of trowbe. The world hilied over
with sin, and Gid sent his only begoten son to

 every day, bing angy. with the wicked. The
wicked boil over, and The eath itstle becomes disgusted and boils the sur
 and a deluge is the consequene? and mililions of
dolars in property destryed. Herod bcied over and ordered the edertacuction of atil he heal.
dren under a certain age. Noah boiled over when he was beastiy drank, and any orthodos can till you the result, There is io end to this
boiling over-it is everywhere. Did you see that minister in the pulpit praying ferrently?
He is boiling over with luut, and itomorrow he elopes with the daughter of one of his parish loners. since Eve bised over with curi sity,

there has been a ceaseless biling over in all | parts of God's ratt univeree. We never liked |
| :--- |
| FFe | Eve for boiling orer in the manner ahe dia,

We neerer think of it without' boiling over ourBelf Since her time, the world has been curred
with boiling over, and with efforts to get six feet nearer your neighbor than he is to you
We ener We never expect this boiling over will ctase.
In fuet the world libes it eomembet orit would not boil over for nothiog. Well, this boilt
ing over io signifcent ing over is is ignificant. . It teaches 3 grand les.
gon. It points to mother Eve firt, as boiling over,
boling over. The old man is billing over w.th a desire to die or become young again. The
young are boiling over with ambition, with love
 anecion. Some let thior meanness boi orer let their mirthullness boil over and they laugh
till their sides aches. It is well to boil, to boil over, too. We wouldn' give a cent for a man who dont' boil. Webster boiled over with elo-
tuence, so dia Cliy, Randolph and Col. Baker Boili, then. You who desire, let your veneration hoil over, and uter long prayere, without mean ing or sense. You who are boiling over with
meannees, justjoin an orthodox church, and you meanness, iast jinin an orthodox church, and you
probably can conceal it from men. Give me the man who is boilling over with goodness; whose wreathed with a generous smile, and who de. kires to better the condition of humanity. It is
eesential to boil over at times. Who don't
 world is constantly billtyg over, and 't is well it
should. Exuberance of teeling in ary direction must occasionaly boil over-no mistake. When
you see a man boiling over, dontt allow youryou sea a man boiling over, don' allow your-
self to obil over at the emme time. We never saw two ladied billing over at the same tume
that it did not eause a fuss. If more than one, trouble will surely ariee, and diffeuth will er--
itt generally. some minimers let thir voiee

part of some of his ararshioners.
We neverexpect thish boiling
But all siould be carefult that when wrill cease
 Don't pattern after the orthodox God, who toins
over with anger and punishes the wicked for.
 will taine you to bivi over with those traits oỉ
character that diatioguifh the true, noble, and pure,
Bill over with goodnes and charity, and life will beome pleasant,-you will aturact around
you thooe epprits that will assist you in your ascent on progression's ladder, enabling you ts
rejoice, that, In boiling over, no one suffered rejoice, that, in boiling over, no one suffered
therefrom but all were made betoer therehy therefrom, but all were made betere thereby. But In regard to the former, Beecher says
 orer. If youd do not want any slopping over,
fines s pitt of mill and pur in a big bucket There will be no slopping over then. And man who has only a pint of feeling, in an enor-
mouts bucket, never slops over. Butipa man is
 blade of grass seinices when the rain talls ypor it, so every recipient tiong the way in which a
man with orerflowing tenerous feeling walks is
min full of feeling, and administer it without making bndy ever did, and nobodys exser will go wo
 and learn from our blundest, which are inevitaHe. Wee ind out a great deal more from men's
mistakes than from their successeat. LETTER OF INQUIET





 Yours, in the propanalt of truth
 Erery desire wan be be gratitied wpod the apititual Thase wha Heve and pass from materain ive wht


 They love to be en rupport wifit heirir oid as. We masticate andid dize We masticat and digest mental food-so to They do propagate,-thought; and if the ques
Ton is intended to extend to the rropazation of the
 Hrough pro per and legtitimate means, tiom germ The spirtual plane of ifie if so tar removed from the physitar
ancoidents:
Ind
They undontealy perform labor which corres
 made subservient to the use designed.
 this brief reply, Yet it will doubtbess dilict
thought, and leed to a more extended disususion of

## zerssoual aud tocal

##  ceived wherever hie goes, Her off. Bremond, Houstor, Texat

mette se
Emma
month.








gheithatelphia gacpartment.

|  |
| :---: |
|  |

$\xrightarrow{C}$










 and
 arenelums.
How orten have they dreamed out sime hifh.



 minister, who is litteraly the servant, and the Rar the extension of their useful callingg, sine
3il nevr-born spirits require much aid in these diA few of the pursuits of life heree are so en
Birely devoid of spirituality a s ot be buknown in this hereafter. Others will be very much
modified, the good and the useful only remainAng.
Let us inquire in regard to two of the nost
esbential and prominent pursuits of this 1fie,
Jothing and feeding these bodies glothing and feading these bohies. When we
leave these mortal shores, nd enter the beauti-
ful jife beyond, we shall have our appropriate olothing far uope artistic and and appraperiat than
anthing of earthly fabric, ahd those whose eccupation has been to devise and construct gar-
ments here, mavt ind something for which hey
are pealiary fited in that life
 themselves garments adapted to their condi.
tions and develomments.
 the beautiful and artistic arangments made by
 anatter.
In due time, however, in spiritilif, we shall on the one hand, lose the careless and slovenly
hatitis which mark mayy on erth and in the
radimental sphers, and, on the other, that sense. iess devoion to drese, which occupes far too
puruch time and care and cramps the sonl in it
higher flights after truth and light. We shall be Thich belong puthe anp appere which we occupy there, of the mental and the spiritual, rill ant
be combined and expresed in those forms and ceolors of dress, win are emblematic of the in
terior condivi ins, and are calculated to aid in the unfolding and development of all their pow
ers. We are often asked, how the clothing of ers. We are often asked, how the clothing of
spirits apears to arg? We reply that is is
aiways indicative of their condition, or calculat ed to conve rae idea of some past condition,
perhapon of this life, which they nay desire to
have idenitifed pernaps of then
have idenified.
We
We have frequently seen the spirts change
their appearancerapidy, laying aside the earth-
Ig garment, which was used tor identification, and putting on heautifl and appropriate robes
enating off the wrinkles and how susting off tene wrinkles and bowed form of age
for the freanues and vigor of manhood and Nomanhood, White be ing the emblem of purity
to much sooght afre, but can only be antuined
When the iterior is pure-if this is spoted, spots The colors as well as the te
The colors as well as the textures of the gar
ments in the pheres, are embenatictic of the feel
ings and conditions, and these become ing and conditions, and these become valuable
adis in developing
whom they belong, but tull who the tindividual to
withir the sphere of their infiuence. Every sensifive per the
son in earth-iffe krows that clothing aftect
shem shem, both by its eharacter and form, often pro
ducing real discomfort We remember an inter
 ial fairy garments in her sphere, waring beaut roturn
to eerth. Arragigements were being made for her
to o visit her friends, and she was delighted w.t
the protspect or the journey, but when one of her
guardiane broutht tots guardiang brought forth, gharment of much
coardertexture than that which she ha been
wearing, and indeed, than she had ever seen
 deb be
ick she
ie in the Summer Lavi, would not protect her in the the
heazy atmoshhere of earth, to which Bhe was to

 spirits do not experience any trouble from the
changeable temperature of earth, hhere are elec
tric condi ions peculiat to each locality, that. render it necessary for them to adapt themsilve
to theese conditionis.
The clothing of spirits being drawn together, Bnd their will power, can easily be changed by
the same. But we must not pursue this subject
turther here. turther here.
The other prominent labor which occupies so
much time and exertion on thit plane, prour-
ing food for these bodieg, will soon ke laid aside


#### Abstract




Stutistical $\neq 18$ artment.


Mren scourd, Very Good Medtum.






yene
CONJUGAL SINS
LAWS OF LIFE AND HEALTH,
THELR EFFEOT OX THE FATHERL MOTHER AND CHILD.


THE HIEROPHANT


ввдісац аstmozoms,
AXCIENT RELGHOLS AND SECEET SOCIETIES;


|  |  |
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## 

PEEP INT
RED TRADITIOX
on bety whavabuot
WTr Couterget Evitwe on both sites, of the
IIS PRESENT AND FUTCTH
ILAPMNESS

BETOLD TILE BREATIERS.
tobert bue owe


HEDGED IN.
the cause of Harm tearn that this noble man in to his room, helpless from paralygis of the lega rought on by exces
to friend he says
Since I saw you last I have met wiit
misforune fom which Iam afraid I shall ner
er recover. You know how long have suffer ed from neuralgit in my legs. In the earl and my legs began to lose thitir strength. No
I have no use of them at all. * When you are at leisure, cill in. You can come at any
ime. There is no danger that you will find $m$ m just gone out.' I fearg my 'going out' 'is like
hanging for murder in broklyn-'all played
 shins I cran't brag any more of beating any
manof my age at fight or a foot racal
But $I$. man or my age at a ight or a noot race.
But IIut dead yet there is enough lett to en
able your reognizs The Judise is his aftictions, knowing that it will not be long assed over the shining river many years ago We love Judge Edmonds, for he is a pure man ings upon, and who has been devoted to the ngs upon, and whe of humanity.

## FRUIT AND FRULT TREES

Don't fail to supply yourselves with fruit
trees. In another column will be found the advertisement of Brother Issac Atwood, Lake Kills, Wis.
He is a
ch fruit teiable man and wil
Another consideration, trees from Wisconsin ns and sure to do well.

Himan Nature.
Published by James Burnes, London, is nd popular Anthropology, embodying phys logy, phrenology, payenology, spiritualiag
philosophy, the law bof heath and society. A The Febriary and March
The Febraary and March numbers of tio with pleasure recommend this well executed work, as replete nith valuable reading matter, and worthy of a place in th

EXUAL PHYSIOLOGY
 by R. T. Trall, m.D.
$\qquad$
 g and giving a higher direction and value to human liff Chin work containit the Iateat nad moot limportant di
 by which the numberr and sex of ofigipring are controllei




IS THERE A DEVIL



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ZELES ENOYCLOPEDLA,

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 alt 20 20: 96

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50 papers
nates
\&
$8 \%$And os nagnanes at cles
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Commuiations grom der enner git.



























 He that duat at Azan gave and
flanhis joumnal.













 sliain me on the spow hard Irawn, not jump would hive over the


 reeaeated to me, and after tatat $I$ had no fearss
Inow come to sin sindlar event which in some





 net with him nt market, andimetimetely called



 cold

 and












 in a loving Father filled with hatred against his
children exationgoue portion to bucher the
other. I could not believe in a heivenly father other. I could not believe in a heavenly father
condemning his childen because they could
not aet eontrary to the impulses he had implant not ace ecnirary to the impuses he had mplant
ed in them. I could not believe in the absurd
 lieve that endless woe was just for the lovar
est lifie of crime. $I$ could not believe in a refi-
gion that samesa life long sioner by death bed repentagce. Nor cuild give my sanction to
hireling piesthood, rioting on the hand earnings
of the veople. And when I looked into the lives of the clergy
and many of professor, I sw nothing atrrc.
tive-anl semed greesky of gain. I cuald not ad. Tanee gnother step. $\begin{aligned} & \text { Eut I was an infid. How could I dey the } \\ & \text { works of God. Every spear of grass, every thay }\end{aligned}$



 I Mined no soizee from tiane, and but for
chidden life culd have no joy for me.
Iived after this more than filten year



 soft blue eyes; how I scanned her bver and
felt as though it were heaven enough 6 be with
her.
She then told me I must wander the She then told me I must wander in the gar-
den awbile untit alt the corruption of arth was
gone, but that slie would be with me, and aid me I sat down and began thinking over all
my past life from childood up, and it was astonishing how maty sins I had cammitted, sins
hardy thinghtont the the time and forgotten, but
heat
 ficted, and h
I wanderred
near but her.
Atleng git

 free you are free," and at the same time pulled
me along. How shall I describe the splendor which now
opened upon me I have no words, nor could my bewildered gaze.
1 have seen the Earl long time, but is now quate as an differen garden
He almost worships his daughter and her love is Ine the lesg for
I was brought here
constantly here hessac hat are coming from so melight spinit th

in change of a gentheman. her long hair and short dress, writes as follows
 in charge f lomeboaly.th
competing lady that fath
 Won't the women laugh in a heartily indig
nant manner (in a tew years from now) at such naw idea? Every time we hear of $z$ woman ${ }^{\text {tin }}$










PIRIT PICTURES





 Oin ine foid oinn























 | a |
| :---: |
| r |
| fr |
| len |


 Orcibly impressed upon my, mind to arise, dresss
and go for my sister, inat there were those in
 nxious to oblige, by showing them the latege
method by whot they prodiced spirit intures.
I accordingly obeyed the the monition, got up, dressed mysell, and went for my sister.
Forrunatel, the pople of the house where she
was stopping, were still up, so 1 lid no dificul-
 Whist we sloon near tue table surmising
what was to happen next, weobserved the laing
ehimney clouding over suddenly und very ivid
pictures began to come on its surface, followed
 maxy siamanders, warming themselves by the
hot blaze. They representect aparty of Euglish



 cin



 Dirit hand witich I Imy somer timo luy bebore



















 ful about laying them dowis on strange ebjects spoilt by laying them on a table, chargea heav-
ily with improper magnetism. You cannot be
too caretil
 wil be well, Hill method of developing epintit
pictures, published Feb. $26 h$, in the columps of

 any thing new and important. Go on, Brother
Hil, theres roomenough for all io investigate
in this new and interesting feld of Spincual science. I wihh chat other persois who have
tried it well and thoroughil, would alloo make
kno
and

 ment by the appearance to be very perfe the
developed spirititaperear to
form, and surrounded by light brilliant colors:
They
 pear to be encompassed by a muxiure of dark
suff and dark lead colors, sometimes very dark
guout the forehegd, so much so that often the



 they are under the guidance of unseen guardians,
Whoo are anxiously wiing an opportunity to
hem at lasting service. There appears to be. a fir spreading, universal
interest manifested by the numerous readers of
he Jourain then

 but if Brother Jones will have the gooduess to
 cally disposed to develop piciures., Many rend-
erb, presume, have not noticed it, in it issue,
who would now be very glad to see it again tu! Tinnesat City, Min.

## sumit wonderfol test.



##        

## sfinit pictuins. 

 the ofher side, on small pieces of bright tin,
ffee from scatch or bemibh, and such as you


 fore finger of the ripht hand, elosing the eyes,
and waiting patienty unila vision of ssme per
son passeg betio the inner
 looks clear and bight again. The breath chem-
iciuzse the plate, gnd brigs out tie picture.
Hold the plate near the lamp and change its po silion until you get the right shade of light upon
it, when a face will begin to fom rapily, and until you can see a distipet budy, faint at at sfrmt
but getting
 ceeding each other. As one fades nut, another
appearz, uniti, perlips, a dozen different ones
 cime out in this, way, aid was recogivized by mil
cresent. The pieture of my nieees itile boy as present. The picture of my nieces's iitile boy as
he lay shrouded for the c min on the bed, ven
to the shade of the stray tinglet on hls forehead.

 sime spot, changing as fast as one conid count
from oue t.tinother and to show it was
lusi n, the young fare becume fixed for $a$ few
 You must try it. brief experience within the las
In ny own beek, most of the imares or pictures few weeks, most of the images or pictures were
tanse of stangers athoug near and dear
friends do occasionally give ne their likeness in You do not need any other instumene than
the organizition of the medium and the plate Whenesses. The invisibles provide the cameath,
liko they do use one. The process is very sine
fore he


MLLWAUKEE.
Letter From H. s. Browi, M. D. mane frst society of Spiritualists meet at Bowwith the teachings of gcience and Spirituanism.
At $\% 1 \%$. m, coutrence is opened by an essay which becomes the subject to be consider-
edt hat evening. At al meetimgsthe freest erit
icism and speech is requested, that is fonsistent I think the following should be added as a
reason why the Milwaikee socity take tup these Let it be distinctly underityod that the reason
why the Misturuzee society takes up a chapter
of the Bibie and compares it wita the teachings or he bible and compares it wita the teachings
of science and tie spiritis, to acustom people
to be specific in their criticisms and knowledge o be specific in their criticisns and knowledge
of the Bible, and also of the sciences and spirit. talisic teachings We well know thay no mat-
tle has got to forght out on that line, no mat-
ter what the tuclics of the various commanders may be; or the wishes of the rauk and mile unders
then, We kow that the Bibl sinctions all
the reigious doings of al the he reiigious doings of all the chrisiaian denom-
inamitoos, whether they take the name GGrek,
Roman, Mohmmedan Protestant or Morman
 talists wish to buita on tee same rock, We
wish to ifve them a fair chance. They may be-
onme as numerous as the Sedenborgians or Methodists, or any oither litile brench of Protes-
tant Christians that was commenced py stit
communion communion. We Wave some such Spiritualists
among u, but they do not come to thin feast of
trason, as the most faithtu forlowers of erose or
cresent do, to the worship of these idols. The
 ualists and others whaw wish to prepare for the
 Milqauke, Wis.

Fact in mong the interesting discoveries recently








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& \text { 189, South Clank street, } \\
& \text { Chicago, Ilinois }
\end{aligned}
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 ,omacond batomoub









CpyRecuabib hin avance of Univeratimm.








 We haveesen, we hisve heard, we have felt,toueced Wis is our Snowledge, I believe you are, Brother
 eileve it. When I meet you face to face, I shal
Enowiedge of you. In a court of justice, whose testimony takes preeedence; the withess
shai pelieves a. thing, or the one that knowi it?









Home
 dent of the" Young Men's Christian Association, ob-
jected to then, on the eround that the saspectition
would in the eseof the pubic, be endorssing heterodox doetrines. Accardngly, by way of comprom-
Ee, the name of the society was changed to the ee, the name of the society was changed to the
Chicago Lyeeem." No quallications for rember-
ship gan required on the groand of sex, color
 The daily press frequently contain reports of its
Troceedings, and now it is undoubtedly the lo
 their last meetings, thero was a enarp and animat-
pa disuussion of the following resolation : netive of more evil than good.".
The opening and elose of the debate was co Mcted by Mr. J. P. White on the altimative cide
 Thort to lay before our readers,
The ehare by the amfmative, that spititalism
as a " lie," a "child of the uevin, that it ted t
 part of the negatite, and so completely refuted, hets and statitities, that the Preident, was com edied against his own personal preferencegs, to ae
cide es to the emertit of the argument, in favor of
the negative. To our great surpries also, the audihe negative. To or great surprife also, the audi large m
osition.
Now,
Very trivial matter; but we must regard it other wise.
It thows that we have young men of talent in
Chicago,who have the moral courage to stand up Chicago, who have the moral courage to stand up
or the tratt and the right, regardess of public
onic will encourage othere leesceourageoves, to array
themselves on that side where their hearts and ympathtles belong
One great obsta Sm, is that it is not regarded respentabse aniritual as
 thi matter, and take every fair and honoratie
means in their yower, to oring the real merits and
the trutio of our heaven born ptilosophy before tha people, so many thousands of whom are now
Staving upon the dyr hanks of old theology, bu hho would rejoice with a hitule assistance, to slaike
hieir thirsty fouls from the fountain of Gods pur

tie great book of the agit

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$\qquad$
Mrs. Mary M
GENG wanted everywhene hon thes
fostive and negative powerns,

## THE STOMACH

## OSTRICH

$T^{\text {He }}$ stomach of an ofirich will digest ghas, fintit iron
 gach vigerontidigestion is to b b fuyid in those pareona



ENOUGH

## FORTHISTIME

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 vill ver find in the haman wytem, and was unable to ©




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## THREE DOCTORS

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AGEMTS WAYTED EvERYWHERE FOR MHE

## WHOTO ASK

WHATTOASK

 Dyspepaile, and deave not a trace of fit behind.
ageng wayted eqeay where gren the
fositive and negative powders.
A WONDER
IN LONDON.



## O. . . Hoigson,

Gexrs wayed everywhere for the
posixie and negative powners,

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