

B, 00 PER Year in ADVANCE.]

[sINGLE COPIES EIGHTCENTB.
s.. . Jowse , fublisher and proprietor.

Wrium trit fo Rubion Phaturphical
sk . peibra.

 You mete alt hing parere and bisither,







## by mes. x. itacalts.















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 Cin we eit diwn in opr rase, when mortalis re:


















 And wht tisis bright bund we eseended atorcee



 entrance into this gor geous reithem, we stood ourd
 great diatanice -indeded, diatance appeared al.






 clant Temples and reaidoncess of the finest arch-




 ter of any conalderable cxetent in the Sumper








 thir boreoum nitrounding Herr and thero















 inge, we were permitted to bobold those eigher,
perpe
end








































Mrs. E. A. Blai
The follow iog extract from a prypate leter
tely
rceeved by us from that eminemt Arlis, Mra. E. A. Blair, of Salem, Mass,,exibibles in beentiful light the method adopted by the
unseen inteligences of the Spirit Worla, to \&idd











 The unknown asence she will meet hextiare



 Whire he woull meet me, that bying the neares





















 ${ }^{\text {sorsatem, Mase, Dec. ist }}$

LI A A sidor named Joseph Tibbe, who was



## 

tif An asocation for the encourggoment



















## MIND AEADING. <br> nemp to Aumara ment.

Roch rint ha ased mathargz your
























 Alene by paitive mads

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 Int iline ict

Torne A
Ws. B. Fansustock:

Dahs Sistra Sapa:- I a apprehended aright the reply I shoula have given to your arness inquiry, ss it woall have bsan for that sire to do eo. Cous:der thast I take both your hands ia my own and say "Yes, sad b, write T. your ing iiry whty you should feal so
strangdy impelled to write mz, I cen only render my own rea33n, which is that your own piane
of santimeat ani thougit boinz on a line or If gentimeat ani thogrit bing on a line or
tiva my owa, needla but the expression
 or" comz out to mast mine, 811 s3, as we are
in sentiment united, we distave spae3, and,
tanding eye t $\boldsymbol{y}$ eye with handstogether clasped, standingeneyt t)eere, with handstogether casped,
we may speak as frizd with friend couverses!
 were not all lost, even though inpelled from
my frail organism, taen atmost prostrate by
puysien tickness and mentul anxiet, and found




































 and










## nosicinuctan musinas <br> By F. B. Dowd.

 Autumn, all hill Thou old man iof the year! Tuy locks are turning gray, and cloud-ca is thy brow! Tay bluz eye hath loes its fre and the fever rubes many colored, nomb.r, and saddening. As if wearied with its carpet of $f$ lowers, its radiant forests offollige, tta chirping insec:s, and warbing gongsters, ity loag ungatic dap s and re-
freshing showers, and its radiant brow :crowned with lightuing.charged clouds, and rainbowz, hatin lait them aside as a mother her darling in
 leaves whispor as thay sofly fall, and gathering
in clusters, hold silent communion with each

Methinks they mingle thetr tears as they lie change.
Tue
Tue grasshoppor no longer leaps amid the
tangled grass, and crickets and insers hit taggled grass, and crickets and insects hide
themselves as if from the universal calamity. Tue night comes on with a frown, and breath-
ing its ieg breath of death, fifully, and in ing is ieg breath of deak,
mournful gusta, calls loveliness to the tomb. All nature seems hushed, and shocked as with ap atruggle with the lee King.
mutecoling thuderse have fid away with the


stars,
oh, dvely sutumn loyely even in thy robes
of ceath. Thou callest me away from the tur-



 dead leaves, si if the moscasiied Indian had
leit his happy huntigg grouds, "beyond the
condectpped hills, and was on a phantom Oa, spritiuality of the yearl. Melody of the
music of iteity Ezios of the busy yonthal
Masterpiece of the great psinher, Goo Mqserpe nothing in me but love of theet Thy
mellavy sweeps in great warce through my soul,
Wher



 I sin to toke of the products of the summer,
of the works of my manto d, the thoughrs,
 yest-my next hite. Alat for thase wh have
no fruit that will kep-no efeds whech will
grow in the coniug year. No
nesst
hate
meetis
gray
near





 Bectnily 1 bat oneasion to sollect alms for a
poornnortunate whose neede were beyond my
means.












 to fifet on Suu
either party

What IS SOMNAMBULISIC.

In the workings of Natare there are certula

 uses this element, neither is there a though
transmitted from one mind to another without the use of it. Minds can vie readily what come
in the range of thit viaion, and no tariher
Mind can impart too upon it by oiher minda, with may be impe impresed
ism or this element but no ism or this element, but no mind can impart
What it does not posess in any other way.
 by oher minds, either in earth or sp rit life.
 in the somnambulic or in the clairvogant of
memmericstate
Mind has not the power of secing hundred

 decares that the somnambulit discerna objecte
upan the mon or any planet, is is a mistate
He is only giving what minda
 Al mind are more or less somnambulistic or
Clairroyantrt times, to greater or leas degrea.
But no mind itever But no mind is ever so wiichout being lander con-
trol or partially so of some mind seen or unseen.
No euch thing erity No ouch thing exiets, nor was there ever a aclain-
voyant or somambulist wihout Then magnetiam lis ascienees, and an opy in in in ome
of its various ways, all intelligence is conveyed
from one


 unlc cked into futurith, or the thife of spor iritght be thit
mankind might
 sange called d ath. Where mindsare congenil
a, or can assimilate by nature on the spritual plane, ene positive can control and impert to to te
negative mind. Mund may be alternately
and
and

 ality; therefore a person may only assimpulate
Tith one prason and can only conirol that one
This has been demonstrated in many circle This has been demonstrated in many circles of
mind In the body as well as ut of the body.
Inany times a person will try to magnetize segeral, and cannot suceed, and many times can
magetize all he tries, Aldepends upon natural congenialty; therefore gpirita, many natur-
cannot find a person in a circle that they car
control control and have to give it upe so deat hony cat
in thoussnds of casce, which,


 Ouly the want of girirtual disc mame
Ore band, and nothing on the other.

## strange manifestaitons.

Leter From Wm, Frank Dean
RR). $J$ nes:- 1 have been tempted for some though from a plice of Egyptian darizness, as it my family and near ry, sitions
We have besked in the lig. for more than three yearg,--Lave held a circle Most of us are mediumiti on other cccazions. so. One, while entranced, gives music from the
piano that noine but a master piano that none but a master could produce, have weck'y occurred at our circ'e, you would
find but lithe to surpiss them in the columas of the Jocbsal,
cesat joy present object is to relate our suc
ces with spirit pictures on the tin plate:
 phase of mediumship, 1 determined to make the
urial
 selves betore ine on oume circle quititly yeated our
ionuly willing the result.

 Then sppeared a long aible leading to a mas-
sive cathedral. In the byokground were he
priests and asaitants officiatiog at the allar.
 leys, irees resembling weeping Fiillows their
branches laden with froit, and ohips in full sail,
skimmin




 somed evelling, and Allite ward before a hana-
of Negro children imitating of were a band
ond or Negro children imitating the others. Then
Bppeared beveral omd ladie, enjoying the Eene.
Among thim She recognized ourdear mother,
 niz ng several triends and reldives note, in the
nigher life
Fow of your readers hove a more pricteal


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$\left.\frac{\text { NEW ADVERTISEMENTS. }}{\text { "Theriaki and their Last Dose." }} \right\rvert\, \frac{\text { NEW ADVERTISEMENIS. }}{\text { SIX LECTURES }}$
to opium eaters.






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 ong of the greatest macoveries of the age
NO HUMBUG

If wed acorring to Divection, or the MONET



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 tion in their respective tatates.
arargements
pentith such parites
Parties defiring an honorbibe and protatale
business, or to




FOR AhE WHO ECAD.
ALDEN,
READY BOOK BINDEK.
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DR. L. P. GRIGGS,


Feligho-ghilusuphical evurual

 chicago, december 17,1870



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search after god
Doei netien in Natare Yadicate the Exitht.
sumbin fingter
Diwe Nataye ever become angry, and, with

 the green curpeted earth and hes singiog birds, her bosom with the same emplasency that a child dues ypon its mother: breast. Nature has mard $j$ IV, no mind that thinks as man thinks
Our mother Nature, whon we love 80 well Oup mother Nature, whon we love so well, and
upon whose posen we repse, is demented, is
Thent tinted lower; she furriehes to the eye its bril liancy; to the nerves their strength ; to the body
its elatiticity and viger. Trace y.urb body to the earth, and you poue penctrate her that is impenetrable darknees. Like the Indian in council, we regard the ear "
and "reposee upon her b.som."
 \#hich ehades the D vine Prompter; beyond
that we find it d.fficult to go. As the telescope unfolds the heavens like a scroll, the microscope animal life in all things, the reason of man stepu
forma d in its mejesty, and demands to be
There are in Nature many grand operations. The eye don't see them all; the ear don't hear
the music they create; nor dces the mind fully the music they create; nor dces the mind fully
underitand the character of the operations at ail times being carried on. The wild wind
produces wonderful results; some of the elements $b$ ) $w$ in humble esbmission to it, and re-
gard it as a $G$ su. The majestic oak, as it proud. stinds in the in the wild tornado. When one is approaching, stand by the side of one of those noble trecs,
sind you will sense a peculiar feeling, for their gasive bodies been to tremble with fear. $A$ control. It is a Destroyer, standing in the same relaion to the physical world that the devil
does t, the religious, only the torase tears down those thilags lhat are ha is road, as it Nature. Wild as it if, still, it is a builder, a G d! It destroys the works of man, it is true, but it supports the grand archway of the uni-
verse, and, withoui it, it would toter like s briage that had list one of its piers. While a tornado was pasing over a pond of
water, it absorbed the pame like a sponge, and water, it absorbed the eame like a sponge, and
scattered cit over the adjoining tarms; it unseattered cit over the adjoining tarms; it un-
coted houses, tore dow fences, destroyed the golden grain, and inpoverifhed man; but still, in sume respects, ita work was grand and beau-
tiful. Man, mjastic man, will not step an inch out ot his ray, to save the life of a fly or a stryggling nimascule, -he is constantly lestroy-
ing animal lue; nnither will he torado otep
side to save the lite of ndividual man.


解

## 

 art, that did net irst exigt withi. Rome misd 88 Wou'd deny it. Nature is a producer. The
rose is a rebult just as muca as the wateh. If the analogy can be applied to Nutnre, then the rose, the lily, in fact all things in Natare that
bear evidence of a design, must have existed in
and some mind. All these wonderful revealments
we see exhibited in the natural world, and if we
can complete the analogy they mus can complete the analogy, they must have ex-
isted as a thought, before being produced. You isted as a thought, before being produced. You
undertand uv: Within the organization of man, there is evidence of a design ; th. $n$, with n Whose mind did he exist as a thaught belira be
he was brought forth on this earth? We trace all things in art to mind. You
know it, we know it, a' ${ }^{\prime}$ know it. Onn we trace all things in Nature to mind: Within
wiose mind did that beautiful $\mathrm{H}_{\mathrm{s}}$ wer exist $\mathrm{b}_{2}$ fore its parant was first ubhered into existerce ?
In the mind of God : brezzes come to our side $;$ mist encompaseses us heat setles around us; cold touches us with his
icy fngers; and the sun"s rays glisten like pearls, as they gently fall on the things around us, whill the earth itself steps forward, and de
mands a hearing. They are all anxious to find mands \& hearing. They are all anzious to find
Gad, and to aseist a poor mortal like us on our pilgrimage. The wind whitles; the sun's rays move around with wonderfal rapidity; and the mint that accompantes us,-they all start oft on
a glorious miseion! The mist asconde the rays a glorious misaion! The mist ascends the rays
of light, and when high in the heavens forms
geveral besutiful clands. Then the clouds several beauiffal clouds. Then the clouds laugh,
the elements rejoice, and all Nature seems to have conspired to produce a remarkable change. While this majeblic change was going on, 8 mien, with long, flowing lecks, and silvery
beard falling on his bosom, came along. Noble man,-a protound philosopher, willian whose
mind erg gems of enter tifully, -searching for a Godt He sees the e he hand just beyond it a beautiful rainb)w.
He had never sen any thing of that kind bafore. He lived in a country where no rain occirred,
where the sky was always clear, the air always Where the sky was always clear, the air always
pure, and brecze always balm and sweet. The
element sll at once commenced a conversation with him.
Rainbou--Venerabe Father, what are you
seeking? soeking?
Phitopphst.-1 am seeking for God. For Phtocophts,- - am seeking for God. For
many centurtes I have looked for that Being
who made the Garden of Eden, with its wooing many centure Garden of Eden, with its woing
Fho made the
birds and murmuring springs, its animale, and, finally, man and woman.
Rainsoce - Ab , I never
part to you no 1 Philcopgher-I know there is a $G \gamma{ }_{0}$, for in all things there is evidence of a design. Rainbout- - Hit hal Philowopher, you resson
to little cffect. You are ow and renerable o little cffect. You are oh and vencrable, and
there are gems of thought within your mind that glisten more beantifully ihan my rainbow. tinted hues. Look at the beautiful colors here, and see how nicely blended; besides, here is a perfect arch,-no geometrician culd draw one
more perfect; no painter could excel me in more per
bsauty.
Phuoso
He Buing that - What artist fletched you Oh , To beautifully,-is really a GJd! Where is he? Q: d truly. None but a God could have produced you, beautitul R ininbow
Cloud
cloud--Philo:opher, , oo are a lool! You are gray haired, gray-bearded, and gray-eyed, but
you don't understind the first princlples of N, ture. [Upon aying this, the cloud curled itseif pop likg a serpent, and, becoming more cense,
prepared iself to teach the inventigator a lcs-
on.] P3n.] ${ }^{\text {filosopher. }-1 ~ a m ~ a m a z e d ~ a t ~ y o u r ~ i m p u ~}$ dence! You are a fend, to express yourself so
coarsely. TWhereupon the Philosopher kneld down and prays. His prayer is fervent and sin.
cere for success. On arising from his knees, the cere for success. On arising from his knees, the
Rsinbow had disappeared. The Philosopher was startled.] Phiosopher.-Can yoa tell me, Mr, Cloud,
who took down that railb ,w,-which dieap
peared during my prayer? peared during my prayer
Cloud. I will trest
Cloud.-I will treat you with moze respect.
Yuu are in earnest. Tnose eyes express a deep meaning; that massive forekead tells of proshows sincerity, and I will do all I can to aid
you. I tell you, philosopher, you illy underyonder pond as water. Cuould I ascend here If intelligence is connected with my movementi, never saw it. I can do nothing alone. None
of my compani ns have intelligence. Now I will teach you a lesson. Halloo! Mr. Wind, circuit of the skiest. Idesire to psrform the
irciit of the heavens in about ten minutes cirentit of the heavens
Get up a tornado fur me
Wind-I will do it. Pony man shall bow be Cloud, - Now, look out1 Mr, Philosopher
ou hear that noive?
Philosopher.- Yes:
Philooopher--Yes: I am frightened some[The rumbing noise seems to spproach near alling, roofs of buildings are in the are, nd property is being destroyed on all sides Flaike the cloudis dancing around in high glee, if. After the trrajo ceases, the cloud returss and enverses with the philisophen].
Cloud - Say, Puilosopher, whereis your Goak I got upa tornado for you to order. I devis. Lita whit sections of the cmantry,
old man, buised wiateen women aud children
inthe ruins of an old buiding, inandatei the in the rains of an old bulding, inandatel the
fiels, Gez ryynd lie ghlten grain, sud impover-
monn and the orphan's sigh wil be heird ior at
long time to cone. Tasi is only a pastince Phlosophor- Didat God canse the tornado?
Chout $-\mathrm{N}, t$ that $I$ am amare of. I neera saw him. The sun acts upon me, and I as
cended, and formed the bzautiful cloul: I act by bing acted upour. Alone, I an power-
less; aided by the wind and sun's rayg, Ibecame a strange creature
[Daring this time the
Daring this time the coud had accumulated the philosopher stoud, sent the charge forth nd de molished the tree, and killed a little child has was reposing bentest it. This alarmed
the philosopher, and he started awis, resoly ing to relit $q$ dish his Search after $G$.d].
Cloud. - Hodd You will not be injured, an only teaching you an importsent lese
Phtlosapher.-Didn't God do that
Cloud-Poor puny man, no! God, 1 don't
know him ! Being of a damp nature, I kome know him ! Being of a dimp nature, I Bome
timea abobr electrictit from the atmosphere
as a aponge aboorbs mater, and coming near as a sponge absorb3 $\begin{aligned} & \text { kater, and coming near } \\ & \text { the tree which was negative to me, I jutlet that }\end{aligned}$ have the charge.
Cloud-1 men, women aud children. But I tell you, I I recogniza bo $G$ acted upon. I am an atheist thas I can work coigenially with. I poesbidaing of the suind ; forcs. I move ate the bidding at the with the wisherm raindrops in compliance with the wishes of cold currents; I descend
because gravity wishes it; I repose in the cup of thelflower, for her breath is sweet, and her in-
fluence genial. Cold condenses me ; heat ex. huence genia. Cold condenses me; heat ex.
pands me; the brezzes move me. Alone, I am powerless. Still, I am a part of the infinity of bater. I am a key in the grand arcbray of
the Universe. Without me chaog woutd reign, and wild disorder previil. $I$ never saw the Bos ing you are searching for. [Hereupon a cold
breeze came along, condensed the mist, and for dirs rolled, and the waters p;ured down in tor rents, drenehing the philos pher, and formed a large pool at his feet].
Water.-How are you Philosophers You ap
pear damp and terrified No one will injure pear damp and terified, No one will injure
you-I am teaching you an inporiant lesson. Phiogopher-Did Gud speak when it thun-
dered? Wasnt those raindrops his tears? On, I am sure God tpike-he groaned as if mad. Water.-A few hours ago you save me as a
cloud, dancing in the aly, and surveying the grandeur of the country around. I sent forth a
deaih messenger, and blasted that tree, and caused the death of a lithle chill. Now you see
me as water I me as water. I am now changed. I now be-
come ueful in another direcion. I am an eleagh to live in, I quenca the thirst of mortals, tiogle in their veing, sparkle in their
eye, moiten their tongue. Philosopher, what is your weight?
Phiosopher.-
Phidesphet--One hundred and fify punds.
Wa:er.-Then air, 114 pounds of that is water. You are componed mostly of water. Curtain forces made me a cloud-then other forcees
condensed me, and still another force brought me here. God-the God you are talking abjut had nothing to do with it! I have strength,
too. You are a cend hivher, penetrate the earth deeper, move
faster than ycu ever hought of doing. Look at faster than ycu ever thought of doing. Look at
that massive ship reposing on my bneom. See byy bathing themselves, I am ucefal ia mayy
wayg. I recagniza no God. [ Pae winds then wayy. I recagniza no Gad. [ Pae winds then
commenced toblow, and the wat ra to iss into mountia wave.] Wate.-See me now! Lock at me as I move along with a spray cap enveloping me, I rise
almoat mountain higb, and pcbsess giant treigth. I carry that massive steamer as easily as a mother her babe, and I am as atubborn as
any nule. On my bosom the steamer rocks to and fro, like the aspen leaf in a terrific gale, timbers crack, and a rent is. made in her hall, nd the waters have commenced pouring in. On that ohip sre ministers of the gospt, charch
members-men, women and children. They are all teriibly frightenta. No Jesus there to
"ay "Pesel be still!" I tell you, Pbilosopher I "Pear that a be still !" I tell you, Philosopher,
Hear that penerable old mine minter pray; hear Hear that venerable old minister pray; hear
tabit little child in pure innocence supplicating the "throne of grace "-all pray, all are on heir knees, but the winds still blow, the rain prevails. Pailosopher, I move by being acted are powerless-decidedy ylat. Now, look out!
You will soon hear a crash. IThe cond, Iully charged with elecer ricity approacies.]
Cloud.-P Cloud.-Phiksopker, have you found God
jet If he axswers prayers, now is the time ne elec ric flash, and cluad then bent forth soon in flames, and over five hundred beinge parisiedi!
Phidusphter
Phicosopher-0 God, you are a montert
Do you control the elements: Why did you carge the cioud with electricity, and aim the
forct thereof at puny mortals? Did you no bear the prayer or that renerable minister:
Did not the supplication of that innocent little prayed-a thousgnd knees were bent a thous and eyes upturned to you, and still you moved not in humanity's hehalf, On the spray capped
waves, mid the roaring, thunder and the flibh ing lightning, beating rain and derce winde
were five hunded of prayed to you; tears were shed, auppl'c.tions
were heard on all ides. Yon, 0 Gad, are a cru y, vindictive monster. You are a murderer, sets a building on fire and human life is de stroyed, and yen, 0 God, are equily as bad.
Y pan sent the winds, formet the clouds, risgad
the
cloud with e'tecreity, and flually, coolliy mar.
derad fire havdred of your own childres.
 Wat- - Never 8 stw hicu-never heard his Phithospher - What wae the moving cane of
ont this destruci inn, all this destrucijn,
Wace. -The wave,

- hey all noved, hence were the and lightaing We recognize no $G$ d. . We heard their prayers but cunld not answer them. If Gad possesses all $p$ jwer, and is infintely merciful, it in rea-
sonabee to aupopse that he would have heard
the pryers of his children


## The Philosophy of Life.

Tae aim of the Rahero- Phllobjpilical our readers such light as we shall obtain from week to week, upon the great subject of Spiritu-
alim, defined to be The Philospphy of Life. Yet the most iphilosphical tuinkers have
harily entered the vestibuie of the great Temple of Scientific s, iritualism. Varied as the phenomena have been, and car ful as investiga-
tors have endeavored to be, in their researches but litle is yet known of thoss subtle lews of force, and the priaciples that underlio the grand phenoment of ifte, so withessed in their daily unNoldents through the vast Univerccilum.
Notithandiug our comparativel limited knowledge of this subject, yet day by day, rective light and knowledge which
startles the world with amzement, and incites trains of thought upon comparatively new subjecis, and, degpite of opposition, the best
minds are directed into new filds of thought and thus, by al 1 degree . Te learn of the here. tofore hidden thiogs and laws of life. Old systems, however, becons fosilizzd, and
new elemats, so to speak, enter into new Wisms, happier, and botter.
As the two worlss interblend, ant mortals hold aweet intercourss with those of the angelic epheres, we learn of them thiags that apper
tiia to the hig'e life to which we are all tend ing, -jast as chil lren learn of the: more expe.
rienced pirants and frianis, thoss things to which they will attain in after years. Through mediums, the investigator is gaining
knowledge from angelic beinge of yond, Wiile it is not our intention to amplat ength in this article upon tie great aublect before us, it is our intention to direct the mindi of
our readers to an esp.cial plane of manifestation our reaurers to sa espcial plane of manifetation
in spirtualism, which, sometimes, comes home to every permon during his morial lif. Starcely a person lives, who is not at times afll cted with
sickness of some type. sickness of some type.
A " learned professio
Centuries, and great has bexen the for untuld centuries, and great has been the study to
find out the "elixix of lite." At times, a sover eign remedy has bsen announced by the learn. $\ell d$ doctors as as spec:icic for certain diseases. Un-
der the prescribed troatment, a arge per cunt. der the preseribed treatm
They were treated secuniuin artem Poor vic fims, it was their lot: Sid, indeed, totcontem
plate the sufferiag that has betn endured by poor humanity, to enlighten a benighted, ignor. Theclogy
its inflictiong. If the thousand times worse comply with the terms, and take the pirceribed pretc.iptions, their bodics have been brought to
the rack and whel 1 unt l every bone was the rack and whel 1 unt 1 every bone was broken,
or to the fire until ths physical form was can It may
in the "dark ages." Admitit it ; and yct the darkaess prevails to that $\mathrm{E}^{\prime}$ 'ent now, that the soul to is desp's. d outcast-if it does not comply with the preseribed dogmas of the church. To timid souls, it is a punithmmat more to be dreaded than he burning pile of John Cavin was to the Bit, in spite of all tortures of
inficted by the tro "learned profeessions" ro ferred to, brave mè snd women do dare to look beyond the formulas prescrib3d by the system
byrn of ignorance and practiced by silfigh big. ots, and listen to the whisperings of intelligence er ifife. In ppite of all opposition, the laws
and ternal progres3 and development are ever act The wisdom ong centuries is being ustered of the siges of of men and women, to the discernment of great
Spirtualism,-Modern Spiritudism, so called bilosophy of lite is now being more rationally understood than ever heretofore. Trance mediums are used as mou th-pieces of angels, for the
neulcation of wiscom that confouyds the nenleation of wiscom that confounds the
prieste of an effete system of old theology, which adit origin many thousinds of years
Healing mediums are numeroun, through whom, angelic physicians cure in a brief space
of time, the ills to which flesh is heir. Through their ministrations, distance is annihillated. sion, are elements, as elliminated from the grand laborThery of nature, are substituted.
The whisesophers of the
The wise philosophers of the spheres above, poverty-stricken of this mortal ephere of life Many tastances of this kind are familiar to very observing Spiritualis.
$A_{\theta} \mathrm{A}$ cabe in
As a case in pint, we cte the following
reported by a sick lady in Minnesta She had been very firk troan a disease of hat


 tions for its application. Tha effect can bo un-
derstood by thefollowing extract from the sick






It will be seen that an angellic heeing, through the instrumentality of the litle pieces of mag nelized paper, was enabled to make himsell seth
heard and felt by the sick greatly relieved and cared for, as by alloving greatly reliieved and cared for, as by ajloving
brother. How the magnetiz. d paper aided him in making himself revenled as a real person, present with the eick woman, we my not be
able now to know with any degree of cartainty Bbe now to know wilt any degree of cartainty
But it is a fact that theee persong-the mother But it. a a fact that thees persons-the mother
and bick daughter, knew nothing of the spinite
 yetitis a known fact that Dr. Butler is the lead-
ing sjinit of tie circle of healerg the ing s,init of tie circle of healere thit control
her, and bis person has been describsd by other spirits as hisis sick person describes him in spinilifif, as given by himself through his medium, corresponds exactly with what he told
the eick patient in Minnesota. Any one doubt the sick patient in Minnesota. Any one doubt
ing the truth of this atatement, can easily con ing the truth of this atatement, can easily con
suit her-the pick lady, as her name and place of residence are freely given to the pablic for that purpose. They, the mother and daughter, are entire atrangers, and know nothing of Mres,
R 3 binson, except what they learned from her Rabinson, except what they learned from hen
advertisement. The case is a veritable reslity in all its parts as related. Hence, it will be seen there are stranger things in heaven and earth
than ever dreampt of iy the "learned profes. slong,
May
the premises given be thary to be deducad from There a prescription of this kind is sent to :
sick person, are brought sick person, are brought en rapport with them,
and mliniter to the sick, as was the case pith this lady, though unseen and unknosin? fin this case the sick person was so mediumistic, hat ehe beheld, heard, sud felt the toucl of the ministering spirit, while other patients, less ace-
diumistic, are cured in tie same wiy, w.t outt

## Wonderfal Manifestations

O chast Taurgdy erving, we atinndda
cabiset teate held bv Frink L. Thaycr. The circle room is quite large, b.ing eighterei by
twenty-four feet. At one end of thy roo bs the cabinet, which is 5 feet high, 4 feet wide and $31 / \mathrm{feet}$ deep, rsiligg on four legg two
feet high. It is brith of plain black walnut
and is held to gether byin and is held to gether byon ly tifigh serems, being
so constructed as to be easily taken down at a, mimen'd notice. On onis fide of the cabinet hole six ince feet from the hoor, isa small ciruulay piece of biack cloth, with a hole in the cantre through which is run a rubber cord. In one of the doors, and near the top of the cabinet, if a malh dismone shapped opening, about four by six black velvet, which hangs down luose, being room are four rows of chairs, -the front row being about ight feel from the cabinet. Back
of the chairg, ag inss the wall, is fastened lamp, which Eheds a light bright as day into every corner of the room. About trentr five per-
sons, mostly ledies, having aseembled, the door was fastened and the seance commencec. Mit. net, and opening them. The cabinet wes pertectly empty. $A$ pic ce of black cloth lay upon the bot-
tom, which was securely battoned in each of the our corners. He next placed in one corner of it

December 17, 1870.
RELIGIO-PHILOSOPHIOAL JOURNAL
 dinginer. He sent to Cinicige and preare
onei In one week tiey plyelon thas. Then one. In one week they pisyed on thas. Then
ad drum was skeal for. Hze borrwed one bat
 them. Satin this way tor s year and a halt
without misting s single night, permiting on14 his own familis in the riom. Hs would place all of the initrumentis upon cre end of t piano,
snd then nit down and put one hand on the other end, when they would play up pa all of them,
 In them, acci sh striking light: ita, he geve
them ap, and weut to f.ening. Tae spirts
 one of tith, tand hung blakksta over the inedide, antrueted here in Chicago
Tre dions were thenc cloged and looked, and Mr. Thayer wated himuerlon on a chir by the
vide of the cabinet, and placed his hand through
 meated in the audience now hegan to play upon and in another moment the duum began to toand, and the bellg to ring in perfecter time
with the music on the outide. Mri
 drum to keep time, which was done,-the beats being in perfect unition wilh ceery note. AIr
after air was mhitled or sung by tome one in thefiroom, and time kept with them by the belle,
the drum, and the $\begin{aligned} & \text { phitling } \\ & \text { ball }\end{aligned}$ The reveille and tattoo wore basten on the drum naturally
enought to have enled the byys from their tents along taie Lirie. A lady in the room at this shaped opering in the front dorr,- filly seeven fiet froo Mr. Tayyer, whyse entire body, with
the exception of his right hand, was in foll view of every person in the room. All eyes were
innmedisisy directed toward the aperture, but

 not, the drum was heard t 5 roll about, and the liree bells to ring at ones with the gnitur play-
 thtucak by the drum and sticks, on the opposite bit was then ellled over by Mr. Tuayer, and "god.night" was rappod out on the gutar.
On opering the cabinet doorr, the inatru ments were found pild up tio one cirner, fivs and a Laif feet from Nif. Masers hand, and the tom of the cabinct, was found unbottoned, and shonid of itisalf be a most convincing tett to
any one, hoxerer
 sudience, in a room light as day.
These trtraordinary manitestations through proselytes to the cause of Spititualigm than the The work he is now doing, will gerwinate and
 communion thronga his meaiumsiip. Mis the at physical manifestations, hide their heads in
Ehame, mand sinft into mentied co curity. As no darknese to required, only in the cabinet, and cd by all, the maniftestaiors cannot be other The spirit friends of Mr. Thayer promise that



The Journal.
This number of the Joovint is a gea-chack







 God," And ctaer ediltorial artules.


 other Iiberal pperris in the weet combined !




\% wexsunal aud Zpeat.





- Herry C . Wrights mortal remiting tie in an en







 - Jscon Bilth, of Benningtin, vi., writes as fol

 Cura. Jesie Ruthren, , yourg geotech lady of

 -we leent

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$-W$, iceity
$M$


 - A. B. Watitng will leeture in Coulosille, Ry, Jeffrean ettreet, beimeen 23ad and 23 Crd, Lonlisille,
Kg.



 - Dr. D. White of st. L. Lonis, proposese coon to
 medidm.







 - Mr. .e. R. Perking, of Prirceton, Yranilin Conn-
 - Hi. Bradj, of Xanchastar, Oaio, wr thes: "The ronecini
 - Charles H. Beat has been holthing searces at Bitenat ato one o
pitement tere.
-Thank son, Brother furton, Ior those exiractis, Cincinnat1




 - The distinguibed anay ylteal pbystian and tal.











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Shall we Know Each Other There : WW heard a labored effort on the part of















































## Home.







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As in the


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BLACK LIS T.


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DENTISTRY.




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SOUL READTNG.


## PROF. HOWE'S

GRAMMAR.


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 Por furbar pertchater, emed for Desenvinuo in. W. C. Brusa,
Author ard
and Publister
 MORSELS
BREAD OF LIFE.


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 gathered togetier in my name there will I be.
My litue ebiliden, Icome to bring with me tre
love of hm and fon him. The blessiggs ot
the Prince ot Peace rest upon this house, gnd

 "Yours truly.
C. W. Pearce."
Sat, in the evening, in a. . S. hoves. Pres.
ent witi him, Mre Kaight, Mirs. and Miss Shym.





 pened. E. N. Dennys visited Mrs. Kaizht, and
impresed" hra, among other thing, that they
were by blood related. At the evering seance,



 some time, he was impress ad to leave the build
ing without looking upon another.
9th. Still develophat and Mrs
Pearce. Directions given for fuigure proceed
 thatough her. Instruciioss for the fuaure given,
and the development of Mre. Kaight and Mrs.
Pearce


 "That caln," ${ }^{\text {swect ever-preszat trat in the }}$
Divine Spirit which those-blessed with the light which frees us from all earthly chains-
refoce in. Thus only can we erer know hear-
eni. Daring the evening of thts day, asve a hule
further development of Mri, Pearce, nothing
 18th-An address by J. J. Moree was.given
through him whilst eutranced in the evening of
this dey.

























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- Tino or th

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    ## PSYCEOMEIRIC READINGS．

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