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Bruth wears no mark, bows at no buman shrine, seeks neither place nor applause; she only asks a bearing.

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CHICAGO, APRIL 23, 1870

VOL. VIII.—NO. 5.

Ziterary Department

BY JULIA B. DICKMON

of heaven, look thou kindly the one who walketh blindly there is a demou watching tring with all power and art at to moid her to his passions at these cast her out forever to his home and from his her

Oh! ye mothers who have daughters, Homes and comforts, do not faiter in your efforts and endeavors To protect the wanders ever; For she is a sister woman And has passions which are human, Will you spurn heart?

Stand up nobly, tell her hindly, She shall wander sed no more, You will be a state to her With an open heart and door. Angels watch you, angels bless you Strengther you, and ever help you While you walk upon earth's shore.

THE ORIGIN OF THINGS.

e. Hymer.

Browner Jones - I trust you have not come to dowbt toy faith in the reality of "Spiritual manifestation," because I have for er long time hield to report from my portion of the field of abor. I would as the you that I consider even he can phenomenon, the fix-top Prignon'real Jonestat, as a spiritual manifestation, quite qual to the desconstration of his inadamental propositions of the spiritual phismosphy. All hat I believe, or know, or idealize at true of old or spiritual communion, finds as ready a demonstration to my senses through one fact of life as through sucher.

I cannot understand how the seul or mind of man can come to acknowledge as all controlling, indwelling, complement Divinity, or infanite man can come to acknowledge and realize as well, that every form or fact if which fire is a medium of twestellow, a physical manifestation, a living genuine exponent of the acteons, philosophy and religion of spirit communion.

However deliratium and healthful to the mind.

science, philosophy and religion of spirit issuandos.
Iowaver deligatitul and healthful to fise mind soul is may be to stretch the ideal wings of ig is search of the most, reacte and mystephilosophi

he to the sunlight, becken me to a manage and with God, through their mediatorial weekness and beauty.

If I can communicate with the spirit, the sainst, the thought of Raphael, through limitable art, why not with the sairst, the gaoins, the hought of Dong greater than Raphael, through limitable art?

Can the copyist transcend the author? Shall say intelligence lies, and must ever lie, bablad he picture of a bird, and not behind the living, reathing manifestation, of which the picture is it hast a beeble lagitation? Shall the picture of up friend awaken my sense of love and by and gratitude more than the presence, warm and

but of clairvoyant sight, because of undefinable rarity.

Thus I follow the flower; thus I follow man; thus I follow the Journal. Each only presents its proportion of the infinite varieties of creditions of the same laws—all revelations of the same spirit; though differing from each other in glory. From the first to the last step with which I follow either, I am every moment or ruppert with crosscious intelligence, which, is continually, yet invisibly, controlling ponderable matter.

but f.i'owing the lead of my reason, added imperience and observation, I commence "vestigation," or easurch for its controlling spirile given his name, through "writing seeds," S. H. Jones. I have never seen him in the for fisch add blood, but have met with many penus who being of a swand mind. In relation all things else of a mundame nature, depose they have not only seen the finely each time of this spirit, but nader curtain requisite continues, have been able to grasp his hand, not of in broad ges light, but in broad day-light.
This month by way of physical manifestati

lies in purpose of co-operating identities to occupenting identities to some an actuality sides.

From this point of our capacity enable as to go outil malitiply upon our wannion would still wide accountions and appreciations and appreciations.

ordine as it lies to my had this moraing. Nor is such a conception more transcendental, much as it may appear so, then is the simplest fact of life, the most primitive silimation of mind to ten thought of these, who have never yet become acquainted with it on the plane to them the actual. The madness of one sge is the sanity of the next.

Once the iron trade

It shows upon another with intesser light.

Skepticism admits most meekly the claims of science regarding the dirposal of the spirity many broiles, until that spirit gets its body fine enough to become utterly invisible upon the outer or mundane plane, and then ignores all past experience and anology, and cree, "The man is dead?" simply because be has passed beyond the lens of his vision. He has not seen one of these other forces in! I sway, or witnessed the bursting of the chrysalis covering of the personalities who walk the farth,—invig, palpable demonstrations of the power of organic, intelligent aprint, to survive the transition called

Hence we see some pour, wear, representative of mediumstical power, seized spoon with renewed skeptical zeal,—his mucket twasted are strained, his juits nearly dislocated, his faith in the mercy of man, if not of God, utterly enhausted, his brais almost medicased with excited thought, and his care still tortured with the cry of onptious, litter skepticies, or of excited eager creduity,—" Give us demonstration."

I list to the cry, while as that doth sigh, and my spirit accorder to rayer, For the glorious day when the golden ray Of the light of the Every Where Shall break on our sight in such spiene Of the light of the Every wordhall break on our sight in so light That all in its beams can absre-

State-Society Meetings, Conbentions &c

Proceedings of the Second Quarterly Convention of the Southern Wisconde Spirinal Association, held at Waukeshaw April 2 and 2, 1870.

vention of the Senthern Wisconeia Spirinal Association, held at Waukeshaw, April 2 and 3, 1870.

The Convention was called to order at two-ordect P. M., on Saturday, April 2, Dr. II. S. Brown, of Milwankee, Vior President, in the chair. The resignation of the President, in the chair. The resignation of the President, in the Chair. The Resident Miro, P. J. Roberts, and of the Secretary, J. M. Trowbridge, were recited and accepted. Mrs. M. L. Whitney, of Palmyra, was unanimously elected President, and E. W. Estevens, of Janesville, Secretary, for the remainder of the unexpired term. By invitation from the chair Br, Stevens opened the Conference by some eloquent remarks expressive of our principles and philosophy, giving tone to the instinents of the mee log, and diesing by a brautilatilavocation. Br, Joseph Baker, of Janes ville, followed with a brief address on "Old Age", comparing life to a rebool of progress lile argued that the progress of immortal knowledge shall never cod. Br, Ji. S. Brown, and R. B. Balcom gave interesting accounts of spiritual progress in their respective localities. Mrs. May Hays, of Waterloo, spoke well of the cause in that piace. Mr. Parker, of Milwanker, asked, "if a man die shall be live again?" and demonstrated that "there is no death," and that "the blunted shafts of death fall harmless at man's feet." Mr. Wood, Mrs. L. M. Ellis, Mrs. M. L. Whitney, and Rev. Joseph Baker. On Armangements—Dr. R. S. Brown, Mrs. M. L. Whitney and Rev. Joseph Baker. On Armangements—Dr. R. S. Brown, Mrs. M. L. Whitney and R. W. Novena. On Finance—Judiah Moor, William White and Mr. Norry, of Genesse.

The following Resolution, after gratifying remarks by Broa. Brown, Baker and Stevens, was

Moore, William White and Mr. Norry, of Genesee.

The following Resolution, after gratifying remarks by Broa. Brown, Baker and Stevens, was adonted by acclasmation.

"Its tolved, That this Association fritends, with cardial hearts, its grateful thanks to Paulins J. Ruberts, and Br. J. M. Trosbridge, for their shie and of fletest services as effects of this Association, and congratulate the friends of progress, wherever they may go, on the socresson to their society, of these two worthy and talthis workers in the field of reform.

The business of the sension was interspersed with several beautiful songs, and chosed with an interesting circle.

ARTENDAY EVENINO SERSION.

ALE SEVEN SOCIATION OF Tresident Brown in the chair, opened the Conference with a brief but excellent address, on the effects of Sylicitudium on the the lives and fasth of the people.

E. W. Stevens spock for a few moments, drawing comparisons between the religion of the present and that of the past, showing clearly the benefits of a living teophration. The President, resuming the chair, called for a song which was met with a beautiful and melodious response. Rev. Juepts lisker, of Jana wille, delivered the lecture of the evening. After reciting "Ben Adhem," a perm by Leiph Haut, he amounced his seriject as "Fouth, the Libbic, and other men and books of ancient and modern lives. The mission of Christ was beautifules. The mission of Christ was beautifuled to the proper of the proper of

The thus lawing strived for the lecture, "T. Evergreen Shore" was sung, when Br. Bak effected a trayer and annodeced his subject! asking, "How much Hesthen Mythology there is the Hibber." Taking a text in Exod 20al chapt, 19th v. "The u shall not revile if Gods," he cavred into a leaned and explicitly controlled the controlled on the stripe of the stripe

the human mind, freely and dispassionately so examine and investigate each and every thing in the Bible, as well as out of it: that any the-ory, hip thesis, philosophy, sect, creed or insti-tution which lears investigation, openly mani-

fests its own weakness and implies its own error.

3. RESOLVED. That all church property should be taxed the same as the property of individuals, to prevent the accumula ion of an untaxed monopoly that may be used to take from the people their religious political rights.

4. RESOLVED. That the public schools, collects and universities should almit all children and students without regard to sex, other or nationality up on the same terms, to all their educational rights, privileges and honors.

5. RESOLVED, That as we hold that bisconly intallible standard for towh I to be found in the human soul instead of didres, following the privileges, we therefore recognize individuality of character, heard upon the principles of equal rights, as the only safeguard to true manhood and womanhood.

6. RESOLVED. That we most sincerely pro-

and wemanhood.

8. Rissolvan. That we most sincerely prolest against the effort new being made to amend
the Constitution of the United States, as set
forth by one of the newly elected indice of the
Supreme Bunch, acknowledging God, Jesus
Christand the Christian religion; believing it's
hold attempt for the assumption of power, not
astely delegated to any particular class of religionists.

marry ceregards to any participant came of rengi-cipate.

Mra. Tator offered the following which was accepted.

Within the properties of the second of seeling and intuition, unenlightened by reason, is to un-into superstition and bigotry, therefore RESOLVED, That we as a body recognize the necessity of a conference with a free platform, when all the truths discovered by feeling and intuition, may be discussed and weighed in the balance.

intuition, may be discussed and weighed in the balance.

A vote of thanks was extended to the friends in Wankesbaw and Genesce, for their efforts and generosity.

A resolution was adopted expressive of gratitude and appreciation for the eminent assistes of Br. Baker, Br. Stevens and Sister Haya.

May we have many more such glorious opportunities.

May M J. Warrent, Pana.

Mrs. M. L. WHITEEY, PRES. E. W. STEVERS, SEC.

Zacific Department.

By Bass. Topp.

Having a leture Sanday avening, which by the way we seldom do, we concluded to attend the Congregational church to this city (Salem), where the Rev. Mr. Kuight officiates as pastor. We went is good season, at we always do, for we hate a legared. We had a fine opportunity to take a curver of the church adornings, which consisted ministy of printed cards with brief Scriptural texts. Some of them for their significance particularly attracted our attention. One was, "The Lord lovesh those that fear high." It brought to mind wiridly the sarry realignospharacted he imparted by our father, who, by the way, was a good old orthodox deacon. He erer south to impress upon us the grand fact that "God was agry with the wicked every day," and furthermore, that His Allsceing spe was very gazing upon the actions, and oven the very thoughts of all mankind, and-at the judgment day we would have to stand before file bar and give an account of every life word and thoughth-and every night set. And then, to intensity, for the contraction of the deall-crain hell, until my childals noul would fairly reake with mustersale dread. Sometimes he would call to his ald the following lines of the wonderful point world. For Watte. Wooderful, did not be most perfectly here pilles of black damantion and then is the inrife times of estiphents for abits on them just enough to add terror to the scene. We often thick how horribly hears nature must be descreted in order to contemplate such recess, and still retain their seatty. But for the lines.

à of ills, ane we want and of ills, and we want and a word its, and the bursing of a fire that a word its, and the bursing of a fire that open by a specified. Our interest of a word in a

ont says that "The fear of the Lord

mined of many.

The Testaments mys that "The fear of the Lord is the berginning of windom." It was brearing thought that he fear of the Lord it was brearing thought that he fear of the Lord conditions the state of the Lord man of the Mills and the state of the Lord conditions the Mills and the state of the Lord conditions the Mills and the Lord conditions the Mills and the Lord conditions the Lord conditions the Lord conditions the Mills and Lord conditions the Lord conditions that the Lord conditions the Lord conditions the Lord conditions

"It any mean some the matter, and we wonme of his."
We fell to musing upon the matter, and we wontered it tries by that atsuderd, now many in that
harch plotoged to Christ, in other words, poster
that the spirit of the control of the control
hard the print there is the world who control
hard the control of the control of the
hard the

whosever shall smite thee on thy right

writes him the other site?"

The lath Chrichae that if a man should
him on one cheek, lastend of turning the
would not make back, if he thought he was
h for his antagonist? A man would be an
h would not defend his person rom vioif they would not smile back, they would
call in the sid of the civil inw, and jet
before the sale of the civil inw, and jet
before the salete, and deprecates the idea
rate.

observe the manner, in the point of Christ, they of the works that he did. For he said: lip, verily I say usto you, he that believeth the works that I do shall he do also, and works than there shall he do, because I go

my Father."

ere is the Christian that is energed in the state Christ did, each as healing the sick, gight to the blind, hearing to the deaf, gight except the blind, hearing to the deaf, rothing about greater thangs. And yet, rothing about greater thangs. And yet, rothing about greater thangs. And yet, "lift," which means truly, truly, "he that he as me," shall do lines things. To what he among the can we coultrave that there are that helieve on him that is among the so-Christian churches.

eardens in the pulpt of the Rev. Mr. Knight, a of a ways entature, alim built, and portouring a demail exposut of vital energy. He later of the services to y risiding a portion of the Enti-phy of Fredwick, and then prayed. He was indicated these of good things that He had the two seed their ow ways un cortaly of it all, the two seed that we ways un cortaly of it all, the head of the services of the services of the the services of the services of the services of the the head of the services of the services of the two works, objects. He wenterly dis not decade crity to know of Good's midd nor discrimination He charting. But they are no consument to

Original Essays

For the Religio- Phi

The Vernal Equison.

The Vernas Equateox.

BY DR. E. B. WHERLOCK.

March the 20th is now at band. In spite of all the "latiths," and decrees of bishops, the earth still moves. The ice fetters of this, our northern bemisphere, are now fast dissolving into dancing ritls and rolling streams.

These, though apparently insignificant, are ever working out their own destiny. They most truly demosstrate to man that, "Union is strength; for, howers mighty or majestic may be earth's rolling rivers, they are made up of these; and yet the rolling rill is expally dependent upon the dew-drop and the snow flake, as well. Lik earth's annual circuit case, and how soon would these dew drops, and mow flake put the meselves. "Alpr upon Alpp." and human life soon fade away.

But the Vernal Equinor is now upon na The vertical sunbeam will soon dissolve into rolling waves many millione of miles of ice bridges, which for months have bound shore with shore, both on river and lake.

A few more days, and the place where human foot has trod in safety, the shorp of war, or commercial steamer, can only tread. The storm hing with his fleety cloud of Icy vapor, will soon change his robes for darken hue, and girdle his noble brow with the lightings wird flash, and open his month with the sawful thunders row, and weep tasses of Jy is gestils showars, to make glad the hearts of mee, and hushbly bow his arched bend, and bush in the raishow hee. Yes, the earth and "John Brown's spirit are marching on.

make glad the hearts of mee, and humbly bow his arched head, and blush in the rainbow hee. Yee, the earth and "John Brown's spirit are marching on.

As voice answereth to voice, in ccho, so will earth's northern temperate zone, soon Enwage to the bugie notes of heaven's celestial king, as he riles northward, to awaken into life her ten thousand animate and inanimate forms that now sleep unconcerous ja cold and ley bede of seening death. Contemplate now the coming change. Hear ye not the nightly peoplag of the losely trog out in yonder dark and dreary swamp, just emerging from its loo bound cavera. Contemplate the uncessing hum of myried losect life, the unfolding bad of mighty forest tree, the gentle blush of sweetest rose, the outspreading of the green grass carpet of the earth, the glad return of aweetest oney from the bright winged warblers of the grove, and the nesdo wlark. Contemplate the joyous bleeting of the least, the calling low of the or, and the nesdo wlark. Contemplate the joyous bleeting of the least, the calling low of the sort, and the nesdo wlark. Contemplate the joyous bleeting of the least, the calling low of the sort, and the nesdo wlark that the calling low of the sort, and the nesdo wlark that the calling low of the sort, and the nesdo wlark that the heart of man to rejoice that spring is near; and every true soul to leap for glades a, and offer once again a 'jyful, yet solemn prayer upon the Al ar of Natures divine. It was in the glad month of March that the angel world tame near unto the free, the unfettered, the tinking people of America, in the intelligent, and highly significant, "Rochester Rap." My not call this the spring time of the solening anew of sobler and diviser truths, the grand period is the revolution of spirit orbs, in which the osserial and of intellectual light should cross the equator of human Ignorance, and where it then, the proposed provides on orbs, that necessarial une, and changes—list changes must come.

But what shall we say of the divine, the spiritual, the in

changes must come.

But what shall we say of the divine, the spiritual, the invisible, the real, the ever intelligent wisdom orbs, that perspanially revoive is all that was, is all that is, in all that ever will be. Is not the spiritual summer Solutice at hand? Will not the warm spiritual summer Solutice at hand? Will not the warm spiritual summer Solutice at hand? Will not the warm spiritual summer Solutice at hand? Will not the warm spiritual summer consideration to flow gracefully down from the mountain of the Lord, giving freels growth and like and vigor to the frozen torms and walting souls of men, women and children, imparting light and truth, and knowledge of life to come, utilimating in the grand harvest of immortal best itude, and joys unspeakable forever more?

O! may the coming spiritual year be one of Grest Reward! May seek divinely impaired medium be more and are divinely limited. All of the spiritual year he come of control of spiritual year he come of control of spiritual year he come of control of spiritual years, knowing that is the harvest comes revert cease, on the control of spiritual things can be not control of spiritual things can be rever cease, on an ever pairs.

O ye priess' why delay the coming seed time, why labor for husbe? Why you to the camp of larsel for qualis, when the somes real and is giving us milk and honey, day by deep? Why do ye, like Sail of Tarvas, continually laick against the truth of spirit, or angel communion?

Ford days blindness was sufficient to enable him to see, and weely comprehend the hour of spiritual illumination. Why remain ye blind, then, year after year, looking only through Jewish greate? Take one honest peap through the diplication of the new spiritual Zilon, where the spiritual continual years of the see and the spiritual continual years of the see and the spiritual continual years of the see and the spiritual zilon, where the walt of the new spiritual Zilon, where the walt of the new spiritual Zilon, where the waltow of the see and the spiritual Zilo

It has been beat into the central brain of the human family, by all the appliances that bigotry, intolerance and tyranny comboned, could devue that religious or bailed in a Bupreme Power, that is independent of us, but on which we are dependent, it is essention of all good, and that to doubt it, is equivalent to desping an existence beyond this like, and should subject as it all line miteries of this life, to death itself, the pange of hell forwer. This is exactly what we were an experience of the Westminster catechism, to all the miteries of this life, to death itself, the pange of hell forwer. This is exactly what we were an experience of hell forwers and the miteries of this life, to death itself, the pange of hell forwers and help in the pange of hell forwers hell for producing such in files he religious as your humble correspondent. Be this as it may, no one to our knowledge were accuss us of hypocracy. We talk and write what we believe, and believe whatever proves itself true by accusal demonstration. Religiouchism to be a co-worker with many and the support of the subject of the subj

Westfield, N. Y.

*A continued existence and reciprocal right inseparable. NEW YORK

pour paper. The holy (f) Bible gives us most too have a fond for digrestion. Faal and Judas, through Attransfer Seath, are Jusher overfooding our retorning of the property of

Spiritualism Expessi.

By irriearisem Expessed.

By irriearisem Expessed.

BY WH. S. PARISHOTOR.

The assumption of Mr. M. Jennings, of Dayton, Ohio, to expess By articulism, and to be expecially delegated by Delty to do so, is a claim that I think floritualists will not be willing to accorde to him. It is a common, but a very true myring that "Bride of a fixther flock together," and judging from the result of Mr. Jensing's experience, the class of aptrits that controlled him were not of a very high order, and if he laid himself open, or descended to the plane of dayreded spirits, it is quite natural that they would make use of his organism and through him give just what they know or delighted in.

This is nothing new, and it is well known to all those who are conversent with aprir toommunion, that, litto men, epirits are not'sperfect, and that they diff r as much is goodness as mortals, but it does not therefore follow that there is no good, even in the worst of them. The idea, too, of the "exposer," about the power of spirits to member the own of the health of things of man, it is on a par with his remarks in regard to opirita, and show he he be behind the times. He evidently does not know that it is impossible for spirits of any hind to influence any one who has a perfect knowledge of his condition. It, therefore, shows the noceasity of man's knowing himself and his power to relate rul, is all states and conditions.

But it seems from the statement gives in the Winchester [Ohio] Guerte, "that after several year's experience and investigation," the exposer, the crosser.

heavenly seeming in order to serve the powers of darkness.

In another paragraph he also gives an infallile test of evil, viz; "That they (the spirite) deny the divinity of Uhrist or his sandfatal atoessmut, and that dod is not a personal being, but that He is the sam total of all taw, all love and all beauties. The same total of all taw, all love and all beauties. Now, the declaration, or the tenor of his seer-tions, escene to issensate that all spirits who communicate with mortals are evil, and that the good cose either cas not or do not cestre to do so. It is accarcily secessary for me to any that the is not true, and that sincity cless mediams out of every hundred will bear so cot he desides that the good it must be similated, and can not be demisted that the coll flatas and his angula, have oties appoins the truth, and daily advocated the doctriess which Christ tageth, and did so for the sche of doing call feates and his angets, nave vertical feates and his angets, nave vertical the fortries which Chrise tanght, and did so for the sake of soling good. How these, we sak, can swir result from such doctrines? Wass, supposing that such teachings were given by this imaginery devil—would he giving them lesses that trath, affect the soundame of their principles, or be likely to Jead persons astray because he gave them!

In such a case, this personlend devil would simply be on the same plane with those hyporethool became who say, "No sol do as I do, but as I resuch."

be on the same plane with those apportunes, preaches who say, "Do not do as I do, but as I preach." Spiritualists do not derug that Christ was divine, but insist that he, itse other mens, was sed is, one with the Father, and agree with Christ also, that the Father is greater these all. God is generally acknowledged to be Compotent, Chankelest and Orsented, and He he so, then the sed of the second of the s

question.

risealists know fill well, as I do not deny that
the of a lower grade do commune with men, and
sence all who key themselves open to their in
out, but because this is on, has any one a right

one man better than another, or is not their figure one man better than another, or is not the season amount of the man better than the thick, the thief better than the merderer, and an angel better than the best of men? Tot the Bible positively leaches that Out there even His angule with 1017. Where, then, one drould again sale, shall the dividing lies be placed between those who are not equal with 100?

Evil, therefore, one oulf be a lam Amount of the Companies to the season that the sea

iod?
Hors, can onl? be a less degree of good, ig to the Bible, God Eliment' has mid good, sed who darm deny is?

Corresoundence in Brief.

DANSVILLE, NEW YORK.—A. V. D. writes.— The series of four lectures delivered by Mr. E. V Wilson in this place, commencing on the evening of the Teach is receive of notice in water more our lectures entry on the evenu s place, commescing on the evenu is worthy of notice in your paper to been significantly named the stell a Wast, and from the heavy irreds a warr stroke, h

to Seman it, is a francial, who whose every mine —Those articles on the "Sprittantism of the Bible" and the Mitches on the emprotic calls, are traths which every human being ought to know. I was well indignate, postering, at our post master, Mr. 7. S. Boggest, nor assissait, given to a indy who called for her paper, of which she did not get the called for her paper, of which she did not get the called for the state of the called the called for the state of the called for the state of the called for the state of the called for the calle

Ranson sever proceduring on the in public places.

ST. CATHARINE, MO — B. F. Baldwin writes.

— We are very mice is weat of a good locturer and test medice, to call as logether, so tast we consist the several places to call the several places and the several places and the several places and the several places are several places.

LADOGA, MO.—Dr. Cerman writes.—I will still try and get subcribers to your payer as I pass about basing the stilleted. I have been producing some wooderful caree this wister as a besiding me-dium.

MORRISTON, MIRR.—H. b. rupe wrise-would like the write a few lines in real-time to order anniversary. On the evening of facro list, about eighty are or misely a repeated for the crowd, after which, Dr. H. H. Senke made a short oddress. Mo scoper was he sensed than the merry crowd were tripping to the sound of made. Old and young,—all, essued to enjoy the occasion. The sesteration of this day, and the interest evinces in the same, [1] causing, a hall been arey enough, double the number would have been present.

LANESBORO, OHIO.—H. C. Bross writes.— Seeing your paper advertised through the Warden of the Unio Fentiantary, I talk it would sait my view's. You will pieces send me a copy.

views. You will please seed me a copy.

REMARKS.—We are after this would be censor of
the public press, and istend to bring him and all
of his hith to time, if not to grief, when they altempt to instrope they authority to prevent the
circulation of the JOURNAL.

curculation of the JOUREAL.

LAKE CITY, MIRH.—Wm. F. Green says.—I do not know now to longs the presents of ealpying the wealty visits of the JOUREAL sand BASERS.
God blees them both, 'and may you, the editors and proprietors, with the assistance of the Angel tord, long keep them shout, beging to all parts of the word the glorious graph of the Marmanial Philosophy.

I all the property of the control of the month of January I took up one of your papers, and there bread an article test rabber pleases me, and freely rate to investigate further, have ring that it could not hart me. The consequence was, that it supper out from earkness late are light, I taked if some of your correspondents would give us don't find the raticles on directions for forming directs and devaluations.

PARIS, ILL.—J. Cari. M. D. writes.—La con formaty with your request, I will try to give you come information with regard to the master about at a consumer and the second controlled an about at a consumer many controlled accessing the properties. He passed the properties and Caucotte—edit, teins, in a state of usefules, tor interarrange, back billings, consentions and correspond to an about a second controlled and the controlled

COMMERCE, MICH.

Lester from A. S. Wilson.

DEAR SIR:—I called at a house in this town a few sights ago, where a small company of Spittleales is not been saving a circle.

One of the party, a lady, was indexend, I have the first tipe. She accusand "fis," help, "&c., and seemed to me to be in all the agonise, of one burning, and family hill down with the cry, "I can lest."

Bone one of the party saled, who it was the saves and mid, "fly names in Sanch Les,—was berned to death in any fisher's huma. Siy father's name in Andrew Les, and lived in Chicago. Benon Lewey as the heave on fisc.

As this is the first demonstration I have ever with each of a manufactor in the over with the company of the heave or fisc. I can anticase to know if these over was any mechanistics leving in Odengo, and if the above is true consecuting them. If it is true, tos test is sufficient for me—I can inflored in fightitudient. Hope to hear from you by letter or through your pages.

Berlier, Othe.

Remarks — We have, not knowledge of the

Magbalena.

CHAPTER XL

As Guilford Crafton and Le Roy de Chermon leit Baltimore for the Boath, Linwood Sufolk filled with vengeance dire, entered the city from Philadephia. Passing along hurriedly, he was filled anon, with surprise, though sudden, yet pleasantly agreeable.

Philadelphia. Massing acceptable and the service of the service of

John of yours, too sure a tomy you. Thousupest, "Mad you arrived but a few moments carlier, you would have met Crafton here."
"Indeed, I should liked to have seen him, notwithstanding our little four pas at the benight,—due more to the indence of wine than wis-

withstanuss on the inflence of wine uses (just,—due more to the inflence of wine uses (dom." "All forgiven and forgotten, of course. But what brings you to Baltimore?" "Firstly, I seek change of somery. I still am hanted with painful self accessing thoughts: secondly revenge. I seek, Chermon, the upstart and coward."

scooling revenge. I seek, Osermon, the upstart and coward."
"Two very powerful incentives for travel, I'll flow. But you are not in hasts to be gone. For ill remain with us awhile?"
"Probably—though I can not tarry long."
"Let me propose a balm for the 'blues,' for I se you are entirely too much predisposed to selencholy. Though that was in truth a sad mishap to you and Grace, at the ferry."
"Yes, yes, I shall never forgive myself as the same of the terrible socident. It is something I as not forget."

sume of the terrible accident. It is sometime in act forget."
A gloomy subject to dwell upon, but come! I are a balm for you, Linwood. You must now with me to day, and I will introduce you to beavy of the very finest girls in our city. Ban if you can not forget the sorrows of the est, I shall despair of any thing beautiful making an impression."

Then if you can are present a shall despair of any thing beautiful maxing an impression."

"Ah, Ketchum, it will require more witchery and beauty than the choicest creative heaven afords, to chase the indelible impression of my lovely Grace from my soul."

"The Chaytons will change you, I'll warrant But come, 'tis nearly our time—have a drink, and then for our bower of enchantment."

They had not walked together far, before lifetchum Goldy, Etq., raised his bet in obcleance, said how to a tail well formed and beautiful featured lady on the opposite aids of the broad gay avenue.

ful festured lady on the opposite side of the broad gay avenue.

"Who is the lady, Goldy?" Linwood inquired with counderable interest. His companion smalled at his ill-concealed admiration, and answered composedly:
"Sama Chyton, sidest daughter of mine horstea, and believe me, Linwood, she is the lov-liest womas I ever knew."

"Goldy, Goldy, this sounds strangely from you."

"Goldy, Goldy, this sounce scrangery room" out to go the companionality of Suan Clayton has alroided me more real happiness than before I had ever known."
"Tut, tat, excess me, —please, but my dear sir, think of your family."
It very well I thank you. Liuwood, for the timely and gentle reprocf. But at length, I have learned the noble meaning of the congentiality of souls. Biest thus with the sweet society we love, —O, how smoothly and happily flows life away."

islity or souswe love, O, how smoothly and happyy
we love, O, how smoothly and happyy
"Ha' ha i Ketchum Gridy, you moralize finely." "All the work of her love." But here we
are at home, walk right is." .

Lie wood Senfulk was soon introduced into the
gamial society of the Clayton manafel, and sooth
to my, found the sprightly converse and very
agreeable disposition of Rachael, younger sister
to Summ Clayton, peculiarly attractive and winsome.

SME. Somewhat apart from these, and impatient for is charmer's return, Ketchum Gnidy sat with a risted copy of a stage play in his hand, that yearing and prompting in her part, a Miss Lieucz, a viracious and pretty young heroise of the rama. Som, however, Seena sailed gaily into he room,—her eyes sparkling with real good sture, and her countenance reneralize arthbiting the rooy and healthful result of her brisk roomessade.

ing the rosy and healthful result of her brisk promessede.

"How, now, Miss Lennox,—at your old habit, shi" She smilingly excisimed, and crossed to where they sat. Occupying a chair left weamt on the opposite side of Kirchum, she gally continued, "I shall insist topo you selecting another prompts," Miss, it you creations to take advantage of my absence in this way."

"Goold I think it possible for Miss Clayton to take offense at these little liberties of miss, I should not request Mr. Goldy's sesistance in my studies. Ball have so much to do this evening—and he is so very accommodating."

"Hat ha lat it sagain,—the two roces vicing togother over the polden there between them, laughed a Miss Davis, looking up from the game of closes which she was playing with a gesileman opposite, and sear the street window.

"Look at the gentle doves,—hear how loving-tythey con, and look, there's love at first sight." She whispered to her companion, "Rachael has takes captive the stranger. Hat bless me, its as good as a play."

"Miss Davis had better pay attention to the

habes captive the stranger. Ha! bless me, its as you as a play."
Miss Davis had better pay attention to the "Miss Davis had better pay attention to the come of the come passe. There is danger, and that incovenests in a game of cless. She may yet be obschmated."
Riss Lemanor retorted in szozilsat humor, "We seed not fear her wit, Rive-Lemanor, 'tis perfect-harmless and I think outin almiens. See, abe

not fear her wit, Elbenganor, 'un permormance, and I think quite stanless. See, abe dy chushes with magret having spoken," and in Steam gally, as Davis ghanced at Steam, blushed, bit her assume the pieces on conduct or smother game of chess. Her commissionly remarked; "we against one, is not hir?" a gassed in her. confusion to replace the master of the present of

He gaussed in her confusion to replace the issue.

"All is intr in war, you know," laughed Goldy, and draw his sest nearer Busas.

A servant now approached, and confidehtially maceusced that "a lady waited his presence in he hall." As the elevant turned away, a little-sep, bright and happy, lesped upon Akchania so, and gissfully exclaimed:

"O, papa I mamma has come—we've been huntage, all over for .you, but now w've fraud you itset. O, Fin ao glad."

Before the startled and confused parents could han. Mrs. Kachania Goldy, holding a chartch of girl is her arms, plood before him smilling:

Keckham still sat immovable, but his is one secured second servand second second servand.

suppose, Joseph's varigated coat was com-

posed.
At langth, soulewhat gratified by the quiet lady-like deportment of Mrs. Goldy, he thought to hisself, "Here's a go, a pratty kettle of fish, really say the least we can of it,—wish I was out of this."

really say the least we can of it,—wish I was out of this."

The suppressed amusement of the witness of this little "fauz par," at length, discrabile. Linwood Baffolis, though he could scarce suppress a hearty laugh, yet he keetily filt a pang of regret, that his genial comrade had been brought into the disagreeable dilenna of such a suddea surplite by his children, too, though inmosast flaw were, yet to what chagrin and mortification was he now subject too.

Bies Lennox, book in hand, and down-cast look, though dilet to bursting with the some of the indirectors, quistly left the scome first. Reaching her rooms, abe remembered Miss Davis words "as good as e play," and oesting herself on her couch, rolled from side to side, giving full utternace, to her overcharged mirrh is loog and hearty length, duted soon by Miss Davis, together they aughed until tears of excessive sairts mangled in an overflowing fount of humor.

mor, "Pspa, mamma has come. Ha! ha! ha!" "pared Miss Lennow with side-aching haupter. Last of all, Susan wounded to the heast as the stricken deer, left also the scene to her ac bitter, and with feelines of fearini reruision and depression, sought her spartment since, as best she could in a condition bordering no the weree of a mental camuotion, jurious and tearful as a sea of seething dra.

a coadition bordering on the verze of a mental commotion, fartous and learful as a set of seething fire.

At length, Ketchum Goldy essayed to speak—
it was as Linwond arcse to leave also.

"Stay I havood, there is no need for you to leave us. You are my guest. Hemain, and I will be with you again in a few moments,"—
sying which, Ketchum took his boy by the band, and conducted his newly arrived wife and family to his own spartment. Then returning, introduced Linwood to the hostess, and ordered dinner for four. Served in his room.

At this, Linwood could scarcely referenced dinner for four. Served in his room.

At this, Linwood could scarcely reference have all the sudden turn affairs had taken. He was joined at dinner by the Misses Linnox and Davis, and by polite gallant attention to each, he formed a pleasant and more intimate acquaintance with them.

"Who would have thought Mr. Goldy a married man so extremely agreeable to us all?" Miss Davis jaked is solt wock, usable quite to resist the mirth proboting imputes of continuing the airy gossip of the morning. "And flusan, it will almost kill the poor girl.—"High!" whispered Ries Lenon as Mrs. Chayton just entated with the desert. "But he has a good eye for beauty,"—she continued adrottly drifting her companion away on another phase of the subject.

"I failed to get a full view of her lady ship," and the other.

"I was favored, and she is really handsome." "Was of combarrasted, he could acarcely speak,—still he deserved it.—"

"Well, she need not have treated him so. She may have found in our or could be a served to the proper of the morning of the morning in the proper of the morning of the morning in the proper of the morning of the morning in the proper of the morning of the morning." The cold the him of nor codition of the proper of the morning of the morning of the morning of the m

"The naugusy was so emberraseed, he could scarcety speed, atili he deserved it—"well, she need not have treated him so. She may have informed him of her codning."
"The men are w deceivful,—ha! ha! he deserved it all."
"Gunn must be overwhelmed."

"The men are so uccesses,"

"Bot proof Susan must be overwhelmed
with hamiliation,"—Must Lennox whispered.
"Come, we must go to her, and try to assuage
her torrible grief," she concluded as they arose
and left the clining room.
To be constanced.

Spiritualism in Texas. By request, we copy the following from Flake's Bulletin:

By riquest, we copy the following from Flake's Bulletin:

House of the following from Flake's Bulletin:

House of the flattention was called to a paragraph on "Spiritualism in Texas," in your dition of to day, and I leel sat-which. Irom your liberality of expression, that you will affurd me sufficient space to put in an answer, in delense of the cause, called so unexpectedly into question by your groundless commentations; but as Mra. Wilcoxson happens to be in town, and is destrous of acting attorney to her own behalf—and in consideration of the fact that your notice is directed more to her individually—I shall not impose too much on your generality, and will be ab bris as circumstances will permit.

I was born and educated an israshite, and knew nothing wastever of bipritualism until the 17th day of last April, when my attention was directed to its investigative, by persons of the highest standing, both in regard to integrity and erndition; and I am both happy and proud to may, that after having enarched entractify, importably and fastifylity for the truth—whice was excitatively given by both occular and tangible manifestations—I come herors my prople—the Children of Isrash—(and, if you have no objection, the adition of the higher standard part included), a standard bearer of Spiritualism and its giorious revelations, randy sad ever willing to belp, in houses investigation, all those impartial search—represented theories. And fact, rather than for the properties of the Horsen, know very wait what relocation, are argument must have presented these mobile and fact, rather than for those and theories and fact, rather than for those and entertaining these projections my conversion, naturally concetting at the history of Gulitica and Newton, who admits all expenses in waster in the history of Gulitica and Newton, who admits all the effect to have wright to wonderful a change. But constructed the world's rotation and he have of gravitation; and the Church, or rather ignorance, supersuiton and bigotry, persecuted the

opponents.
Very respectfully,
Louis Schlernsorn.

ger faily, the portrolt painter, is still living in Palastelphia, at the age of eighty series, and is at way to a copy of The Manceltan Boy," which copyrate to an engraving in Marry America, 251, while painted the pointest of Andrew Satton, which appeared on our last two cost postage

A New Menier in the Field.

LETTER PROM C. KMERY.

DEAR JOURNAL —I think it is time the readers of the JOURNAL should bear of Mr. Jonathan Allen, who lives near Geneso, Henry county, is this take. It is healing the sick by laying on of hands. He has had many cases which had been given up by physicians, and healed them in a few days—in others almost ionizably. He is a man of wrallin, and often receives lavalide at his own home, (for the small sum of one dollar a day, and the poor are treated free,) where, under his treatment and the care of his wife, they coon recover. When they are too lik, do come to him, he goes to them—sumitimes many-miles.

they food recover.

come to him, he goes to them—similines many miles.

If was a farmer, and when he first began to best, he did not know from what source he received his power. He seas compiled to go and had the rick, After a while, he haw spirits, and thea knew from what source he received this healing power. The first year, he would receive mothing for his services, and now people pay him whatever they please. He was the Supervisor of his town for a number of years, and received the honors of his county by being elected to offices of much responsibility and trust.

received the honors of one accompletely and trust.

His first case was a young lady who had had fits for seven months, with the exception of fire days, three of which she was with maditions. He healed her without knowing from whence his power came.

His next case was of a lady with consumption, the had had three different physicians, the last of which said that no power or carrie could keep her alive two weeks. He cured her in a few days.

The following are some of the certificates he has received:

"This is to certify that I was cared by two treatments by Jonathan Allan, from isjuring received in the back, sides and hip, by a runaway team, and suffered for twenty months all the time, with pain and lamences.

WM. STEUMAR."

The following was copied from the Geneteo

received in the back, across and hip, by a run-away team, and suffered for twenty months all the time, with pain and innenees.

**The following was copied from the Generoo Republic, June 18, 1809: **...

***RESER ROLLETTER DUES**

***MEMBER TO ALL THERR DUES**

***MEMBER TO ALL

For the Religio.Philoso irila's Spirit, and the Baylight at Midnight.

LYDIA II. BAKER, MEDICAL

The change from death to life came, and with the bonors due a member of the "Temple of Honor," we buried our friend from mortal sight, when a few months after, as I shal retired for the night, after being disappointed in the holding our acquainmed circle for spiritual evelopment. Mrk. Martin came in the dark, and took a seat in a bleaff in fruct if me, tilinationating the intervening space of darkness between her and me with the beautiful rays of light that diverged out from her bead. Her brain was active with kind thoughts and affect in nate interest, and her presence left use only as I softly gilded into a trance to receive a gimpse of the tuture year; but half-defined in their presence left use only as I softly gilded into a trance to receive a gimpse of the tuture year; but half-defined in their presence in the picture of a rowy spring inversing, and a hearther, upon one of whose crease-beam was a human heart, as if pulprisating with life and interest of the picture of a rowy spring inversing, and a hearther, and with this day, and there to arise for the labors it desauded. But an interested dilens to took possession, as I say and theight of my friend and her message, which did not come to an end for some little-idens; then, arousing my-refer to the duties this by before for, I street to make my toller, when we my surprise I stood in the blaze of a large gas or isamplight, that in a moment flickentians died out like a caselle in the socket, and I was left in a darkness, in which for our And I found the bed and half dies not wish to arise first; so that I hall gotten up to dress, and it and you was gain without being awars it was a spritt light. I was angazed, wondering what two did come next in right solves my time of the seader of the picture and continue. For a time, my mind was absorbed in the seader of this phenomena, when skep visited the exadis on the seader of the shonomena, when skep visited the exadis

sad was broken into by a circu in an adjoining room striking one.

For a time, my mind was absorbed in the seenderyl of this phenomena, when skep visited me again, sad the trance and its message was repeated, though not with the same visitases that pictured the grassy lawn and the rose-bushes around the arbor, sait the strange symbol of a husan heart plerced with one of its large cross-beams.

Lancaster, Texas.

fer A lady saked a pupil at a public examina-us of a Sunday school, "What was the sin of the hackess?" "Esting camels, marm," quickly re-ited the child.

GW Card from D. W. Ramadell to the Ferr The West :—Baring been repeatedly saided as best tips to sow Norway Osts, and as man ore who will sow the send this year have experience with them, I desire to say the man's bester to wait till the ground get yound settled.

Spenkers Begister.

Saker's Secialer and Soller of Mostings

Spinor's Register and Retice of Meetings We are sich of trying to beep a steading Register of Sectings and list of speakers without a hearty to operation on the part of these most interested.

1922. Emparyment we shall require such meetings and speakers as are furnished to as at rate scarme instances with a pricing on their part that they will keep as system in regars to changer; and in addition to their, arranger in effects a willingsmuse it and in the circulation of the Jernati, both by weak any near.

Let us her promptly from/fil who accept this proposition and we will do our par well.

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SPIRITUALISM OF THE BIBLE, NO. XVII

THE REAL CHARACTER OF GOD NATURE UNVEILED,

of our information in reference in Jesus-irats of the past read from the Diffusive Min sychometry explained—The Book of Judg

neat.

In our previous article we atvanced many new and startling truths, and sgain we prop se to obstitute our travels on that disputed domain which we then commenced traversing. This is which we then commenced traversing. The Mourt such article on the early bisory and development of Jesus, and still, as we advance, the fields grow more beautiful, and there appears to be rising up before us many tilings that we little anticipated. We have taught a leason of practibeing grow more constitute, anti-ture appears to be rising up before us many things that we little anticipated. We have taught a leason of practical utility to humanity, and endeavored to lift that well that obscures their vision, and ducloke to their view that bidded, weln of so persal intelligence that is chatically if wing from the angle world. Thuse ideas are comparatively new to the public, yet we aim to so present them, that they can be easily comprehended by the general reader. In the early history of Jesus, we find a systematic action on the part of the angel band who had him in charge, therefore we are able to state results with mathematical precision. There is no uncertainty in our invertigation. The astycomer with telescope in band surveys the male ye and grandeur of the arched sky above, views the path of those brilliant orba, and capitall the nature of all their motions. Even the Seccentric comet is no sealed book to him. However quickly it darts throughout the sky, or however much it attempts to avoid the close scrutiary of man, it can do nothing that he has not recorded in figures before him. The path that comet will traverse for millions of years, is known to him. It cannot escape his mathematical vision. It can not play hide and seek with the stars, dance child like in the face of the sun, shake its tall in the rings of Saura, or get behind the planet Jupiter, without all its intentions being known—fate, mathematical fate in its motion, and we desire to my here, that as there exists mathematical fate in the sical fate in its motion, and we desire to my a, in all its wanderings among the stars in mamont, so there is fate connected with motion, in all the windowings among the sales in the firmuseus, to there is fale connected with its fature destiny, and the nature thereof can be read by the wise sages of the Spirit-World, with the same unerring precision that the mathematician can calculate its size,—and the course it will follow for the next million of years. The mathematician learns many rules by experience. He learns the designs of the angel world by studying the automatic law that they originated. The satrologist have that they originated. The satrologist have that they originated. The satrologist computing the destiny of manness at hand; in computing the destiny of man. Whether true or not—whether it has a basic foundation in the deluded brain or not, we will not say. The result of Hessen's fight with Sayers, his first struggle with Morrissey, and his still later defeat by an English playlist, was predicted by a New York astrologist. The desh of Liucolia, the course of the present Emperir

investigation in reject to Jesus, there rese palculation, no mystidess, stating a tendency to obscure the vision. We life as we would follow the course of a

take therewith. In our previous article, we ex-plained more fully the method by which we gained our information, and in this we desire to elaborate still further, before branching off and giving many intensity interesting events con-nected with the life and experience of cortain Biblical characters.

giving many intensely interesting events connected with the life and experience of certain Bib'ical characters.

We spoke of the Sensitized Plate of Nature, comparing it with the plate that the artist has in the camera, when he takes your likeness. This was a crude comparison, though it answered our purpose for the time bing, until we prepared your minds to advance a step. You know that your physical organization is a part of the inflating of matter, in not your spiritual organization is a part of the inflating of matter, in not your spiritual organization as a part of the inflating of matter, in not your spiritual organization as part or percel, as it were, of the inflating of spirit? Add now we will advance a step. What is true of the physical organization in that respect, is true of all other parts of the body; therefore, the mind must be a part of the inflating of mind. As matter and spirit are diffused throughout all space, mind must be also. It is a microcress of the Universe, consequently he is a part of the grand whole. Now, as it is the mind within us that takes cognizance of all things that comes within the scrpe of our investigation, we have a right to conclude that the inflating of the Diffusive Mind of Ord, as we call it, takes cognizance of all the actions of earth's children. It can not be otherwise. You see a horse. The color of the same, his general make up and characteristics are forever daguarrencyped, as it were, upon your mind, and simultaneous therewith on this Diffusive Mind of Ord. The possesses all-power, the power of man must be a part of that all-power, or He would not be all-powerful, and there would Se something standing in antagonistic relations to Him. This Diffusive Mind contains a record of all our thoughts, of all the sceness where witnessed, for we live, as it were, in this infinity of mind.

Well, this is the Sersitized Plate of Nature, that we first alluded to, but which is nothing but were in the infinity of mind.

sceines we have witnessed, for we live, as it were, in this infinity of miad.

Well, this is the Sersilized Plate of Nature, that we first alined to, but which is nothing but the "Diffusive Mind of God," taking cognizance of all things, just the same as our own miad takes cognizance of those things that come within the radius of our vision. It is from this "Diffusive Mind of God" that the angel world are enabled to given the secret history of individuals, survey ancient battles and scenes, bring into existence all the printice splender of of the Secate of ancient Rome, or survey the crowd that througed to hear Demosthenes as be thrilled Greers with his eloquence. They can develop from this Diffusive Mind all things in the past. The appearance of our Congress signing the Declaration of Independance, the retreat of Washington from Valley Forge, the victory over Cornwallia and other British Generals, can be brought before their vision by a law understood by them, but which we can not now und'd as as to render it easy of comprehension to the general reader. This is the whole secret of regychometry;—It is only the action of this Diffusive Mind of God.

In regard-to this Diffusive Mind of God, we can not now fully a survey fall to the control of God.

of neychometry,—it is only the action of this Diffusive Mind of God.

In regard-to this Diffusive Mind of God, we can not now fully elucidate. We have stated enough in regard thereto to awaken considerable thought within your mind, and indoes a spirit of investigation on your part. We aim to present our views in a manner to be easily understood. It is not, then, really, the earth with its massive buildings, its hills, valleys and mountains, that have impressed thereon the characteristics of all the acts of our life, but the Diffusive Mind of God, that is impregnated therewith. I hold in my hand a petrified pebble taken from the banks of the Mississippi R.ver. Within that pebble is the Diffusive Mind of God. I am brought in rapport with it, and I learn the history of animals and men that have ever onse near it. "Pirst, there appears before me a bird of majestic mien and glistening plumage, nearly four sect in length. Then there rises up in hidsoms proportions a loatheeme repulle, the fames that escape from its venomous tongue almost estifling us. We survey the monater with a feeling of awe, and wonder why such an animal ever had an existence. Then steps forth an Indian with a how and arrow in his band, and a basetiful favor dear in the control of the shooth. with a feeling of awe, and wonder why such an animal ever bed an existence. Then steps forth an Indian with a bow and arrow in his hand, and a beautiful fawa denging over his should-era. He strides along with all the majesty and mian of an ancient warrior. Then come another some,—a little girl, with the ringists of her hair falling over her shoulders, with rosy cheeks and eyes of bise—how happy she seems tripping along, and I wonder why one so fair and beautiful was allowed to be alone. Then there arises a loud war whoop, and there springs from a cluster of bushes an Indian, who scizes the little girl, and carries her off. Within that pebble was the Diffusive Mind of God, and it had taken cognizance of those things. We hold in our hand an inkutand that had been used in the Capitol at Washingfon. What a some presents itself! What grandeur there! R me in all her ancient splendor, or Greece blooming under the laftence of her saven wise men, could zot present such a scene. Therein blooming under the influence of her seven wise men, could not present such a scene. Therein stands the representatives of a mighty nation? Grand indeed? There is the flower of the nation—the people are its stem, and the constitution the soil in which it is nonreabed. We take hold of the remeant of a coal. There arises therefrom a man with cunning manifested on every feature, "there is the inner in that eye; there is a festering canker in that eye; there is a festering canker in that heart. We see him at home with a wise on his knees, a little boy and girl by his side. He kieses his with, he chaps to his become hiv, little girl and boy and then goes forth to a bacchanglian freet, to homes of presitteties, to chap to his become the residence of the lowest dess of indeep and vice. We see him betoricated, the diagnation vice. We see him intoxicated, the deger is used, and comes forth from a wound dripping in the blood of his victim. We then see him dangling on the gallows, so his condect had gained receiving the punishment and him. Air! children of

cipe the knowledge of that all-seeing eye, will be in the distant feture greatly metaken. Go where you will—on the highest mountain, in the deepest valley, on the broad bosom of the coesas, anywhere, everywhere, and there is the Diffusive Milad of G.d., which has recorded all your acts, all your deeds. D. you understand us? You cann it help it. We have made our position too plain to be misunderstood. The debuuches, the hartot, the thief, tha hack bitter, the miserable looths are drankerd, may not what to believe his yet every word we have uttered in true.

This Diffusive Mind of G.d is to all phrastand worlds! In the house of worship, in the deen of prostil utlon! In the rose with its rainbow tints, in the festering canker within the lioenti une heart! On the tongue of the goapel advocate, within the hype of the pirate! This Diffusive Mind of G.d is everywhere! Bome call it Psychometry! Prof. Desiton has written learnedly on that subject. His thoughts are grand; his illustrati me are beautiful. We love the man tor the good he is doing, for the good he will do. Pare is heart, generous to a fash, and with one honest purpuse, he will go forth winning many laurels for himself. We pronounce his a great man, and our mind seems to come in rapport with him, drinking in the thoughts that he has garnered up, and reveiling on toos flower gurdens of his soul that his own iertile mind has caused to bloom into extense. Still, in his works he has taught but little of Psychometry,—simply presented to the world the moraing tytight of a giorious philosophy.

It is, then, this Diffusive Mind of God that constitutes Psychometry. We called it first the Semitaced Paise of Nature, standing in the ame relation to the Universe that the little plate does to you, that the artist puts in his camera when he takes your Deguerrectype.

Now, dear reader, you understand us. We are mow prepared to contiance the narraive of the early life of Bible characters, knowing fall well that you will read view and who is moved that the power of the world.

our side.

We would, then, in conclusion say that you are enveloped in this Diffestre Mind of God, and that it takes cognizance of all you say and do. Under all circumstances, remember that the Bhite stated a grand truth when it referred to a day of judgment. Recognizing the fact that all your inmost thoughts are known, are recorded,—nerve yourself to renewed exertions, at the temp'e of your mind in order, five pure virtuous lires, ever remembering that your existence here is the parent stem which will in the future blown into one more beautiful sed grand.

ture bloom into one more beautiful sed grand. We first intended to continue the discussion We first intended to continue the discussion of this subject in another number, unweiting still farther the true character of God, by tracing the varied history of a hail stone that had its home in the arom-cloud, following its varied career as mist, snow flakes, clouds, icicle, water, steam, dew drop, and gas, unfolding thereby a leason that dispenses with the Christian God altogether; but we will delay the publication of that article for a line, as it does not properly belong with the subjects under discussion.

"For many beautiful illestrations of this, the reader is referred to Professor Denter's work estitled, THE SOUL OF PRINCE, for any attituding

The following letter from Cardinal Antonelli, the Prime Minister of the Pone, is taken from the Nicaragus Gazette of January 1, 1870. The Cardinal tuus writes to the Bishop of X-cara-

the Prime Modister of the Pine, is taken from the Niceragua Gezette of January 1, 1870. The Cardinal times writes to the Bishop of Niceragua:

"We have lately been informed here that an attempt has been made to change the order of thines hitherto existing in that republic, by publishing a prigramme in which are enunciated freedom. If education in and of worship.—Both there refrecipies are not only contrary to the laws of God and of the Church, but are is contradiction with the Concardat established between the II dy Niceral that republic. Although we doubt not your most libustrous and reversed loriship will do all in your power against maximus objective to the Church and reversed loriship will do all in your power against maximus objects of the Church and the selection of the Church and the selection and above the Church and the Church. The Contract of Modiser Church. The selection and worship in white the Church and the from the bendgmarters of "Modiser Church" in the picetestic century. Free education and worship in white the Cambaid and destructive to the Church. The Contract and the Concombination of the Concombination of

and ecundal against Spirius lists.

The Reserred rescal referr d to jot the following paragraph and to be defeaded by his courch
with as much perlinacity of they recently defeaded the other Reservat, who drowned his
wife to obtain rice thousand dollars insurance
money, for which he had procured a policy to

A " Preacher of the Word," in Emporia, Kanans, recently addressed the following letters the Judge of a Court in which the presche

a case pending:

ESPORIA, Jan. 5.

HON. M. WATSUR—Dear Friesd and Brother in Christ:—Having made the decision of such suit of H. E. Noru-us and Dr. J. H. Wyatt, to which I am a party efeatant, a subject of earnest prayer to God. I have been constrained to Inform. You of the conclusiones to, which I have arrived, which are these: That if justice is done, the disputed land is mins. (This is not only my opini-us, but, the opinion of every one, with whom I have curvered.) And if it is no d-cided by you, if your honor will be kind unample by moons, if will make you a present of \$500. Permit use to say, also, that one half of the value of the crustesci hand I have promised the Lord, and now promise you, should be used for the beast of Hic tames in Amproja. Please scoops, this as confidential, from a true friend and brother in Christ, M. A. WICKE.

The Judge did not hannen to my the contract of the contr

in the sam; light as the liberal Wixes, therefore the offer was rejected, notwithstanding the assurance that the proposition; if accepted, was eminently calculated to redound to the glory of

Beautifut Visions-Lager Visitants.

The Ithaca (N.Y.) Journal gives the following amount of the death of Kitty Skinner, who died at Ithaca lest Thursday. She was one of the victims of the Lang family pole soing case:

"Little Kitty continued to grow worse north between seven and eight o'citck Wendersday night, when her suffering became intense. She could with difficulty be kept quiet, and only by giving a great deal of assethetica. All the time she saked for croining suotangor, as snow andica, on account of her burning stomach. At last, dealt cump to the little enficers' relied, but gradually, for after she became easier she could talk. She talked constantly of her relative, and said she saw Bells Lang (who was buried last week.) and she had a heautiful white dress, all platted shout the waist and gathered in the kirt. She said she wanted to be dressed just like Bella, for she was no beautiful. Not long before she did, in the midst of her talk, the sid, 'Papp.' (her father was buried on the 331 of January.) take hold of my hand and help me acrom.' Between six and seven, Thursday moroing, she breathed her last.'

We have another case directly in point.

LTTLE MINNIC.

one of the most beau-liel, sprightly and intelli-gent children we over saw, was stricken down with a species of typhoid lever, a few weeks ago, which is less than five days, closed her life upon

which in less than five days, closed her life upon the material plane.

A few hours before her decesse, she leaned her head forward and gazed in one direction with intones animation. Her Ma saked, "What do you see, Minule?"

She replied, "I see a lady and a little girl. They are dressed so nicely. The little girl has got ourle up here (placing her right hand to her

She closed her eyes as if alerping for a mo-ment, when she looked again is the same direc-tion, with the greatest intensity, and, in a moment more, the little darling. Minuse pussed into a conveition—the first she had ever had in her life, and apparently was dying. All the restoratives known as available were-resorted to, acc mpanied with a warn, bath. In a few minuse, she was called back to physical life, but only for a short time. The guardian rangels had come to guide the loved little one to the other shore. The casket was lef, but the jewel was transferred to the coronet of the guardian who had exhibited her-self, with another little userd, while Minnis was yet in the form.

yet in the form.

But, O, how besutful! how consoling the maniferation to the receivers of the spiritual

manification to the receivers of the spiritual philosophy?

Little Mionie, always so bright, as lovely to the form, now still clings to, and shows her little spirit selt to the loved ones of earth.

These are not isolated cuses, and of rare occurrence. The faithful observer—the devoted Spiritualist—the philosopher, who seems well and observer. Spiritualist—the philosopher, who seems well and observes the laws of life, knows well that and observes the laws of life, knows well that but a single step separates the two spheris of existence, and that those who are not blieded by supersti ion or the lirregularities of mortal life, usually mest the grandians of the splritual spheres at the very threshold of immortality. Let the cold sloepticism and theological ble-otry join hands in the ridecule and fansical opposition. Its their loss—a your compensation for the cold sloeptic while to us such experience to find the cold of the cold of the cold of the loss of the cold of the cold of the cold of the hours combined.

OBITUARY.

OBITUAN:
Little Minnie, the only child of Mra Mary
Morry, at the residence of Mra A. H. It blueen,
Chicaga, on the 26th day of February, 1870,
passed to spirit lile, after a brief lilness of four
days, aged three years and eight days.

"Yes! the light has left our dwelling, in a brighter sphere to roam; For 'twas she who made our summer,— 'The sanshine of our home.'!'

The following is extracted from a letter to a oung lady, by her cousie in Wyoming (a lad of curteen), son of Ether Morris, Eq., one of the very appointed Justices of the Peace in that serrices.

newly appointed Justices of the Peace in that Territory:

"You are informed by this time that your next Esther Morrie is a Justice of the Peace, and if not yet one of the tenients women of the age, she is the first women who has ever exercised the judicial power, at least on the American coorinent. I am gled to my my mother is perfectly at her case in her new position, and all our best circines, and the press, are her open and declared advocates. I keep just mislated reading 'Eminent Women of the Age,' and when I think of what the first advocates of abolition and women's rights had to endure of public ridicule, and, much with the first advocates of abolition and women's rights had to endure of public ridicule, and, much who the first shad to endure of public ridicule, and, much wo will fissis the grand retirm of equal rights will an oner realists the hard work, and-depial and suffering it required, than the polither who has gluend the states which has empiryed so many days' hard work in quarrying and chiefling the required that the appointment is nother's clerk, and shocker appointment, I have been bosily especial sudying its, and the forces used the prospect of considerable business, too, is fluttring; for most of the profession have promised to bring mother their case."

The aboys named most interesting stor which is now being published from week week in the Jordinate, is bringing in man hundreds of sub-oribers.

We shall be able to farnish the story comple for all new subscribers for three weeks to come as we are publishing a large number of set copies each week, from the com miscement the present volume, with which the story commenced.

The Thing Headful
Is pay for the JOURNAL. The little amounts due
from the many, make up the five handred delaw and apwards that we have to pay est enery
flaturing, to definy the expenses of this paper.
We sincerely, set these who are receiving the
terminal, on credit to result promptly such

Elterary Metices.

HELER HARLOW'S Vow. By Lols Waist author of "Alice Vale," "Buffrage f men," etc. Beston, Wm. White & C. cago, Religio Policophi-al Publishing Price \$150; postage 20 cents.

antibor of "Alloe Vile" "Suffrage for Women" et. Boston, We, Witte & Co. Chicago, Religio Pilisophi al Publishing House-Price \$1.20; postage \$0 cents.

The action of Alloe Vale has placed before the reading public another emports, best work. Like all of the action of the support, best work. Like all of the action of the support, best work. Like all of the action place book readable, and we assure our readers that this is no common-place book, but one of great merit. The question of the Social Evil, and its remedy, forms the ground work and priceople object of the book, with a little touch of "Woman's Rights" and Theology here and thers, worked in with one-siderable literary kill, to form a part of the glory. The B cial Evil and its remedy is a problem that has -sigined the careful attention of some of the wisest and best men and women of all ages—and it will remember the surfage and the surfage and control of the problem. The author assumes a very origineal, not to say startling theory-as the true one to solve the problem.

We give a portion of the preface which explains the foundation on which she have her theory. Blee mays: "My observation of like, or persons and things in general, has solven methods, but the surfage and promote we embodied. Therefore the man or woman who stimulates to injustice, just no long they had given them five. The same law holds good of every other channel through which the souls of men and women of them than though they had given them five. The same law holds good of every other channel through which the souls of men and women of them than though they had given them five. The same law holds good of every other channel through which the souls of men and women feel that she is helpless, that she had on the preface which so city meets out to be; it so condemning her so much more severely than it does man for the same wholes good of every other channel through whether the substantial to the injustice which so cots show these the substants to the injustice which so cots show these their c

possible, than 't does woman, from the fact the it, in a measurary wrongs man even more, it possible, than 't does woman, from the fact the it, in a measurary from the impurity in size thus practically despitug him to tempt others white hidler from him the punishment than most inevitably follow all wrong doing.

I is not from measures put forth by mistaker philanthropists, to save the individual the we can hope for the resiedy from the present state of thing. This can never accomplish the work: as well talk of dipping a river dry with a bucket. So, we must go back to causes, we must change public sentiment; and in no way can this be done so readly as by arossing wo man to a sense of her own power, the power that define diagrace, and doses all for the right demanding justice to herself, and according it to other."

REFORM OF THE EASTH'S FORMATION.—Its
First Inhabitants, in Connection with the
Explanation of the Bible.—By a Convocation
of God's Massengers, terough the Madimaship of M. E. Walrath, New York.
The above is the title of a new work of 633
large sized pages, large, clear type, with full
table of contents, arranged in chapters and sections, numbered for easy reference.

ions, numbered for easy reference.

This work was dictated throughout by spirit power, even to the style of arranging and binding, through the above named medium.

The medium being a very conscientious lady obeyed implicitly the spirit dictation in regard to this great work.

the subject matter treated of in this ume. It would require many weeks become familiar with it.

It is apparent that the spirit dictatis work is upon that plane denominated by called orthodox world, strictly compalied work, will be read with year great into e this (T) tone who adhers to the moradness, and to Bible to be of Sivine origin. is one case. With "Christian Spiritualists" th

the Bible to series. With "Christies and the series. With "Christies and the series will find especial fever.
Altogether, it is a weatherful volume. It is fown the Bible draw Generals to Heveleticas—complete commentary.

The emperature its easy to many illumination of the emperature is series to many illumination of the emperature of

Zhiludelphia Department.

57..... H. T. CEILD, M. D

Subscription will be received, and papers may be obted at wholessie or retail, at 634 Race street, Philadelph

Bible Blee

NUMBER TWO.

Mr. Fish presented in reply an elaborate argu ment on geology and astronomy, showing the utter fallacy of the six days' at 17, if taken liter-ally, and the utter impossibility of a universal deluge. He stated that those who accepted the ment on geology and astronomy, showing the utter fallacy of the six days at try, it laken literally, and the utter impossibility of a universal deluga. He stated that those who accepted the Bible had always opposed the progress of science,—that everywhere it had been held up as a barrier against progress,—that every onward step in science had been outside of the church, and mostly in defiance of it, and under its law and persecution. He gave very extensive illustrations from geology as to the age of the world, and the recent developments which go to show that man has lived on it a muci longer period than the six thousand years of Bible history, and presented various authorities on this point. The geological argument occupied several evenings, and was very interesting and instructive. Then followed the astronomical argument which entirely reversed the order of creation, showing that the earth and other planets of the solar system were children of the sun.

The historical argument in reference to the genuinences of the four geopela, and the other books of the New Testament, was carefully reviewed, and it was shown that the four books were written between fifty and one hundred years after the time of Jesus, and that in this selection there were many bitter contests, and the final decision was by votes of the council.

Mr. Fish admitted that there was a reformer who lived about the time of Carist, as theirs/was abundant orthence were many bitter contests, and the final decision was by votes of the council.

Mr. Fish admitted that there was a reformer who lived about the time of Carist, as theirs/was abundant orthence of a great change in the religious ideas of the Jesus.

It was evident that this reformer was imboed with the ideas and sentiments of the Essenes, a secret order which had existed in Egyps, and which promulgated the doctrines which are ascerted to Carist.

He denied that there was the alightest evidence that this reformer and prophet was any thing more than a good man, or that he was born out of the or

moral Character from the Inganesia and using him. If: Fish accepted the teachings of Jesus as among the best of record, but falled to find any originality in any of them, and desied most embedding the interpretations which medical the first theology has put upon, both the life and mission of the genite and beautiful Nazarens. He showed that if Units was indeed a true prophet, which he believed, that the theologians of this age were not entitled to call themselves his followers, since Christ must emphalically declared, "The things which I do, and greater things shall ye do."

hings which I do, and greater things shall ye do."
The churches of Io-day, not only fail to do bese works, but they invanably persecute and seconce all those who do any of their works, and for a long time have used all their power to truth out inspiration which they declare has eased, and to persecute all those who perform my of the so called miracles of Christ. He declared that Carist must either have been laise prophet, or the so called chirstians of this lay, were not use follower. The subject of chromology, both that of the Bible and of the Egyptians, was presented and onsidered at considerable length.

Mr. Moore contended that the great pyramid was the oldest monument in the world, and presented a computation, abouting that is the ourch dynasty of Egypt, and twenty hundred call when the control of th

we note as tesy to any other cook, when the ment and not with blind stross feelings that we ald accept, even the irvobing sustements, and brand them as of so authority, because they are in that book. I have a sustement and brand them as of so authority, because they are in that book eare very giad that the discussion has been, it can not rail to result in: good. It has kneed a grant deal of listerest, have learned which will be of practical value to them. I propose in our next to review the subject of our own standpoint, having given the account of the views of these learned general

Brother Becon, in the American Spiritualist, akes a friendly criticism of our remarks on the abject of Influence, Control and Obishelon. He reters to our statement in regard to the subject of Infi

an Unebelon, at in regard to the at work, "Nature's Divine R

on through any control of the contro

was, and is, that in the case in question, when Brother Davis was brought into a certain passive condition, through the magnetism of persons in the form,—spirits from a band, having in view the grand object of the introduction of the new dispensation, gave utterance to this

in view the grand object of the introduction of the new dispensation, gave utterance to this book through him.

We do not think Brother Davis' opinion, that his "information was not derived from any person that existed within the sphere, into which his must extered," is infallable, or proof that our view is not correct. We find numerous records in all ages made by mediums who fully believe in regard to their utterances, "Thus saith the Lord," or "the great positive mind."

An old patriarch supposed that his god took dinner with him on the plains of Manne.

Does any body believe that now? The facts of modern fliprittealism furnish the solution by showing that the men and women who talked with God, as they believed very hocestly, were talking with spirits as we do 1- day. These are inspirations flowing into the human soul from nature around us, and especially from the masses in the sphere above, but those are general, and not specific.

In the case alluded to, the medium was passive.

nature around so, and especially from the masses in the spheres above, but those are general, and not specific.

In the case alluded to, the medium was passive and unconcious of all that was uttered through his organism. We know that same intuiligent individualized being must have made that book; lift. Davis did not, for Lyon and the bother magniturer did not, and we are left to infer that some one outside of these did it.

We do not think Spiritualish have been definite enough in this matter. Some through moderity, and others through the other extreme, agoing, and the spiritualish have are glad to have our article criticised, and hope Brother Baons and all others will do this fresly. We have heard from several in reference to the article, and bulleve it has awakened considerable interest among Bpiritualists.

It was written to define our position, after a certain Rev. I. R. Gates in a debate, smerted that all Spiritualism was obscassion, and we hold to the points made in our article, (Exx-control and Obsession are distinct, not only in their manifestations, but especially in the results; which prove to as that wise and good spirits may control for useful purposes.

While obsession is produced by ignorant and

and obsession are distinct, not only in their manifestations, but especially in the results; which prove to us that wise and good spirits may control for useful purposes.

While obsession is produced by ignorant and undeveloped spirits; fearful instances of which will be given in one of Sister Hardings's lectures, which we are writing out for the Journal, we believe 'with her, that Spiritualian is the only preyentive and cure for the terrible will of obsession, and we trust the time is not far distant, when through a general spread of the knowledge of Spiritualian, we shall be aved from all obsession, and the entire power of the Spirit World over humanity will be confined to the two forms, which we designate, influence and Contol, and as the world suves on ward to higher conditions, the last r will gradually give place entirely to the former; and warn toan couses to her so harmoni sally with his fellow man, teat there will be no arbitrary control or computison, but each one will be left free, both by his luterior feelings and his surroundings, to act out truly the high is and holist impulses of his nature, then, spirits will find no more necessity, nor excesse for another journel, divine inspire tons, will increase to humanity—anneyl, divine inspire tons, will increase to humanity—anneyl, divine inspire tons, will increase to humanity all that is needed for pies gord the day, when knowledge which is a revelation of the glory of the Lord, shall over the each as the waters of the surface hall over the each as the waters of the said readers of life, shall realize that religh which teaches its, 10. "In close and go to heaven," but to go to heaven and herer dis.

Bersonal and Zocal.

Some ten dave ago, Mrs. W. seat us a note stat-ing that she had just received a dispatch assounc-ing the dasgerous illness of her daughty, and must hasten home, and that she would write us on her arrival there, since which time we have not heard from her and as she did not give any post office audiers, we are unable to forward the many letters which have accumulated since she left.

E. Laffacke, what is your post office addr.

Some our sends us an Anniversary Address, consisting of twelve pages, but falls to give by whom, or where delivered.

George Willis Cook, of Jefferson, Wis , has en-tered the lecturing field.

tered the lecturing field.

Dr. Henry Houghton has closed a successful engagement in Ohio.

William Sell was lately hung in St. Louis, firmly protesting his innocence to the last moment. When will this retire of barbarism be abolished?

The noblesses le veteran, Judge Edmonds, la improvinc

Good reports are constantly reaching us from Mrs. Addie L. Ballou's labors in the West. At the conclusion of her lectures she deliments char-acter and describes spirits, much to the astenish-ment of the orthodox portion of her andisens.

Joel G. Fogg will find the name he desires at the

Mrs. F. O. Byzer, the highly gifted isopirational medium, is still in Baltimora. We publish as is-teresting communication from her this week. We hope to hear from her olices.

bope to hear from her olices.

Dr. J. B. Doty is locturing at Madisonville, La.,
with good success. A society has just been organised there, with J. W. Allen, President; James
Wingard, Vice President; L. Dutrult, Treasurer;
E. F Semens, Secretary; A. Liverman and Wm,
Balley, Managers.

During a discussion at one of the public sci in New York, as to whether the Bible sho read in schools, a pible man knocked dow

B. S. Wells informs us th

L. Armstrong informs us that six plous young men are trying to convert his town by prayer-meetings and experiations in the streets and by-places. We wooder if they are as plous as the Parlians, who whipped beer barrels for working on Sunder.

on ourses; M. M. Tousey gave us a call this week. He is successful as a besier, and will, no doubt, work himself into notoricty on the restrum.

Dr. Carman, of Ladoga, Ind., relates some re-markable cases he has cured through spirit influ-ence—one a lady with paralysis of twenty-year's



Ramsdell and His Oats !!

The above cut is aggraved from a true photo-graph of Mr. Ramsdell standing between two abcaves of his justly cal chested Korney Osts. Some conception of the astonishing growth of these cats can be gathered from this cut.

these oats can be gathered from the cut. In former articles published last month, we gave the bistory of this specie of oats ao far as known. It will be remembered that Mr. Smile found a sirgle kern't dive-led of its hill, among some Norway peas which he required from the seed department of the Patent Office at Washington, D. C. He gave that kernel to his neighbor, Mr. Rumdell, a young farmer lo Vermonat, who placed it in the ground, watched its growth—fir it was a now variety, and carefully protected it until it was ripe, when he sowed the seed, from which many bousands of bushels were grown in the different states, during the past specimens. thousands of bushels were 'trown in the different states, during the past year—early all of which, Mr. Ramsdell: has purchased at someona prices, and is now retailing to whoover may desire to purchase the same, at the rate of \$7.50 per bushel, and sends them to all parks of the country.

The farmer who does not supply himself with at least one bushel of these cats for serd this apring, will find himself lecking the limit. We are advised by the best of authority, that the best time to now these cats is when the ground is warm and mellow, asy in this issiftude, from the first to the tenth of May; so it will be seen that there is picety of time to send and get them in time to sow them.

The only danger that is to be approhended is,

The only danger that is to be approbeded is, that if not sent for immediately, the supply will be exhausted before the order reach Mr. Rame-dell. His address is D. W. Ramsdell & Co., 171 Lake street, Chicago, 18.

Statistical Department.

proved Spiritualists are the

de:—Promir See. 17, Wheleld Studyer, Miss S. Seek

Hr. G. W. Tucker and wife, E. P. Tucker, Q. B. Votase, Ulum Votaw, W. Wheel, Mary Vetaw, Mecende Votaw, see Votaw, Jessier Phillips and wife, Gravail Phillips, see Phillips, Freeman E. Bellard and wife, Leiber J. her, A. Pringry and wife, Sanuel Gillum, Glegan Votaw, self and wife. Liberal minded that are now investigation over Philoses.

pny:—ts.
McGinne:—Big., Their names are Luther J Baher, Sam Giliam, William Votaw, E L. Pringry, Mas K. V. Tucher. Mrs. Elizabeth Mille Churches:—One charge, at this place of the con-

when wordsw, E. L. Pringry, Mass K. F. Tucker aboth Mills w:—Ose church at this place called "christian." sames on the church-book all they can gather up a members,

Reported by Aran Boom.
Number of opinityalista.—Thirtees.
Number of opinityalista.—Thirtees.
Number of a Stan and wist, Jan se Cutter and wist, 0.
Number of a Stan and wist, Jan se Cutter and wist, 0.
W. Stan and Stan and wist, Jan se Cutter and wist, 0.
W. Stan and Stan and Stan and Stan Boom.
Medium: One impirational appealer, and one traces, in this number. Haid private inchesystale often.
Churches.—Methodiet Chirch is far fall heast, but make also programs. In fact on general thing men are thinking for themselves, and pays we more practices in the standard and the standard and the standard standard and the standard standa

Obituary :

Departed th's life in Walpole, N. H., January 27, 1870 Mrs. Julia Ann, dengiter of Sovra Richardson, and wife of lenac Fisher,—aged 60, all formurly from Franklin, Mass.

MRU P. W. NTEPMEND.

Gairropast and Test Hollam, No. 45 11th Strusto, California, vio. 46

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SOLOMON W. JEWETT—The Shepherd— ourse disease by invisible agendee at the St. Micholase Principary, Po. • north 11

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pl.

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Obto requires ever over one and a half m

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unitrated director from to, all who send for it.

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viab D.

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COSMOLOGY

George M'Ilvaine Ramsay, M.D.

has various means and avenues by a to may and does obtain knowledge, the m h are those faruities of the mind known

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LAWS OF LIFE AND HEALTH, ~ AND

THEIR EFFECT ON THE FATHER MOTHER AND CHILD.

SY ALCOHUS E. GARDNER, A. M., M. S.

Professor of Diseases of Females and Chem | Midwilery in the New York Medical College CONTENTS.

The Mediers Woman's Physical Deterriers then II. at disease in clothers and its cases. III I at what should now Marry IV. In Continuous physically the clothers are should not be supported by the continuous physically in results of Physical Reviews. VII. Medical continuous contents of Physical Reviews. VII. Medical continuous contents of the contents of the particle production. II. Designal valuations during the particle production. II. Designal valuations for the particle production. II. Designal valuations for the particle production. II. Designal valuations for the particle particle production of the particle production of the particle parti

THE

WOMAN WHO DARED.

BY RPES SARGERT.

Planchette, or the Despair of Sci

Honest liberty is the greatest for to disi

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THE CAREER

CHRIST IDEA IN HISTORY.

A COMPANION VOLUME TO

THE CAMBER OF THE GOD-IDEA.

BY HUDSON TUTTLE.

BY HUDSON TUTTLE.
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I Introductory: II Career of the Christ Idea in Rindosten and among other Raices: III Prophecies of the Adyeast of devase; IV Conception and tennology; V Birth
of Jerus; VI John the Beptist—bilty relation to Jerus:
VII The erroms on the Moenst: VIII Birtedes: IX
arnding forth the Apostice: X The stat Journey; XI
Berish and Resurrection; XIII The December 1 tolo Reil;
XIII The Goupeie; XIV Rassume of the Life and Charecter of Jerus; XV (Lanest of the Extension of Christianity; XVI The utilizate of the Strington of Christianity; XVI The utilizate of the Garles-Idea.
The demand for these new works of Radson Taille
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MAN'S RIGHTS.

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ities is a facinating style and is well both the supportion and opponents of re is in behalf of woman

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main.

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William Von Hamen, Mi

MEDICAL.

Communications from The Inner Tife

INTERESTING SPIRITUAL COMMUNICATION.

The following is a description of the Spirit-World, by William G. Howard, who departed this world, May 1, 1832, now a resident of the third sphere,—and continued by Thomas Paine, third sphere,—add continued i resident of the fourth sphere

resident of the fourth sphere.

M. J. DAY, MEDIUM.

We have been some months in receiving these communications. They have been written with card and submitted to proceed from whom we re-redectly the design of the communication. The design of the communication o

HENRY ROSSEAU.

Lansingburg, N. Y.

Mr Howard says: After suffering severely and clexing my carth-life, on awakening to consciousness. I was standing by the side of my mother, who had depated this life nine years passions. The surprise in meeting my mother, my change of condition, and secion myself as I supposed on the oruch before me, I was confounded, and furned to my mother for an explanation. She informed me that I had passed from my earthly body into a superior existence. My mother presented me with a sait of black garments. I clothed myself with them, and we soon hade farewell to my earthly home. Our passage was up an ascending plane,—the motive power the will of my mother, and we soon laded in another world. This place very much recembed the earth. I was informed that we were in the second aphers. What surprised me the most was my newly awakened sensitions. Hy mother informed on that I was a developing powers of life which until now I had known nothing of and that it would be necessary for me to change my black garments for those more suitable to my advanced condition. Accordingly I was presented with a light gray suit, which pleased me much. During our stay here I learned many important facts, which no doubt will be of laterest to you. I will describe them as they appeared to me and as I was informed by others. The second sphere surrounds the earth and revolves upon its asis. The fire circles comprising this sphere are really but one expanding circle, formed from five segments. The second circle is one hundred and twenty miles, the fire covering the circumference. The second circle is one hundred and twenty miles, the fire covering the circumference. The second circle is one hundred and twenty miles distant, each increasing the distance sixty miles, the fire covering the circumference. The second circle is one hundred and twenty miles distant, each increasing the distance which destine the hundred distant to those of the earth. The whole are united to the earth by inclined planes, lorening a continuous passage from the

heavenly Father from the thraidom of ignomorance, to the glorious liberty of Light and
truth.

The second sphere presents an almost endless
variety of conditions, from the fact that hereare
congregated people from all nations, and all
languages of the earth. In this sphere, all must
approximate towards certain standard of morals
and intelligence, before they can move upward
and onward in the road of progression.

After roaming over a diversified country, we
commenced our ascension to the third sphere.
The passage was of some duration, but not tedions. On our arrival we landed on a platform,
which was no doubt intended for the purpose, as
it was on the edge of the sphere. I was soon
sensible that we were in a very beautiful comtry. A short distance in advance of us was a
walled city of sust proportions. The entrance
was through an arched gateway. The door
was elightly sair. A parial view informed me
that my gray suit would tilly barmonize with
the white garments within. She said, my son
allay your fears, gymeets are prepared here for
you also. Then I naw one of the inhabitants
pass out of a gateway, and present a parcel to
my mother which she gave to me. It contained
a suit of pure white. The exchange was soon
made, and when arrayed in white garments, my
joy was unbounded. I was now a new creature.

—born again, and easting the kingdom of
heiven. Old things had Binsed away,—earth
and earthly pursuelts were indine from my mind.
I was free. Outside the gate was the keeper, on
his left was a large boot in which he recorded
the mamms of those who eatered the city, I saked
why all this was a secosmy. She asswered,

"sy acs, when you pass in the city, your reway and when arrayed the city, to we wanted
when a proper to the city, or way and the city, was rethe manes of those who entered the city. I saked why all this was necessary. The answered, "siy now, when you pass into the city, your remembrance of earth life will become less and should you in the feture wish to visit your earth home, you will return through this gate, take your earth hains, resume your gray dress, for you will need those garneget you let by the way, to enable you to remember your earth life, and to seek your communicate with your friends. Hence the necessity for a conding your mane in this book."

ame in this book."

As we entered the city we were greate' by my
taker who passed from earth life when I was a
typ. He welcomed me with toy and affection to
the spirit home. I was ready surprised, at the
small, of the sense before me. The belidings
we happe and sphadid. Those next the gate,
and for some distance, were schools for the study
that the same of the study.

The signature

were supplied with books, charts and models My father informed me that a large proportion of those who enter this phere are ignorant of those who enter this phere are ignorant of those principles of knowledge which are accessary for their growth in happiness and their advancement in the spheres, hence as soon as they are convinced that they are laboring to a disadvantage because of their ignorance, they entered the schools at once, and applied themselves with their utunct shillig in the different branches of study. When you entered the schools, none but your friends observed you, and they by lapresion, so intent are the learners to acquire the sphere. As we passed on towards my father's home, I learned that a portion of these buildings were devoted to mechanics and art. I afterwards visited them, and found many filed with machinery, for the perpose of producing and perfecting inventions, and to manufacture articles for use and ornament in the spheres, and also to transmit knowledge as far as practicable to the children of earth. The arts are kere displayed to the highest degree of perfection to beautify mind, adorn temples, manufose, parks, shipping, etc. Those who labor divide their their seasons into work, recreatine, and rest. We have mechinery for measuring time,—it is very different from yours. We raise cotton of different colors; fix as beautiful as silk; and a species of grases which is highly ornamental for indice dressee. We are not confined to white, but make any color we choose. Our cavatume is similar to yours,—we change them whom we please. Our sustenance is truit, of which we have abundance. The variety is large, and very pleasing to the taste. We cultivate it or gather, that of some and the summary of stones. It we have a desire to sleep, we gratify it. We have vocal and instrumental make. Our sustenance is similar to yours;—we change them whom we please, the message dies over the wires there is a slight illumination. Our language is uniform, and we also communicate by impression. Lunguage is use

alight illumination. Our language is uniform, and we also communicate by impression. Language is used for public speaking, and-lyquic occasions.

Our light is partially derived from the sun. Our atmosphere being more magnetic than yours, we are not so dependent on the sun for light as you are. This sphere does not revolve upon the axts of the earth. Our climate is uniform,—one continual summer, flowers always in bloom, and saperbly beautiful. We are not sensible to cold or hest. When we meet a frand we greet him with a hearty shake of the hand. We are as tangible to ourselves as you are. We have great pleasure here in visiting and in making others happy.

West of this city is a large body of water containing many beautiful islands,—the larger liands are covered with villages,—the larger liands are covered with villages, the malier with one or more mansions. Many of these islands are graded with rising ground in the centre, sloping to the water's edge, adorned with walks, accipitured inages, flowering shrubbery and with trees of most singular variaties of fringed follings. The sone is enchanturily beautiful, and is enriched with salling vessels of every description, decorated with spleadid colored streamers. In the distance are seen unjectic ships, and visiting from Liand to island are beautiful palastial steamers, whose soul sittring music comes rolling over the water, tempting all to entir the smaller craft and Jin them in their happy from of the proper should be and account of the proper should be accounted with spleadid colored streamer. In the distance are seen unjectively principle carefully studied and applied. On those waters, resuels were propelled by steam power long before you had the pleasure of witnessing the same interesting view upon the water, of the earth.

If the ruling passion or geniss of each individual is not partiectly developed previous to his arrival in the substance of gold. The sight of witnessing the same interesting view upon the water, or the substance of gold. The sight of the prec

Instruction which will unfold to him the real purpose of life.

When we wish for anything we cannot supply ourselves with, we make it known. For instance: it I desire a massion. I draw my plan, or get an architect to make one for me, and it will not be long before a massion wilder, who is not satisfied with his proficiency, learning my wishes, calls on me and offers his services in erecting my mansion. His aim is to graifly his mechanical genius to repletiin, and mine to obtain a mansion, according to my wishes. This is one mode of barter with angiber—to d all the good you can to make others happy. Conjugal statchments formed on earth, and not founded on mutual love, scilom, if ever, reach the second sphere. Many attachments are formed in the second and third spheres. A true union of souls, for all time, is when the two are so constituted that their united qualities of mind form a unit—that is, each supplies the various deficiencies of the other. One of the most, if not the greatest endearing source of appliesses in the spheres, is the spiritual outgrowth of conjugal, paternal and fills love.

The lead is beautifully undulated; it has run-

meaning accrete with want, naturely, ire and flowers.

The land is beautifully undulated; it has running water-forming cancades, large and small lakes, trees of splendid follage, flowering shrubery, bright green verdure, and hundreds obsattiful benegs, making calls, and promeanding to their perfect delight.

Ower the third sphere, are suspended beautiful meanantic lifetin, scritting rave in color and form

ght. here, are suspended beautiful itting rays in color and form ow. These lights are caused long engaged of e, painting end resits. One gre are is the beauty we have, in this city alone, (and there are many others,) three hundred temples for the purpose of preserving and exhibiting specimens of the arts. The exterior of these temples are observed to the control in the con sculpture and Mossic work. The trimmings are of gold: the handles are very massive, and spleudidly wrought with inscriptions of "Welcome." These timples are estemed the facest works of art in the sphera. You can form no idea of their catest, bether can I. To examine the specimens contained in one of them requires full threescore of your days. I cannot impress you with their wonderful grandeur.

(Mr. Haven'd disordiness and Mr. Paine

full threescore or your usys you with their wooderful grandeur.

(Mr. Haward discontinues, and Mr. Paine resumes the description.)

The dome of the temples, of which you havehad a faint delination, are open at the top They are the passage whys from the third to the fourth aphere. The domes are ascended by winding stairs. The hills throughout the three stories will admit but two persone abresst. All who enter pass out through the domes.

The temples are filled with statuary, painting and engravings of the highest merit. In the base of the temples, father than the eye can reach, are offices, eccupied by spirits from the fourth aphere. Amoud highest offices are congregated thousands of spirits, who through here for the purpose of passing an examination as candidates to become inhabitants of the fourth aphere. Amoud highest offices are congregated thousands of spirits, who through here for the purpose of passing an examination as candidates to become inhabitants of the fourth aphere. Those who are accounted worthy are presented with a certificate, and at the same time a duplicate, with the residence of the spirit, is placed on file. One more condition is requisible before they can pass ab ver—it is this: each must be maice, and the quality of the two minds auch as will in all future unfold harmoniously to their mutual advantage.

These examinations are accomplished with great rapidity. When a candidate is presently whose must has previously passed gamination, the certificate on file is given, and a telegram is instantly flashing the welcome message to the mair,—"Come; ell is ready," and in an incredible about time, the pair, who previously may have never seen each other, and are to spend an eternity together, are face to face, rejoicing that they are worth to ester the temple, and beautify their misdew with the impress of those mare and predoms works, the treasure of ages, and then to ascend to a world whose beauty fire; are considered in the highest previous to their arrival in the fearth aphere. The dress in ruly

study. And subject commands our nighest attention and interest; it is
Existrace,
commencing with the resecous matter flowing from the ever living father, filling immensity
through all time, forming worlds, developing
the mineral, vegetable, and animal kingdoms;
gradually unfolding forms, and when every
property was called into action, the whole combined in producing the ultimate man.

Our recreation consists in conversation, promemading, music, dancing, etc. Our musical instruments are similar to yours. The barp is our
favorite. We have immense marble floors for
public receptive, dancing and promensuling.
There are no buildings in this sphere—no stated
time for rest. With us, it is one eternal day of
pleasure and unalloyed joy.

For the Religio-Pa Conflict of Opinions.

BY M. HOYL.

ED. RELIGIO PPILLOSOPHICAL JOURNAL:—It is very seldom I coatribute articles to any of the literary journals of the period, and, indeed, it is with extreme reluctance I eassy to write at the present time. But the day is last approaching, aye, it has alredy arrived, when every man and woman who understands the situation, and can give expression to their views, are imperatively called upon the stage.

The world is being whirled sround now with astonishing speed, not only on its geographical, but its mental axis, and they people are already dizzy, and anxivally wasting for the coming crids. Nor is this representation far fetched. The moral world is trambling under the march of armice hurrying to, the battle. One of these armins we shall not the people are already in the stage. They are clothed for the battle. Their flag flusts high, and is held by firm hands and on its striped holds are inscribed, "Liberty of Conscience." They are the free thinken, the indicide to creeds, who have fought every battle, and strack every blow which has resulted in the liberation and enancipation of human beings from either moral or poyland servitude.

They have been condemned; they have been accorned, and hated, and abund, but they are ready and prepared for the battle. These men are mostly advocates of the philosophy of nature. They believe in a bod, but that God occupies a natural place in malure and cannot be above nature in a theological sense. Is God sternal? or is nature. Is dod infinite? so is nature. In God everywhere? so is nature. In God everywhere? so is nature. In God, Each or comprising also as I do with the five thinkers i have described.

In the present easy I shall consider any of its laws, for by these is nature ruled.

In the present easy I shall consider a present and the comprising pairs and cannot be above nature in a theological sense. Is God sense, for the pairs of the nature ruled.

In the present easy I shall consider a present of God, greening also as I do with the five thinkers is have connected.

In the pre

is too fine (not immadenial) to trees in evener-manner.

To recapitaliste God comprises, interpally, the spirit and spirit body of nature; atternally, the life and his body of nature.

He is united by attraction. He is govern-ed by fixed and eternal laws. His mind in its redimental manifestations is imperfect and pro-

re.

ection. He is governaws. His mind in its
in imperfect and pro-

-infinitely per-

gressive, in his supernal state,—infinitely perfect.
Such was the God impressed upon my brain, in a moment of time, while in a harmonious condition. If it is blasphemone to state my impressions, if err in that only.
Man, to resume, is the natural child of God, endowed with his two-fold nature, born, by the union of spiritual and physical agencies. But her is stop: I cannot speculate on the two sexes of the God principle.

Being his children, spiritually and physically, and born in his smillings, we can readily say with scripture writers, that we are the "some of God;" with Christ, that we are "dod"—undevaloped imperfect gods, bot gods still.

BY SEEMANDOAH, AUTHOR OF "SHERIDAM'S RIDE" APD "MOKE TA VA VA," THE MARTYARD CHIEFTAIR.

CHIEFTAIN.

As rendered at the closs of a lecture upon the bject of "Moketa we wa; or, The Nation and its ards," in Masonic Temple, Washington, D. C., uch 30th, 1870, by Core L. V. Tappan.)

Barra winter flashed its fronts bars Across the flery bolt of Mare;

The monatain brow was crowsed with light, The valler robed in sordices white;
Caim justice, bending from the sky,
Looked over the buttlement on high.
Her saluting balance downward hung,
To weigh the deeds of thems and worth,
At that hour passing on the earth;
On one side was a mation's ban,
The other held the poor Piogran.

Great was the power, wealth and prite, Piles, mainstain high upon one side, The promess and the strength of years, The trimmph over doubte and feers; The conquests, cometimes gained over wrong, With Freedom's name to make them strong; The other side beld want, distress, The children of the wilderness; The children of the wilderness; Private and distributions of the wilderness; As a look of the children of the wilderness; As a look of the children of the wilderness; As a look of the children of the children of the wilderness; As a look of the children of the private of the children of los's army, Sheridan, at the oatlawed poor Piegan.

Against the outlawed poor Figan.
On one side gilitering steel and fire,
To do the work of death so dire;
Bleede prancing, banners waving high,
Strong mes to conquest drawing nigh.
Strong mes to conquest drawing nigh.
With none their wrappens to readrain;
The other but a few noels brave,
Who fought their helplese ones to save,
Womes and babes shrieking a woke
To perish mid the battle smoke;
Murdered, or turned out there to die
Benesath the stern gray wintry sky;
Here, a great Caristian warrior's plan,
There, Pity, and the poor Pingan.

There, Pity, and the poor Pingan.

Tar o'er the sees, Columbia's hands

Quplift, the fallen of all lands;

To Ireland's atrickes sons, her voice
Spraha bloding them awake, rajoice;
She had being the same wake, rajoice;
She had being the same proof mill was walk;
Wakea from her olemai, dreary trance,
The alonjung liberty of France;
Salutes, serous the golden sea,
Brave Garibaidi's litaly;
Pleads everywhere for rights of man,
Why not for her own poor Pagan?

Why not for her own poor Fargan?
The summer Saids of flowery Spain
Far to the distant Unient
In dark Mongolian is stirred,
With every postent, plercing word;
To all the races 'neasth the sun
Bhe well-mes gives, even the one
so lastry bound to shame and toil,
Enslaved, enfranchized on her soil;
For whom her own this now were slain,
To wash a way foul slavery's stain;
To wash a way foul slavery's stain;
Justice still bends above the carth.
To mark the deeds of shame or worth;
Each in the balance shall be tried,
Oh, not upon the sation's side

DEAR BROTHER: Yours of 5th inst. is me. We have a Planchette, and occas persons call to investigate the phenomens freely give our time to graifly the curio our friends.

The following way and the common of the common of the curio our friends.

The above is as near as my memory serves me.

The young lady has written back to her friends since, and we have good reason to believe that Planchette pave as wrong informations.

I have omitted names for special reasons.

Do you believe that a spirit dwelling in the form, a thousand miles distant, can control Planchette, and write a communication?

You wish to know something about the mediam. He is a young gentleman about 27 years old, light complexion, and well dweloped. He is a member of the M. E. Church, and very well respected by all his acquantumous. He does not claim to be a believer in Spiritualism.

I have sees a great deal of Planchette's communications, and I have no reason to doubt the honesty of the medium.

A gentleman present asked Planchette to write the name of his father. The name was written and acknowledged to be correct. Fre-

munications, and I have no reason to doubt the honesty of the medium.

A gentleman present asked Planchette to write the name of his father. The name was written and acknowledged to be correct. Fraquently assets of deceased persons have been written, and upon asking them what they wished to say, replied that they merily wished to let us know that they could come back. Some tell us that there are twelve degrees in heaven, and that there is po hell. Some tell us that there are twelve degrees in heaven, and that there are seed spirits, and we should not have anything to do with them, for they would do so harm. Planchette claims to be moved by spirit power; and I know nothing to the contrary. Burely there is a mystery about it. Any information that I may be in pessention of that would aid you is your investigations, will be at your disposal.

What about appartitions, arathers well attested facts?

facts?

A number of years ago, when I was residing in the city of Cincinnatii, I complet the second story of a new building. My wife was shout:

in the lower part of the house. I saw her come through the hall, in at the door, pass me on the floor, and stand at the window, apparently looking out at the street. I saked her what attracted her attention. She made no reply, and in a moment she disappeared. In the course of a few hours she came up to her room. I related the droumstance, but she seemed to think it meraly a joke. I have read Brewster's works, but have never been estisfied in regard to this singular phenomena.

D. TRURREGELL.

D. TRUESDELL.

For the Religio-Phi

. ah-Samual-Witch of Endor.

BROTHER JOYES — Having had a late number of the Chicago Times sent me by some one that assessed to have a welfare in my immortal cool. Léouad it contained a sermon marked all round with a pencil, that was delivered by Rev. J. C. White, on "Ancient Divination and Modern Spiritualism." I find after perusing the article, that it sever of the sense spirit of another article that has lately made its apperance in our midet, written by Daniel March, D. D., and called the Night Scorts of the Bible. This has found its way into, fad has been, I think quite jettersively sold, in this community. As the visit of Saul to the weeden of Endor comes under that head, he gives an orthodox account of his visit, which is worthy of perusal by every Spiritualist throughout the land,—or occurrent, or far its beauty or moral worth, or the honesty that it bears on its face. My attention was first called to it by an orthodox friend. I perused the article, and I here quote from it that it was reach many index of the control of the control

Second, By what authority does he say that Bag? Third, By what authority does he say that she received them with mingled fear and curs-

Fourth, Where in the Bible does it give him authority for calling her an outcast and sor-

Fourth, Where in the anison visions and sor-ceres?

Fitth, By what authority does be say that she had any pretensions that she did not occompilab.

Sixth, By what authority does he say that Samuel accusally appeared to Saul, for if he had, why did he sak her for a description of his, and lastly why does he stirbute his downfall to his having accipt the woman of Endor, for Samuel told him westly-three years before, that his downfall was attributed to his disobedience in the war with the Amalekites. Now, there appears to be a vein running through this work, tast, in many parts is most beautiful, for in treating upon that portion of the Bibbs, it in-cludes most of the angel or spirital vietations; but when any one arrives at his description of this manifestation, I for one think the old stages is a true one that there is but one step between the sublime and ridicalous, and that step is es-lly taken, and if the enemies of the undern use manifestation, I for one think the old adags is a true one that laber is but one step between the stollme and ridiculous, and that step is eachly taken, and if the enemies of the modern manifestation resort to a denial of the Bible, they have no need for complaining of others for the same thing. But while bjuitmaism is growing faster than any other resignor from the days of Moses till the present time, let us all deal in a spirit of hiddense towards all in their blind ignorance or zeal but tearing down others to build up their own. I will close by saying that all may fend the Bible, 28th of first Bassee, and judge of the honesty of those orthodox leaders through the land.

ESF A ledy made her husband a present of a silver drinking-cap, with an eaged at the bettom. And when she filled it for him to mad to defin it to the bottom; and the saked him why he drain it to the bottom; and the saked him why he drain way drawed and the bottom. The saked him to the saked him to the saked him the saked him the saked him the saked him the restor. Why; he reptiled, "because I wen't leave the old deril a drop,"

[67] A San Transiscon, speaking of the archi-in the Calmen-theatre there, as y: "I non-tell you can go your bottee, eather that you ne hand ady taking likes it; why, when that head ste up it counts like ten thomand small billings (again of a live story beliding eato a brick asternite."

gg A Besten ledy has published a column in ane type, to prove that the first duty of woman is beauty.

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Bending the bound of Lazarne, his lovely describers
Martha and Mary; the latter hims attain precentificant;
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Martha tries to pry into the severet; Mary in tears, etc.

Jeons while the house of Lazarna, after a solution many years in foreign limit. The working is juriple ing mystery solved. Mary women's common to person-cing man to be true down and Mary was 't mo-licial stone in the gradient what transpired during the interview.

see prophes a sermon, and offended Rabbi; he re-; a warm time; meeting breaks up in a row, and i barely coraged with the libe. Stranze scenes and only, great excluder in.

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F..... B. V. WILSON. Our Saturday Night.

The Level and the Absent.

Read this. It is from the pen of one who "pad-less his own casos." It speaks for itself. Is Brick onseroy a Spritualist? There is a world of soul is his "Saturday light." Let every one read it and think of the ored and the aboust.

signit." Let every one read it and think of the coved and the absent.

Another drop from the bucket of time into the rapory "Amsthyd"—another week loot here to be pinned as a star up there to light the heaven: for seven is this side, not beyond the beautiful bine! All these weaks—each of these flaturday rights—the record of time, to last throward sidery of he feature, as one by once they are lifted home by the star of the star of the star throws it event it one indees with less sin, will, wrong, selfahmen and binch heart droes has others. To-night we are all alone in our room, but not an including the star of the side of the star of t

vide once who have thus missly remediated. Who would not be happy thus sur-all these beautiful things won by hon-minutes the proof to surviving, than strated the throad to surviving, than strated have the proof to surviving the thing is backing to night. We all lack I The loved and the absent. By wood-we can go to them, if they can not come a we will so.

Heme again I We saw her—but she did not see ne—yet she we her—but she did not see ne—yet she kend with a start, and tried so hard to listen, should light into the darkness to have but light to as we best over her couch! We went because it a long-one staying alone when the hard hard hard to be the heart of the start of the start

ablest uses. (e and he's a she slept. We'wiped a fe and he's fe salthed with her as she slept. We'wiped a feun her eyes, and ahe wakesided with a tremb-start—we pelest a hand over her face the registry, and again she slept. One hand was un her does. The other lay just serons her boson, head was thrown back—he full, yound throat,

o o o you who read ever think of your loved and not one? Do you hunger for that heart-reat hig yes joy? Are you never loosome when you coved ones are absent, he loved one—tho one of the loved one are absent, he loved one—tho one of the loved one of the l

tion or salishace, to grow out of yourself into the mortidess of test, thirst, love for power or desire for desirpatus till all the glorious, the deal-like, the guod, the God-like be fromes out. All this a with yourself. For as you will—as you deter for yourself—as you have the honor to be—as you have the will to dare, so, in excet proportion, will you have the power to accomplish. And thus can we all become better, stronger, more loving and more with those towed, but often absent when comes the mort of the morrow, or the resting hours of featured anglet.

BRICK POREROY.

BRICK POMEROT.

Spiritualism in Sthaos. New York. and Adjeining Towns.

Spiritualism has a strong hold spon the common mind, in (these and the surrounding country. We have just completed an engagement with the Spiritualists of this place, utilimating in a grand

have just compieses as engagement with the spiritualizate of this place, ultimating in a grand success. Ithaca is a pleasant little town, of some eight or sine thomand inhabitants, situated at the head of Cavura Lake, and connected with the outer world by rail road to Gwergo, on the Eric R. R.,—by steamboat in semmer to Cayura Bridge, connecting with the N. Y. C. R. R.

The surrounding country is well adapted to farm ing purposes, and with a good rail road from Einstra to Cortland, Ithaca must take rank with Baratoga, Lake George or Newport, as a resort for pleasure seakers and invalids. No fiser scenery can be Jouad in any part of the Empire State than amongst the bills, vallers, streams and lake sof Cortland, Cayura, and Tompsin's Counties, and especially about Ithaca.

Cornell, and endowed by him with a princely sum, where the youths of our country can be educated free of theological dogmas, bigotry and religious coercios, the minds of the students being left free, and they can go to whatever missing they choose, of course the churches how), and well they may.

coercioe, the minds of the stodests being left iree, and they can go to whatever meeting they choose, of course the churches bowl, and well they may, for here is a "big thing" that they have no part in, and they already prophesy its downtail and final overthrow. There are at this present-writing, over five hundred young men here from every part of our country and more demanding admission than can be accommodated at present.

We lectured in the beautiful Court Hease, which is capable, of seating several hundred, and not withstanding the very stormy weather, (for it stormed every evening during the month of March) there were more sonis present than could find sitting room in the large and commodious recep-

notwitatanding the very stormy weather, (for it stormed every evening during the month of March) there were more souls present than could find siting room in the large and commodious receptions of the house.

Spiritualism in litheas is treated very much as Christ was in Juden 1840 years ago—it hath a devil, and is raising the same amongst the people, and sepscially the colored people.

Some time ago, as we heard the story—there came to Ithaca a colored man by the name of Still, asking pecualary help for the Libertan emigration fund. He called upon the colored minister, and was hospitably entertained by him. Ose day, and was hospitably entertained by him. Ose day, for some purpose, and found the stranger in their boose, writing with both hands, at the same time having his eyes closed, as the man was in an unconscious state. Alarmed at this wonderful exhibition of phenomena, abe reahed down stairs in great fear, and informed her better part and realigious head of what was gotten on up stairs. The Open and the color of the color of

"Then," and the minister, "you are a Spiritualist?"

'Yes," said Mr. 8.
"Very well, str, you will pick up your things and leave my house at once."

Mr. 8. tried to remonstrate, with his colored brother in Christ, but to nd purpose, he had to go, and out he weel. But Mr. 8. treat of leaving the room, turned to the colored man of God (7) and pointing his finger at him, said with severe look,—"Sir, you will repent this," and then left the house.

the room, turned to the colored man of God (?) and pointing his fager at him, said with severe look,—"Sir, you will repent this," and then left the buss.

"Sir, you will repent this," and then left the buss.

It was not the several colored charch fully believe that Still was dis not learn, but many of the brethres in the colored charch fully believe that Still was distance. Geralday there is a similarity in the names. There is an R. in each, and a T., and hell has two L's in it, and devit has an I. and L. in it—8-T.1-i.L.—Still, Satan, Devil, Hell,—strange colocidences. Well, Satan, Devil, Hell,—strange colocidences. Well shortly after Mr. Bill left, raps commenced, furniture became animated, walked without length for the room without wing, doors were locked and un become a namated and numake themselves. The Holy Bible, "Word of God," would leave its place on the shelf and take to the floor; and other phenomena, wonderful and surprising, take place,—such as hurting the children, tearing clother, breaking dlabes and inralture, etc., etc.

The minister concedes the fact, but is stubbord as a mule, accuses the Spiritualists of haunting his house; fociares that they send in the inflaseo; has said that the Lord and himself is enough for lath and prayer soull be it master of the position. We sought to interview him, but he was too holy. We did not see him. The facts are sharply those:

Mr. Silli is a good medium, no doubt, and through him he spirit, have diversioned to have a colored wonder.

The Lang-Skinner cases of supposed hole angularity of the phenomena. Give he spirit, and the count of the phenomena. Give he spirit, and the count of the hone of the substitute of the substitu

f spiritualism. The reader, when reading olard extract from the //kacqa. of March, , will remember that the personse referred title Skinner, when dying, were in the Spirit How true it is that in death we are not Skreased words from poor intile Kittle. Let dressed just like little Bella Lang, for she sautiful."

1. ppg, take hold of my hand and help 1. ppg, take hold of my hand and help

Since the above was written, we have ad act to add in the history of this is cal—an orden through which this com-sessing with and hearts and indignators y deep enspirous of the deptact character After the removal of Olive Forter's or for McDongall's, the next door, little Eif

E. W. Wilson's Appentuments for May,
Saurday, April 30th; Sunday and Mooday,
May lot and 3nd, at Oskaloosa, Iowa—lour
lectured.
Tuesday and Wednesday, May 3d and 4th, at
Bonapart, Iowa—two lectures.
Thursday, Friday, Saurday and Sunday, May
5th, 5th, 7th and 8th, at Des Moines, Iowa—five
lectures.
Monday, Tuesday, Wednesday, Thursday,
May 9th, 10th, 11th, and 18th, at Otunawa, Iowa—four
lectures.
Friday, Saturday and Sunday, May 18th, 14th,
15th, at Independence Iowa.
Tuesday, Wednesday, Thursday, May 17th,
19th and 19th, at Marshalltowa, Iowa—three
lectures.
Saturday and Sunday, May 3tst and 22ad, 63
Iowa Falls, Iowa—three lectures.
Tuesday, Wednesday and Thursday, May
2tth, 25 hand 36th, at Parkersburgh, Iowa—
three lectures.
Saturday and Sunday, May 28th and 29th, at
Saturday and Sunday, May 28th and 29th, at

24th, 25 h and 28th, at Parksrsburgn, Lowa—three lectures.

Saturday and Sunday, May 28th and 29th, at Dixon, Ill.—three lectures.

We will be at the yearly meeting at New Boston, Sincer Co., Ill., on the 4th and 5th of June next. Let the Friends in Mercer Co. rally round the slatar, and all will be well.

Orders for Books and Subscriptions for the Ralioto-Princeprincial. Journals, solicited, Subscribers in arreary will please be prepared to settle up old accounts and begin answer.

The friends of Spiritualism will confer together and consider the propriety of holding a state Convention in August or September, 1870.

Where shall it be 7

Lydia A. Pearsal informs us of the death of George W. Jewett, eldest son of Dr. J. R. Jewett, of Lyons, Mich. After an illness of even weeks, he peased awag to the evergreen shores of the Summer Ladd. In his happy death the communi-ty had an example that Spiritualism has a consol-ing and elevating indusers in the last moments of earth's children.

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20.—How to proved milk from near to.—Boyer's methods for curing Best.

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warranted good for pichiles grayasses.

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100 Senth Chark St.; Chicago II; Vol 7 Ho 11

LITTLE

GRACE C. TREADWELL

GRACE C. TREADWELL.

(4 TRECEVED YOUR LETTER DESCRIBE TO LETOW the perioduce obest my since. Ear same is these the perioduce and prison. Ear same is these to the perioduce of the perioduce of the face was even been for a long time, as that it desed one specialized and she had an injury mader the other east. Whenever the could spec the life, there was case a thick white film even both ipper, as though the white of the special was developed amount time. For two days the could not see anything. We enumerated giving her the Positive Devices on a recon as we have it. These she had taken one had a been a recon to we have it. The made had taken one had a been to see the could asso as wall on over. The had been treathed with the florthin bore has had have here the positive for the period of the had here treathed one had a the provision face has been way well med to the taken, as healthy as delifered paramethy are. I myself med one has of the provision fact memore, and I have not been as well as I now am, for four or fire years."

PONTIVE AND RECATIVE POWDERS.

THE STOMACH

OSTRICH.

The hierarch of an estrick will digest given, fines, are colobio steem, and elected anything that may be put in it. It is not possible, or man is exequire as a weekerh stemach. The narrow human approximate to such rigorous digestion is to be found in those pursue have used figures? Fould to Flowers. Desputsion to, treatly, and even theiry sear stranding, find that greatly founds or the stranding of the strandin

AGENTS WANTED EVERYWHERE FOR THE

ENOUGH FOR THIS TIME

FOR THISTIME.

"I Probably "An exament my letter for it have be a stating the sending I was to a the form, and antegory and the sending I was to a the form, and antegory arteries. I was treated with Balancament of the Liew. Overfeer of 645 Catarris, Broaddan, and most, observed on complicated of conditions of discusses as yet will over find in the human option, and was much to do any work. After taking att boson of the Pushtors Providers and one half a best of the Requirem, I can able to do a good one half a best of the Requirem, I can able to do a good man appear of the case of my with, who has used the Pushtors with equal successes; but I think I have said sample. H. T. Lorenza, The or Spende.

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A W I & & A 55 JJ.

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OR, and solve other prescription, my suffy Hammistim heat greening were off the time, would due fact. Ble.
Repearly Pathies Provides within accord her antiqued Johns,
and sow due to will and heavy. We also goes the Pathies
Provides to one Hote grand-legisle of the age of how which
old for Pinn, and IS has been the emercial Hall they proear and up to protectively, when it was taken with the Barpit Provi, for which we goes if the Pathies Provides, and
this marriage is a spelies with.

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To Producer Species.

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WHATTOASK.

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