\$8,00 PER YEAR IN ADVANCE.

Ernih wenrs no musk, bows at no human shrine, seeks neither place nor applause: she only usks a hearing.

[SINGLE COPIES EIGHT CENTS.

S. S. JONES, PUBLISHER AND PROPRIETOR.

## CHICAGO, AUGUST 26, 1871.

VOL. X.-NO. 23.

## Original Poetry.

Written for the Religio-Philosophical Journal.

A MESSAGE.

BY DR. J MC PABLAND.

I come from my home on that beautiful shore, To the high, to the low, to the rich, to the poor, With a massage of love from the pure land of light. I meet you, I great you, with pleasure to night, Though danger and toll, though sorro v and pain May fall on the head like a torrent of rain, Thy friends and the neighbors despitefully use thee. Their aid and their comfort they still may refuse the All these and ten thousand more sorrows may fall. Till the soul is embifrered with wormwood and gall. I know thy dr- ad suffering, I know the sad care. For I was once near to the brink of despair. But light beamed moon me more brightly than day, and angels, they wasted my spirit away. I ne'er shall forget that dear happy band, Who bore me aloft to the bright Sammer Land. Such rapturius joys I never had known f T was richer by far than an earth-gilded throne. I wished to progress; oh! I longed to advance.-Was't a holy-dream or was it a trance, That now the dear ones had learned all my pain. They off red to o me, -and they did com again. They came to my chamber, they came to my bed: Cently they laid their soft hands on my head. And arged me to faithfulness while I staid here. For soon I would find a bright home in their sphere. My heart it rejoiced, and my soul breathed a proyer, And oh! how I long d-how I longed to be there! And, thanks to our Go! who is Father of all. To the high, to the low, to the great and the small, If sangels are ministers coming each day To instruct his dear ones is this heavenly way. I'm happy to see you so faithful and strong. Oh, seek for pu e knowledge-abstain from all wrong; Though Allocate doctors continue to scowl. And priest ridd in poo ile may keep up their howl, When dogmatic system and dogmatic creed Shall sinkto oblivion and never more rise To darken the way that leads to the skies. Year not, we are coming to meet you at home. And clear up the way for this new light to come. Don't barter your gifts, my dear friends, away For goods that may perish, perha s in a day. But lay a found trion both firm and secore

WORLD OF AMUSEMENT.

Parwell Hall Considered as a Theatre-

That will last qu to as long as the soul shall endure.

Farwe'l, Hall has always been under the control of the Young Man's Christian Association

of Chicago.

It was built under the supervision of the pious souls—millionaires—and daily received the prayers and benedictions of its stock-holders, and others of the saucified.

It was embellished by freecoed Bible scenes, in gardy callers, which, doubless, were intended to remind the devotees of the various creeds who might enter there, of "the golden streets of the New Jerusal m."

The Chicago Tribum has heretofore found it paid,—or at least it has, from some motive, been the especial advocate of sauctimonius hyporites who er c'ed and controlled Farwell Hall, never failing to d ride and disrespectfully treat through its columns Spiritualists and all other free thinkers.

Tae following article which we clip from a recent Sunday issue of that paper shows that "the world moves."

The hypocricy of the leaders of the Young Men's Christian Association, in the management of Farwell Hall, has become so apparent to all classes of observers that the Tribuns is compelled to change its tactics and reflect, to some extent, the opinions of the masses, in regard to the mercenary motives of those who fain would make people believe that they were of spotless virtue.—[Ed. Journal.

To she Heiter of The Chicago Tribune: "When the car's away, the mice will play."

There is an old saw to this effect, universal in application and true in conclusion.

Grimalkin Moody being away, I presume is the reason that the Putnam mice played in Farwell Hill on Thursday afternoon. Being interested in preserving the proprieties of that rather remarkable and proper place, I have writen to Brother Moody the particulars of the affair, and have little doubt that all the resources of the Pacific R and will be called into requisition to trans-

port Brother M. back to Chicago as rapidly as

scam and iron can bring him.

I anticipated something of this sort when M. went away, and I said to him at the depot, as we "parted in tears;" "Don't stay long M od, (a familiar term by which I address him)—or the stoners will do something to get the better of us" He replied: "Don't be afraid, Pick—(a familiar term by which he addresses me when in a p'ayful mood); we are too strong for them. Excrything is lowely. (He omitted the alfusion to the goose.) I have got the boys in Rickwell so well crilled that they can't smuggle in even a Sunday School cantala. Have no fears. Whereupon we embraced after the manner to which

Paul alludes in various instructions to the youthful Timothy. And he went away rejoicing, leaving me rather disconsolate, for I had not the same childlike faith that everything was lovely. To be sure, I did not dream that the dreadful theater would get into Farwell Hall, but I was suspicious lest the Foundlings might get up a square dance, or some secular panorama might unroll its dreary acres of impropriety across the stage—or rather platform—or that the Apostles ab w might be disturbed by the irreverant notes of 'Captain Jinks' from some fiddle beneath,

You cannot wonder at my apprehensions, for you will well remember what a d fil sult task we had in suppressing that square dar co, when certain evil-disposed persons wanted to kick up their sinful beels, so that the orphans at the asylum might er joy the winter nights more comfortably. But we succeeded. Orphans are altogether too common. They have no business to be orphans. If they can't subsist on benedicti ans, psalms, catechisms, and other such nourshing fedder, they had better give up being or-phane and quit the asylum. Farwell Hall wasn't built to support orphans. You will remember bow we had to struggle with the managers of one or two church-fairs who insi-ted upon a P st Office with which to beguile the unwary stranger and capture his short-lived quarter with two lines of bosh; the refile for an afighan, which is always drawn by that mythical individual from D wagiac, John Smith; the cake with a ring in it-hat ring which is always swallowed by som body, and never yet circled finger; and other such money-traps, designed by the Dear Creatures to lighten our heavy-laden pockets,all for the Cause. But again we triumphed, and brother M. came to me in a glow of ecstacy, with his head in an illuminated nimbus, and we congratulated each other that Farwell Hall still stood erect. And M., on that occasion, invited the sinners, in the language of the servant girl in "The Two Padditoots," to "holler agin," They did "holler agin,"

I have got a cockreach attached to my deek who reminds me of these sinners. He is asy bird, and add cted to eccentricities. He has recently been at work devouring Pink and White Tyranny," making slow progress with it how-ever, as it is rather indigestable staff even f ra c ekroacut) Stowe away. I offered no of jetion to his li erary efforts, as he seemed to be happy, and I had no other use for the book. But one day I caught him out, engaged in an unpleasantness with another roach on my desk. closed the windows, pinned him down with the scissors stuck through his head, and put a heavy paper-weight on his mahogany-colored tail. I then stepped out for a hammer and cold-caisel. with which to fl. ish hin. It was necessary to go at him geologically, as he belongs to the Pliocene period. Oa my return he was gone. I sug pec'ed that my lively triend was up to his old tricks. I mil ckid my drawer, took out "Pink and White Tyrauny," and, sure enough, there he was, tail upward, boring his way sowly through Casp. III. I cou'd not find it in my heart to interrupt him; he had such a bontent darpec', and I addressed him as Uncle Toby did the fly, to the off ot that there was room enough in the world tor him and me, especially while he was engaged on "Pink and White Tyranny." I might pursue the simile further by allusion to cals which will never stay hanged, and fless which won't stay under your finger, but I forbear, and return to the sinners.

Like the cockroach; no sooner did we suppose that we had them fast, than they turned up in a new place. Not being able to get into the hall. they got into the Programme, and fairly revelled in it. When our friend came to hear the ratorios and Gough's moral lectures they were told where to get the best whiskey and free lunches what the theaters were doing; of the angelic virtues of Lydis Thompson, and the blonde beautitudes of Pauline Markham; concerning the last billiard match at Forey's, and the salient details of the last horse race at Dexter Park, the whole appealing forcibly to the senses with the delicous periume of fancy soap, a saponrecous practice peculiar to the theaters. Now, whiskey and free lunches, theaters and theatricals, Lydia's nudities and Pauline's continuations, billiard matches and horse-races, and lancy soaps, are not exactly the objects for which Farwell Hall was instituted, and that our own official programme should blaz in them abroad was "'ard." We rectified this, however, and checked the sin-

ners.

But they have "hollered agin;" and this time louder than ever.

Taking advantage of M od's absence, and the unavoidable necessity of my presence at the last White Sucking match, an scar actually got into the bail and took a benefit. A whole company of actors and ac resses got in and save him the benefit. The "Happy Pair." 'The Boy from Limerick," scenes from "Tae H includek," and "A Pretty Piece of Business" got in and were the attractions which did the benefitting. "A Pretty Piece of Business" it was in reality!

The man on the roof informs me that the

Apostles and others on the ceiling had a fearini time of it. Abraham was so enraged that he killed Isaac on the spot. E ij h tried to urge on his charlot of fire; but the norse with the four lege of uniqual length was broken winded and couldn't get on, and he was obliged to bear it. continually exclaiming: "It is enough," Adam and Eve retired to a corner of the Garden at d ducuesed the whole matter very carnestly. Adam was sincere in his censure, but Eve rather liked it, and hushed up Adam by suferming him that as long as he had taken one bite of the apple he might as well cat the whole of it. Adam repli d that the apple wasn't a good one, whereup in Eve retoried that he wasn't obliged to bite it. Adam replied that he did it to preserve peace in the family, and then Eve resorted to her final argument, saying that she had always known he was a tyrant, and that a day would come when

flung his rib in her face, and Eve screamed, wiping her tears with her fig-leat apron. The fuss at last grew so lurious, and the devil having been raised before, St. Paul had to postpone his sermon to the Ephesians and come over to the Garden to preserve order. One of the most remarkable discussions was between David and St. John. The former fully maintained his reputation as a dancer and general gallant, and contended that the Katie Putnam Troupe had a perfect right to come there, although, as a professional dar cer, he felt himself compelled to say that K. P. was not a Terpsicher an success. John retorted that David's practices had always been a scandal, and had constantly put the church to its trumps trying to excuse them. He also c intended that Absolem would never have been strung up on that oak tree, if his father had been the proper man he ought to have been, David thereupon got mad and threatened to string J he, apolying opprobrious spithets to him, and clinching his remarks with the statement that any man who had the absurd nabit of eating locusts, with honey, and such a off, would be naturally narrow-minded, whereup in John commenced crying in the wilderness and very seriously disturb dold N sab, who was trying to sleep off his last orunken spree under the vine. At this instant, Dil'on apprared on the platform as the "B y from Limerick." Nebuchado zzar, that dry old joker, who always did er j y a good thing, waked up from his grass and gave a genuine horse laugh at the fun below, wherevpon Joshua rei ed in the sun, and ordered Sampson to suppress Neb. Sampson armed himself with his trusty jaw-hone, and went for him, but Neb, with one blow of his hind feet, sent him away owling, and the last that was seen of him Delilah was comferring him. Mathew, Mark and Like looked down frowningly, and, after discussing the matter in its theological bearing, with a furious episode on the real meaning of the verb "Bapt za," and an altercation over their chr nological d flerences, resolved to wait until Brother M nody got back, when they would deliver a i ist lecture to him, discharge him, and give up the keys of the hall to Peter.

But, seriously, when Brother Moody gots back, I should like to talk to him something in this wise:

"You may break, you may ruin the vace if you will, But the scent of the roses will hang round it still."

"What-ver purficution you may apply to Farwell Hall, you cannot remove this taint of the drams which has spotted it. The fact clands on record that it has been used as a theater, and that three or four dramas have been performed in it by a regular theatr c.l company from one of our theaters, and that the hall was less d for that purpose, with the full knowledge of what the lesses proposed to do. There is no rubbing that out. Would it not therefore, be at least consistent hereafter to quit all this bash about the sanctity of Farwell Hall, now that you have discovered that the devil is not half so black as he is pain'ed? D d you not make yourself sufficiently rid culous when you probibled an innucent dance in which some generous hearted p rsons proposed to indaige, for the sake of a very excellent and deserving chart'y, which was in some need of tunds, to keep its little waifs' backs warm and at machs full? Having prohibited one and all wed the other, would it not look

well for you now to sing small? "I am free to confess that I like you, Brother Moody. I admire your pluck, your vitality, your energy, and the hit-fron-the shoulder way wi h which you sometimes walk into sinners who have money in their purses and purple and fine linen on their b dies. I believe that you are honest, and I know that you are in earnest in the work that you are doing; but you strain at ro many goats and awallow so many doublehumped camels that you upset your own kettle and make yourself ridiculous, and then we have to laugh at you. Worse than that, you spoil the very work that you are otherwise doing well, If to your pounds of preseworthy zeal and tons of energy you added an ounce of common sense now and then, it would correct your unhealthy enthusiasm. When Laurence 8 erne wept so copiously over the dead ass by the roadside and sent the defunct donkey down to postericy in mawkish sentimentality, he was the biggest jack of the twain for the time, and made us doubt the reality of all his sentiment. The ridiculous may lie at the ex'reme of religion as well as the extreme of fun, put in the latter case it is harm-

less, while in the former it is hur ful, "It is time, Brother Moody, that all this nonsense about the theater was stopped. It has now been tried in Farwell Hall itself, under the eyes of the Apostles, in front of the organ, on the very same wooden platform where you exhort the multitudes, in the hall managed by yourself under the auspices of the Young Men's Caristian Association. It has done no narm, has not injured the hall, or any living human being. I would not causel you to make the drama a steady diet in your hall, because it is not adapted to it; but the experiment is not s gratilying one, nevertheless, and it should prevent you from the ridiculous position you now and tuen assume in your feats of camel-swallowing. It should teach you charity toward all classes. It should convince you, now that you have had a theater in your very sanctum sanctorum, that it is not such a terrible ev l'atter ali; toa, mere are good people in that profession as well as in others; and that it can be made to subserve high and pure

'I hope, therefore, that you will draw it milder hereatter on harmless shows and entertainments which a ck admision with a your walls; that, as you have deemed it proper to admit the dance for the benefit of gentle charity."

it. Adam replied that he did it to preserve peace in the family, and then Eve resorted to her final argument, saying that she had always known he was a tyrant, and that a day would come when abe would have her rights. And then Adam I intend to hold this record of the establishment

of a theater in Farwell Hall before his eyes until he gets used to it and I beralizes that hall And I have full faith that, in course of time, I shall liberalize M. himself, so that he will chip this shell of prejudice which environs him, and stee out full-teathered, peeping with delight over the fact that the world is not half so bad as he had imagined.

And the public is to be congratulated that the world moves, and that the legitimate drama has at last obtained a foothold in Farwell Hill. It will stir up McVicker, and Aken, and Colonel Wood, and the rest, to know that if they do not give us good entertainments Farwell Hall will. The drama originated in the church, and at its inception, was the most powerful auxiliary religion had. Has the good time come when it returns to its old allegiance, and once more walks hand in hand with virtual knowledge? It is cheering to reflect that hereafter Benedick and Beatrice. Hamlet and Oppelia, Mr., Mos. Toodles, Bab Acres and Mrs. Malaprop, Tany Lumpkin and Mass Hardeastle, Charles Surface and Maria Jacques and Jiliana, Fazio and Banca, Ingoman and Parthenia, and all the other delightful people of the drama, will be pleasanter companions than the young woman of the Post Offlie, or the vender of the ringless cake, the sonction for the pious frame, the dreary panorama lecturer, and Mr. Gough, with his ever-

lasting temperance piece.

Brother Mody, I congratulate you upon this auspicious commencement, and I look forward with cur filence to the time when I shall sit in front and applaud you before the foolights for your masterly personations in some proper play. July Wesley thought it a shame that the devil shall have all the good times. It is no less shameful that he should have all the good acting. When Naomi Tige, in "Snool,", asks Jack Pion'z if he smckes, he immediately replies: "I do everything." There is a great deal of eatire, as well as sense, in the reply. Do everything, Brother Moody—only do at wisely and

In the meantime, the drama has been performed in Farwell Hall. That is one step gained.

Home's Levitations.

Mr. Rieme's Latest Achievements—Mid-air Suspensions.

Lord Lindsay sends the f llowing extraordinary story to the Spiritualist: 'O. the evening of the 11th of Jay, I was showing some experiments in my lab ratory t. Lord A tare, Mr. Bergheim, Mr. H me, and my brother-in-law. I occurred to me to try if Home could see a magnet in the dark. This is an experiment which I believe was made by R schenbach, and although, like myself, he was never able to d singuish the light, yet he found a number of persons who did s e it under test conditions. I seked Mr. Home, and he expressed himself willing to try the experiment. I then took into one of my rooms, which was totally dark, a larg permanen: magnet, and having remov. d the arm sture, I pliced it on the flor near the wall. Mr. Home was then brought into the room, and remained standing near the door for some moments. He then said that he saw some sort of light on the flor in a corner of the room, and immediately said to me, "Give me your hand, and I will show you exactly where I see it." He then led me straight across the room, and, without the least hesita-tion stooped down and placed my hand on the magnet. I have been trying for more than two years to get a satisfactory result in this experiment, but hitherto with only doubtful success. The instrument used was a large compound magnet capable of sustaining a weight of twenty pounds. I may mention that on another occasion. I was sitting with Mr. Home and Lord A lare, at d a cousin of his. During the sitting Mr. Home went lato a trance, and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the windows was about seven feet a x inches, and there was not the slightest footbold between them, nor was there more than a twelve-lock projection to each window, which served as a leage to put flowers on. We heard the window in the next room litted up, and almost immediately after, we saw H me floating in the air outside our window. The moon was shining into the room; my back was to the light, and I saw the shadow on the wall of the window sill and Home's feet about six inches above it. H: remained in this position for a lew seconds, then raised the window and glided into the room feet foremost and astdown. Lord Alare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr. Home had been taken through so parrow an aperture. Home said (still in trauce). "I will show you;" and then with his back to the window, he leaned b.ck, and was shot out of the aperture head first, with body rigid, and then returned quite quetly. The winds was about seventy feet from the ground. I very much doubt whether any tight-rade cancer would like to attempt a feat of this description, where the only means of crossing would be by a persious leap, or being borne acress in such a manner as I have described, placing the question of the light

—Be affable and kind in your interesures with all. How many a burden has a small lifted from the anoulders of the desponding. How many have been withheld from a life of crims by a kind word and look.

-Vicant people are like bells. Belog struck, they give forth a great deal of empty sound.

#### Letter from James Netterville.

Bno. Jones—Dear Sr:—I have the honor of the acquaintance of a few families who by profession are Spiritualists, and were it not for their moral qualities and gen's! i fluence, that feet alone wou'd cause me to avoid their society, for since my boyhood, the most better projective against Spiritualism has been instilled into my susceptible mind.

Those friends the other evening prevailed upon me to attend a "seance," which I willingly it in anticipation of discovering some of the deception I so long believed to be practiced by Spiri ualists, but which in part, since that evening, has been dispelled.

Seating ourselves around a table, with our hands upon it, it the center of the room, we waited patiently for the soluties of the departed to make known their presence by "raps" on the table, or other means with which I am not as yet sequainted. After waiting perhaps an hour without the ab we indication, my patience became exhausted, and I jokingly remarked, that "the spirits did not intend to honor us with their presence this evening," and left the table, as did several others, who like myself were impelled there by curiosity.

There was then in the room, a young lady, who had not before sat at the table, or ever attended a sitting of that kind (and I must say a lady whose intimate acquaintance will compel me or any other person to admit, is entirely incapable of the alightest deception), who now took her seat at the table, and scarcely five minutes elaps d before it began to tremble. First the movements were scarcely perceptible, but gradually became m re violent and startling the lady herself similarly affice t, listing all power of utterance, and apparently al control of her actions. Her hands and arms 200k and moved in the most unscountable manner. Imagine my surprise, after carefully examining the table, to find no connection with it and any of the parties in the room, except the young lady in question, who merely had her upon it, and after vainly using all my strength to hold her a ms, they still continued performing the actions of persons she had never men or heard of, and who had been dead years before she had been born, there by making known to those who knew them in life, that their pirit was then present, and through the mediumistic powers of that lady, answered a liquistions by signa, that were put by the living friends.

In the presence of these isc.s, it is unneceseary to inford you, that in define of the prejudice and tesching of years, my mind underwent a change. I have learned to look more leniently upon your doctrines, at d have resolved to read and ascertain for myself the truth or falsity of Spiritualism.

I this kit would be well for many of the illiberal and uncharitable individuals who are denouncing Spiritualism and its teachings, instead of taking for granted all the slander us falso-hoods and wife denunciations; to do lk:wise.

Enclosed you will find fifty cents, f r which you will please send me for three months on trial, one copy of your valuable paper, commencing with the number in which is contained that able article, "A Search after God," and I have no doubt at the end of that time, through the impartial, manly, and straightforward editorials of your paper, I will be compelled to look upon Spiritualism even more favorably than all present, and have the honor of enumerating myself as a regular subscriber.

Chicago, Aug. 3, 1861.

REMARKS—The above-named gentleman is but one among many thousands of intelligent men and women who are now investigating; the subject of spirit communion in this city—1 of in a boisterous, fanatical way, but sincere'y, philasophically. Indeed, the best minds of the age are looking upon all phases of so-called religion, as grown up people do upon the awadding-clothes of infants, as suited for children—mentally—but not for grown up people. The Philosophy of Life is beginning to receive the attention of the bist thinkers of the age.

#### The Hollow Globe.

Dr. Shervan—Der Sir: I have read the Hollow Grobe carefully, and with deep interest. It is a work which requires much thought, and is replete with suggestions which must benefit the coming generations. I consider the chapters on Forces, Inherent Powers, and Reconstruction alone worth the price of the brok.

You have shown most conclusively the powers of Kec ricity and Magnetism, with their wondrine uses, passing through their spiritual processes. The diagram on page 178 is truly suggestive.

You have given to the world a book containing more rational i leas up in a lamo react subject than has ever been written. The nineteenth century, thus far, has been one of great inventions and accomplishments, showing that man has wondrous powers waich was called into requisition, surmounts barriers and triumphs to success.

If your ideas shall be proven correct with regards the interior of the earth bong hollow and habitable, your name will indeed be immortal and and blest by generations who shall ance-

Trusting that the work upon which you are at present engaged in preparing for the press, may prove as suggestive of thought as the Hollow Globe, I remain

Yours respectfully,

Eust Chelmaford, Mass, A. F. Dram.

# The Rostram.

#### THOMAS PAINE.

Am Oration on the Life and Services of the American Author and Patriot; Beliverd by Robert G. Ingersoll, at Fairbury Ill., on the Evening of January 30th 1871.

To speak the praises of the brave and thoughtful dead, is to me a labor of gratitude and love.

Through all the centuries gone, the mind of man has been beleagured by the mailed hosts of superstition. Slowly and painfully has advanced the army of deliverance. Hated by those they wished to rescue, despised by those they were dying to save, these grand soldiers, these immortal deliverers, have fought without thanks, labored without applause, suff. red without rity, and they have died executed and abhorred. For the good of mankind they accepted isolation, poverty, and calumny. They gave up all, sacrificed all, lost all but truth and self-respect.

One of the bravest soldiers in this army was Thomas Paine; and for one, I feel indebted to him for the liberty we are enjoying this day. Born among the poor, where children are burdens; in a country where real liberty was unknown; where the privileges of class were guarded with influite jealousy, and the rights of the individual trampled beneath the feet of priests and nobles; where to advocate justice was treason; where intellectual freedom was Infidelity, it is wonderful that the idea of true liberty ever entered his brain.

Poverty was his mother—Necessity his mas-

the had more brains than books; more sense than (ducation; more courage than politeness; more strength than polish. He had no veneration for old mistakes—no admiration for ancient lies. He loved the truth for the truth's sake, and for man's sake. He saw oppression on every hand; injustice everywhere—hypocrisy at the altar, venality on the bench, tyranny on the throne; and with a splendid courage he espoused the cause of the weak against the strong—of the enlayed many against the titled few.

In England he was nothing. He belonged to the lower classes. There was no avenue open for him. The people hugged their chains, and the whole power of the government was ready to crush any man who endeavored to strike a blow for the right.

At the age of thirty-seven, Thomas Paine left Eugland for America with the high hope of being instrumental in the establishment of a free government. In his own country he could accomplish nothing. Those two vultures—Church and State—were ready to tear in pieces and devour the heart of any one who might deny their divine right to enslave the world.

Upon bis arrival in this country, he found himself possessed of a letter of introduction, signed by another Infidel, the illustrious Franklin. This, and his native genius, constituted his entire capital; and he needed no more. He found the colonies clamoring for justice; whining about their grievances; upon their kness at the foot of the throne, imploring that mixture of idiocy and insanity, George the III, by the grace of G. d. for a restoration of their ancient privileges. They were not endeavoring to become free men, but were trying to soften the heart of their master. They were perfectly willing to make brick if Pharach would turnish the straw. The colonists wished for, hoped for, and prayed for reconciliation. They did not dream of independence.

Paine give to the world his "COMMON SENSE."
It was the first argument for separation, the first assault upon the British form of government, the first blow for a republic, and it roused our fathers like a trumpet's blast.

He was the first to perceive the destiny of the New World.

No other pamphlet ever published accomplished such wonderful results. It was filled with argument, reason, persuasion, and unanswerable logic. It opened a new world. It filled the present with hope and the future with honor. Everywhere the people responded, and in a few months the Contental Congress declared the colonies free and independent states. A new nation was born.

It is simple justice to say that Paine did more to cause the Declaration of Independence than any other man. Neither should it be forgotten that his attacks upon Great Britain, were also attacks upon monarchy; and while he convinced the people that the colonies ought to separate from the mother country, he also proved to them that a free government is the best that can be instituted among men.

In my judgment Thomas Paine was the best political writer that ever lived. "What he wrote was pure nature, and his soul and his pen ever went together." Ceremony, pageantry, and all the paraphernalis of power, had no effect upon him. He examined into the why and wherefore of things. He was perfectly radical in his mode of thought. Nothing short of the bed-rock satisfied him. His enthusiasm for what he b lieved to be right knew no bounds During all the dark scenes of the Revolution never for one moment did he despair. Year after year his brave words were ringing through the land, and by the bivouse fires the weary soldiers read the inspiring words of "Common Sense," filed with ideas sharper than their swords, and consecrated themselves anew to the cause of Freedom.

Paine was not content with having aroused the spirit of independence, but he gave every energy of his soul to keep that spirit alive. He was with the army. He shared its defeats, its dangers, and its glory. When the situation became desperate, when gloom settled upon all, he gave them the "Crisis." It was a cloud by day, and a pillar of fire by night, leading the way to freedom, honor, and glory. He shouted to them, "These are the times that try men's souls. The summer soldier, and the sunshine patriot, will, in this crisis, shrink from the service of his country; but he that stands it now deserves the

love and thanks of man and woman."

To those who wished to put the war off to some future day, with a lofty and touching spirit of self-sacrifice he said: "Every generous parent should say, "If there must be war let it be in my day that my child may have peace." To the cry that Americans were rebels, he replied: "He that rebels against reason is a real rebel; but he that indefence of reason rebels against tryanny has a better title to 'Defender of the Faith' than George the Third."

Some said it was not to the interest of the colonies to be free. Paine answered this by saying, "To know whether it be the interest of the continent to be independent, we need ask only this simple, easy question: "Is it the interest of a man to be a boy all his life?" He found many who would listen to nothing, and to them he said, "That to argue with a man who has re nounced his reason is like glving medicine to the dead." This sentiment ought to adorn the walls of every orthodox church.

There is a world of political wisdom in this:

"England lost her liberty in a long chain of right reasoning from wrong principles;" and there is real discrimination in saying, "The Greeks and Romans were strongly p ssessed of the spirit of liberty, but not the principles, for at the time that they were determined not to be s'aves the nselves, they employed their power to enslave the rest of mankind."

In his letter to the British people, in which he tried to convince them that war was not to their interest, occars the following passage brimful of comman sense: "War never can be the interest of a trading nation any more than quarreling can be profitable to a man in business. But to make war with those who trade with us is like setting a bull-dog upon a customer at the shop-door."

The writings of Paine fairly glitter with simple, compact logical statements, that carry conviction to the dulest and most prejudiced. He had the happiest possible way of putting the case; in asking questions in such a way that they answer themselves, and in stating his premises so clearly the deduction could not be avoid-

Day and night he labored for America; month after month, year after year, he gave himself to the Great Cause, until there was "a government of the people and for the people," and until the banner of the stars fluted over a continent redeemed, and consecrated to the happiness of mankind.

At the close of the Revolution, no one stood bigher in America than Thomas Paine. The best, the wisest, the most patriotic, were his friends and admirers; and had he been thinking only of his own good he might have rested from his toils and spent the remainder of his life in comfort, and in ease. He could have been what the world is pleased to call "respectable." He could have died surrounded by clergymen, warriors and statesmen. At his death there would have been an imposing funeral, miles of carriages, civic societies, salvos of artillery, a nation in mouraing, and above all, a splendid monument covered with lies.

He chose rather to benefit mankind.
At that time the seeds sown by the great Infidels were beginning to bear truit in France. The people were beginning to think,
The Eighteenth Century was crowning its

Gray hairs with the wreath of Progress.

On every hand Science was bearing testimony against the Church. Voltaire had filed Europe with light; D'Holbach was giving to the elite of Paris the principles contained in his "System of Nature." The Encyclor solists had attacked superstition with information for the masses. The foundation of things began to be examined. A few had the courage to keep their shoes on and let the bush burn. Muracles began to get scarce. Everywhere the people began to inquire. America had set an example to the world. The word liberty began to be in the mouths of men, and they began to wipe the dust from their knees.

The dawn of a new day had appeared.
Thomas Paine went to France. Into the new movement he threw all his energies. His fame had gone before him, and he was welcomed as a friend of the human race, and as a champion of tree government.

of free government. He had never relinquished his intention of pointing out to his countrymen the defects, absurdities and abuses of the English government, For this purpose he composed and published his greatest political work, "THE RIGHTS OF MAN." This work, should be read by every man and woman. It is concise, accurate, natural, convincing, and unanswerable. It shows great thought; an intimate knowledge of the various forms of government; deep insight into the very springs of human action, and a courage that compels respect and admiration. The most difficult political problems are solved in a few sentences. The venerable arguments in favor of wrong are refuted with a question-answered with a word. For forcible illustration. apt comparison, accuracy and clearness of statement, and absolute thoroughness, it has never been excelled.

The tears of the administration were aroused, and Paine was prosecuted for libel and found guilty; and yet there is not a sentiment in the entire work that will not challenge the admiration of every civilized man. It is a magazine of political wisdom, an arrenal of ideas, and an honor, not only to Thomas Paine, but to human nature itself. It cou'd have been written only by the man who had the generosity, the exalted patriotism, the goodness to say, "The world is my country, and to do good my religion."

There is in all the utterances of the world no grander, no sublimer sentiment. There is no creed that can be compared with it for a moment. It should be wrought in go'd, adorned with jewels, and impressed upon every human heart: The world is my country, and to do good my religion.

good my religion.

In 1792, Paine was elected by the department of Calais as their representative in the National Assembly. So great was his popularity in France that he was selected about the same time by the people of no less than four departments.

Upon taking his place in the Assembly he was appointed as one of a committee to draft a constitution for France. Had the French people taken the advice of Thomas Paine there would have been no "reign of terror." The streets of Paris would not have been filled with blood. The revolution would have been the grandest success of the world. The truth is that Paine was too conservative to suit the leaders of the French Revolution. They, to a great extent, were carried away by hatred, and a desure to destroy. They had suffered so long, they had borne so much, that it was impossible for them to be moderate in the hour victory.

Besides all this, the French people had been so robbed by the government, so degraded by the Church, that they were not fit material with which to construct a republic. Many of the leaders longed to establish a beneficent and just government, but the people asked for revenge.

Paine was filled with a real love for manking.

Paine was filled with a real love for mankind. His philanthrophy was boundless. He wished to destroy monarchy—not the monarch. He word for the destruction of tyranny, and against the death of the king. He wished to establish a government on a new basis; one that would forget the past; one that would give privileges to none, and protection to all.

In the Assembly, where nearly all were demanding the execution of the king—where to differ from the majority was to be suspected, and where to be suspected was almost certain death, Thomas Paine had the courage, the goodness and the justice to vote against death. To vote against the execution of the king was a vote against his own life. This was the sublimity of devotion to principle. For this he was arrested, imprisoned and doomed to death.

Search the records of the world and you will find but few sublimer ac's than that of Thomas Paine voting against the king's death. He, the hater of despotism, the abhorrer of monarchy; the champion of the rights of man, the republican, accepting death to save the life of a deposed tyrant—of a throneless king. This was the last grand act of his political life—the sublime con-

clusion of his political career.

All his life he had been the disinterested friend of man. He had labored—not for money, not for fame, but for the general good. He had aspired to no office; had asked no recognition of his services, but had ever been content to labor as a common soldier in the army of Progress. Confining his efforts to no country, looking upon the world as his field of action, filled with a genuine love for the right, he found himself imprisoned by the very people he had striven to

Had his enemies succreded in bringing him to the block, he would have escaped the calumnies and the hatred of the Coristian world. In this country, at least, he would have ranked with the proudest names. On the anniversary of the

Declaration his name would have been upon the lips of all the orators, and his memory in the hearts of all the people.

Thomas Paine had not finished his career.

He had spent his life thus far in destroying the power of kings, and now he turned his attention to the priests. He knew that every abuse had been embalmed in Scripture—that every outrage was in partnership with some holy text. He knew that the throne skutked behind the altar, and both behind a pretended revelation from God. By this time he had found that it was of little use to tree the body and leave the mind in chains. He had explored the foundations of despotism and had found them infinitely rotten. He had dug under the throne, and it occurred to him that he would take a look behind the altar.

The result of his investigations was given to the world in the "Age of Reason." From the moment of its publication he became infamous. He was calumniated beyond measure. To slander him was to secure the thanks of the Church, All his fervices were instantly forgotten, disparaged or denied. He was shunned as though he had been a pestilence. Most of his old friends forsook him. He was regarded as a moral plague, and at the bare mention of his name the bloody hands of the Church were raised in horror. He was denounced as the most despicable of men. Not content with following him to his grave. they pursued him after death with redoubled fury, and recounted with infinite gusto and satisfaction the supposed horrors of his death-bed; gloried in the fact that he was forlorn and friendless, and gloated like fiends over what they supposed to be the agonizing remorse of his lonely

It is wonderful that all his services were thus forgotten. It is amazing that one kind word did not fall from some pulpit; that some one did not accord to him, at least-honesty. Strange, that in the general denunciation some one did not remember his labor for liberty, his devotion to principle, his zeal for the rights of his fellow men. He had, by brave and splendid eff rts, as-sociated his name with the cause of Progress, He had made it impossible to write the history of political freedom with his name left out. He was one of the creators of light; one of the heralds of the dawn. He hated tyranny in the name of kings, and in the name of God, with every drop of his noble blood. He believed in liberty and justice, and in the sacred doctrine of human equality. Under these divine banners he fought the battle of his life. In both worlds he effered his blood for the good of man. In the wilderness of America, in the French Assembly, in the sombre cell waiting for death, he was the same unflinching, unwayering friend of his race; the same undaunted champion of universal freedom. And for this he has been hated; for this the Church has violated even his grave.

This is enough to make one believe that nothing is more natural than for men to devour their benefactors. The people in all ages have crucifled and glorifled. Whoever lifts his voice against abuses, whoever arraigns the pas' at the bar of the present, whoever asks the king to show his commission, or questions the authority of the priest, will be denounced as the enemy of man and God. In all ages reason has been regarded as the enemy of religion. Nothing has been considered so pleasing to the Deity as a total denial of the authority of your own mind. Self-reliance has been thought a deadly sin; and the idea of living and dying without the aid ard consolation of superstition has always horrified the Courch. By some unaccountable intatua-ion belief has been, and still is considered of mmense importance. All religions have been based upon the idea that God will forever reward the true believer, and eternally damn the man who doubts or denies. Belief is regarded as the one essential thing. To practice; justice, to love mercy, is not enough. You must be-lieve in some incomprehensible creed. You must say, "Once one is three, and three times one is one." The man who practiced every virtue, but failed to believe, was execrated. Nothing so outreges the feelings of the Church as a moral unbeliever-nothing so horrible as a charitable Atheist.

When Paine was born, the world was religious.
The pulpit was the real throne, and the churches
were making every effort to crush out of the
brain the idea that it had the right to think.
The splendid saying of Lord Bacon that "The

inquiry of truth, which is the love-making or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, are the sovereign good of human nature," has been, and ever will be, rejected by religionists. Intellectual liberty, as a matter of necessity, forever destroys the idea that belief is either praise or blame-worthy, and is wholly inconsistent with every creed in Christendom. Paine recognized this truth. He also saw that as long as the Bible was considered inspired, this infamous doctrine of the virtue of belief would be believed and preached. He examined the Scriptures for himself, and found them filled with cruelty, absurdity, and immortality.

He again made up his mind to sacrifice himself for the good of his fellow men.

He commenced with the assertion, "That any system of religion that has anything in it that shocks the mind of a child cannot be a true system." What a beautiful, what a tender sentiment! No wonder that the Church began to hate him. He believed in one God, and no more. After this life he hoped for happiness. He believed that true religion consisted in doing justice, loving mercy, in endeavoring to make our fellow-creatures happy, and in affering to God the fruit of the heart. He denied the inspiration of the Scriptures. This was his crime.

He contended that it is a contradiction in

terms to call anything a revelation that comes to us at second-band, either verbally or in writing. He asserted that revelation is necessarily limited to the first communication, and that after that it is only an account of something which another person says was a revelation to him. We have only his word for it, as it was never made to us. This argument never has been and probably never will be answered. He denied the divine origin of Christ, and showed conclusively that the pretended prophecies of the Old Testament had no reference to him whatever; and yet he believed that Christ was a virtuous and amiable man; that the morality he taught and practiced was of the most benevolent and elevated character, and that it had not been exceeded by any. . Upon this point he entertained the same sentiments now held by the Unitarians, and in fact by all the most enlightened Christians,

In his time the Church believed and taught that every word in the Bible was absolutely true. Since his day it has been proven false in its cosmogony, false in its astronomy, false in its chronology, false in its history, and so far as the O d Testament is concerned, false in almost everything. There are but few, if any, scientific men who apprehend that the Bible is literally true. Who on earth at this day would pretend to settle any scientific question by a text from the Bible? The old belief is confined to the ignorant and zealous. The Church itself will be fore long be driven to occupy the position of Thomas Paine. The best minds of the orthodox world, to day, are endeavoring to prove the existence of a personal Deity. All other questions ccupy a minor place. You are no longer asked to awallow the Bible whole, whale, Jonah and all. You are simply required to believe in God, and pay your pew-rent. There is not now an enlightened minister in the world who will sehis hair, nor that the necromanoers of Egypt could turn water into blood, and pieces of wood into serpents. These follies have passed away, and the only reason that the religious world can now have for disliking Paine is that they have been forced to adopt so many of his opinions.

Paine thought the barbarities of the O'd Testa-

ment inconsistent with what he deemed the real character of God. He believed that murder, massacre, and indiscriminate slaughter, had never been commanded by the Daity. He regarded much of the Bible as childish, unimport-ant, and foolish. The scientific world entertains the same opinion. Paine attacked the Bible precisely in the same spirit in which he had attacked the pretensions of kings. He used the same weapons. All the pomp in the world could not make him cower. His reason knew no "Holy of Holies," except the abode of Truth. The sciences were then in their infaucy. The attention of the really learned had not been di-rected to an impartial examination of our pretended revelation. It was accepted by most as a matter of course. The Church was all-powerful; and no one, unless thoroughly imbued with the spirit of self-sacrifice, though for a moment of disputing the fundamental doctrines of Christianity. The infomous doctrine that salvation depends upon belief-upon a mere intellectual conviction-was then believed and preached. To doubt was to secure the dampation of your soul. This absurd and devilish doctrine shocked the common sense of Thomas Paine, and he denounced it with the fervor of honest indignation. This doctrine, although infinitely ridiculous, has been nearly universal, and has been as hurtful as senseless. For the overthrow of the infamous tenet, Paine exerted all his strength. He left few arguments to be used by those who should come after him, and he used none that have been refuted. The combined wisdom and genius of all mankind cannot possibly conceive of an argument against liberty of thought. Neither can they show why any one should be punished, either in this world or another, for acting honestly in accordance with reason; and yet, a doctrine with every possible argument against it has been, and still is, believed and defended by the entire orthodox world. Can it be possible that we have been endowed with reason simply that our souls may be cought in its toils and snares, that we may be led by its false and delusive glare out of the narrow path that leads to joy into the broad way of everlasting death? Is it poss ble that we have been given reason simply that we may through faith ignore its deductions, and avoid its conclusions? Ought the sailor to throw away his compass and depend entirely upon the fog? If reason is not to be depended upon in matters of religion, that is to say, in respect of our duties to the Deity, why should it be relied upon in matters respecting the rights of our fellows? Why should we throw away the laws given to Moses by God himself, and have the audacity to make some of our own? How dare we drown the thunders of Sinal by calling the ayes and noes in a petty legis ature? If reason can determine what is merciful, what is just, the duties of man to man, what more do we want either in time or eternity?

D we, forever down, with any religion that requires upon its ignorant altar the sacrifice of the goddess Resson, that compels her to abdicate forever the shining throne of the soul a rips from her form the imperial purple, snatches from her hand the sceptre of thought and m.kes h r the bondwoman of a senseless faith! It a man should tell you that he had the cost beautiful painting in the world, and after taking you where it was should insist upon having yeur eyes shut, you would likely suspect, either that he had no painting, or that it was some pitiable daub. Should he tell you that he was a m at excellent performer on the violin, and yet refuse to play unless your ears you would think, to say the least of it, that he had an odd way of convircing you of his musical ability. But would his conduct be any more wonderful than that of a religionist who asks that before examining his creed you will throw away your reason? The first gentleman says, "Keep your eyes shut, my picture will b ar everything but being seen." "Keep your ears stopped, my mu-ic objects to nothing but being heard." The last saye, "Away with your reason, my religion dreads nothing but being underatood."

So far as I am concerned, I most cheerfully admit that most Christians are honest, and most ministers sincere. We do not attack them; we attack their creed. We accord to them the same rights that we ask for ourselves. We believe that their doctrines are hurtful. We believe that the frightful text, "He that believes shall be saved, and he that believeth not shall b-damned," has covered the earth with blood. It has filled the heart with arrogance, cruelty, and murder. It has caused the religious wars; bound hundreds of thousands to the stake; founded inquisitions, filled dungeons; invented instruments of torture; taught the mother to hate her child; imprisoned the mind; filled the world with ignorance; persecuted the lovers of wisdom; built monast ries and convents; made happiness a crime, investigation a sin, and selfreliance a blasphemy. It has poisoned the aprings of learning; misdirected the energies of the world; filled all c untries with want; housed the people in hovels; fed them with famine; and but for the efforts of a few brave Infidels it would have taken the world back to the midnight of barbarism, and left the heavens without a star.

The maligners of Paire say that he had no right to attack this dectrine because he was unacquainted with the dead languages; and for this reason, it was a piece of pure impudence in him to investigate the Scriptures.

Is it necessary to understand Hebrew in order to know that cruel y is not a virtue, and that murder is inconsistent with infinite goodness, and that eternal punishment can be inflicted upon man only by an eternal fiend? Is it really essential to conjugate the Greek verbs before you can make up your mind as to the probability of dead people getting out of their graves? Must one be versed in Latin before he is entitled to express his opinion as to the genuineness of a pretended revelation from God? Common sense belongs exclusively to no tongue. Logic is not confined to, nor has it been buried with, the dead languages. Paine attacked the Bible as it is translated. If the translation is wrong, let its deenders correct it.

The Christiani y of Paine's day is not the Christianity of our time. There has been a great improvement since then. One hundred and fifty years ago the foremost preachers of our time would have perished at the stake. A Universalist would have been torn in pieces in England, Scotland, and America. Unitarians would have found themselves in the stocks, pelted by the rabble with dead cats, after which their ears would have been cut off, their tongues bored, and their foreheads branded. Less than one hundred and fity years ago the following law was in force in Maryland:

"Be it enacted by the Right Honorable, the Lord Proprietor, by and with the advice and consent of his lordship's governor, and the upper and lower houses of the Assembly, and the authority of the same:

"That if any person shall hereafter, within this province, wittingly, matclonely, and advisedly, by writing or speaking, blaspheme or cur-e God, or deny our Savior. Jeans Christ, to be the son of God, or shall deny the Holy Trinity, the Father, Son, and holy Ghost, or the God-head of any of the three persons, or the unity of the God-head, or shall atter any profane words concerning the Holy Trinity, or any of the persons there-

of, and shall thereof be convict by verdict, shall for the first offence be bored through the tongue, at d fined twenty pounds to be levied of his body. And for the second offence, the offender shall be atigmatized by burning in the forehead with the letter B, and fined forty p unds. And that for the third offence, the of fender shall suffer death without the hear of cleans?

forty p unds. And that for the third offence, the of fender shall suffer death without the benefit of clergy."

The atrange thing about this law is, that it has never been repealed, and is still in force in the District of Columbia. Laws like this were in force in most of the colonies, and in all countries where the Church had power.

In the Old Testament, the death penalty was attached to hundreds of offences. It has been the same in all Christian countries. To-day, in civilized governments, the death penalty is attached only to murder and treason; and in some it has beed entirely abolished. What a commentary upon the divine humbugs of the world!

In the day of Thomas Paine the Church was gnorant, bloody, and relentless in Scotland the 'Kirk" was at the summit of its power. It was a full sister of the Spanish Inquisition. It waged war upon human nature. It was the enemy of happiness, the hater of joy, and the despiser of religious liberty. It taught parents to murder their children rather than to allow them to propagate error. If the mother held opinions of which the infamous "Kirk" disapproved, her children were taken from her arms, her babe from her very bosom, and she was not allowed to see them, or to write them a word. It would not allow ship-wrecked sailors to be rescued from drowning on Sunday. It sought to annihilate pleasure, to pollute the heart by filling it with religious cruelty and gloom, and to change mankind into a vast horde of pious, heartless flends. One of the most famous Scotch divines said: "The Kirk holds that religious toleration is not far from blasphemy." And this same Scotch Kirk denounced, beyond measure the man who had the moral grandeur to say, "The world is my country, and to do good my religion." And this same Kirk abhorred the man who said, "Any system of religion that shocks the mind of a child cannot be a true system."

At that time nothing so delighted the Church as the beauties of endless torment, and listening to the weak wailings of damned infants struggling in the slimy coils and poison folds of the worm that never dies.

About the beginning of the nineteenth century, a boy by the name of Thomas Alkenhead, was indicted and tried at Edinburgh for having denied the inspiration of the Scriptures, and for having, on several occasions, when cold, wished himself in hell that he might get warm. Notwithstanding the poor boy recanted and begged for mercy, he was found guilty and hanged. His body was thrown in a hole at the foot of the scaffold and covered with stones.

Prosecutions and executions like this were common in every Christian country, and all of them were based upon the belief that no intellectual conviction is a crime.

No wonder the Church hated and traduced the auther of the "Age of Reason."

England was filled with Puritan gloom and Episcopal ceremony. All religious conceptions were of the grossest nature. The ideas of crazy favatics and extravagant poets were taken as sour fac's. Milton had clothed Christianity in the soiled and faded finery of the gods—had added to the story of Christ the fables of Mythology. He give to the Protestant Church the most outrageously material ideas of the Deity. He turned all the angels into soldiers,—made Heaven a battle-field, put Christ in uniform, and described God as a militia general. His works were considered by the Protestants nearly as secred as the Bible itself, and the imagination of the people was thoroughly pelluted by the horrible imagery, the sublime absurdity of

the blind Milton.

Heaven and hell were realities—the judgment day was expected—books of account would be opened. Every man would hear the charges against him read. God was supposed to sit on a golden throne, surrounded by the tallest angels, with harps in their hands and crowns on their heads. The goats would be thrust into ekrnal fire on the left, while the orthodox sheep on the right, were to gambol on sunny slopes forever and forever.

The nation was profoundly ignorant, and cons quently extremely religious, so far as belief was concerned.

In Europe, Liberty was lying chained in the Inquisition—her white bosom stained with blood. In the New World the Puritans had been hanging and burning in the name of God, and selling white Quaker children into slavery in the name of Cur.st, who said, "Suffer little children to come unto me."

Under such conditions progress was impossible. Some one had to lead the way. The Church is, and always has been, incapable of a forward movement. Religion always looks back. The Church has already reduced Spain to a guitar, Italy to a hand-organ, and Ireland to exile.

Some one not connected with the Church had to attack the monster that was eating out the heart of the world. Some one had to sacrifice himself for the good of all. The people were in the most abject slavery; their manhood had been taken from them by pomp, by pageantry, and power. Progress is born of doubt and inquiry. The Church never doubts—never inquires To doubt is heresy—to inquire is to admit that you do not know; the Church does neither.

More than a century ago Catholicism, wrapped in robes red with the innocent blood of millions, holding in her frantic clutch crowns and scepters, honors and gold, the keys of heaven and hell, trampling beneath her teet the liberties of nations, in the proud moment of almost universal dominion, felt within her heartless breast the deadly dagger of Voltairs. From that blow the Church never can recover. Livid with hatred, she launched her eternal anathema at the great destroyer, and ignorant Protestants have echoed the curse of Reme.

In our country the Church was all-powerful.

and although divided into many sects, would instantly unite to repel a common foe.

Paine struck the first grand blow.

The "Age of Bedson" did more to undermine the power of the Protestant Church than all other books then known. It turnished an immense amount of food for thought. It was written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system.

Paine did not lalter from the first page to the last. He gives you his candid thought, and candid thoughts are always valuable.

The "Ave of Resson" has little to the lit

The "Age of Reason" has liberated us all. It put arguments in the mouths of the people; it put the Church on the defensive; it enabled somebody in every village to corner the parson; it made the world wiser, and the Church better; it took power from the pulpit and divided it among the pews.

Just in the proportion that the human race has advanced, the Church has lost power. There is no exception to this rule.

No man ever materially advanced that held strictly to the religion of its founders.

No nation ever gave itself wholly to the control of the Church without losing its power, its honor, and existence.

Every Church pretends to have found the exact truth. This is the end of progress. Why pursue that which you have? Why investigate when you know?

Every creed is a rock in running water; humanity sweeps by it. Every creen cries to the

universe, "Halt!" A creed is the ignorant Past bullying the enlightened Present. The ignorant are not satisfied with what can be demonstrated. Science is too slow for them, and so they inv nt creeds. They demand completeness. A sublime segment, a grand fragment, are of no value to them. They demand the complete circle—the entire structure.

In music they want a melody with a recurring accent in measured periods. In religion they insist upon immediate answers to the questions of creation and destiny. The alpha and omega of all things must be in the alphabet of their apparation. their superatition. A religion that cannot answer all questions, and guess every conundrum, is, in their estimation, worse than worthless. They desire a kind of theological dictionary a religious ready reckoner, together with guide-boards at all crossings and turns. They mistake impudence for authority, solemnity for wisdom, and bathos for inspiration. The beginning and the end ar: what they demand. The grand light of the engle is nothing to them. They want the nest in which he was hatched, and especially the dry limb upon which he roosts. Anything that can be learned is hardly worth knowing. The present is considered of no value in itself. Happiness must not be expected this side of the clouds, and can only be attained by self denial and faith; not self-denial for the good of others, but for the salvation of your own sweet self.

Paine denied the authority of Bibles and creeds—this was his crime—and for this the world shut the door in his face, and emptied its slops upon him from the windows.

I challenge the world to show that Thomas Paine ever wrote one line, one word in favor of tyranny-in favor of immorality; one line, one word against what he believed to be for the highest and best interest of mankind; one line, one word against justice, charity, or liberty, and yet he has been pursued as though he had been a fiend from hell. His memory has been execrated as though he had murdered some Uriah for his wife; driven some Hagar into the desert to starve with his child upon her bosom; defiled his own daughters; ripped open with the sword the sweet bidies of loving and innocent women; advised one brother to assassirate another; kept a harem with seven hundred wives, and three hundred concubines, or had persecuted Christians even unto strange cities. The Church has pursued Paine to deter others. No effort has been in any age of the world spared to crush out opposition. The Church used painting, music, and architecture, simply to degrade mankind. But there are men that nothing can awe. There have been at all times brave spirits that dared even the gods. Some proud heads are always above the waves. In every age some Diogenes has sacrificed to all the gods. True genius never cowers, and there is always some Samson feeling for the pillars of authori-

Cathedrals and domes, and chimes and chants —temples freeced and groined and carved, and gilded with gold—alters and tapers, and paintings of virgin and babe-censer and chalice, chasuble, paten and alb-organs and anthems and incense rising to the winged and blesmaniple amice and stole-crosses and crosiers, tiaras and crowns-mitres and missals and masses-rosaries, relics and robes-martyrs and saints, and windows stained as with the blood of Christ, never for one moment awed the brave. proud spirit of the Infidel. He knew that all the pomp and glitter had been purchased with liberty—that priceless jewel of the soul. In looking at the cathedral he remembered the dungeon. The music of the organ was not loud enough to drown the clank of fetters. He could not forget that the taper had lighted the fagot. at the cross adorned the hilt of the sword, and so where others worshiped, he wept and scorned.

The doubter, the investigator, the Infid:1, have been the saviors of liberty. This truth is beginning to be realized, and the intellectual are beginning to honor the brave thir kers of the past. But the Church is as unforgiving as ever, and still wonders why any Infidel should be wicked enough to endeavor to destroy her power.

I will tell the Church why. You have imprisoned the human mind; you have been the enemy of liberty; you have burned us at the stake-wasted us upon slow ares-torn our flesh with iron; you have covered us with chains—treated us as outcasts; you have filled the world with fear; you have taken our wives and children from our arms; you have confiscated our property; you have de-nied us the right to testify in courts of justice; you have branded us with infamy; you have torn out our tongues; you have refused us bur-rial. In the name of your religion, you have robbed us of every right; and after having indicted upon us every evil that can be inflicted in this world, you have fallen upon your knees, and with clasped hands, implored your God to torment us forever.

Can you wonder that we hate your doctrines—that we despise your creeds—that we feel proud to know that we are beyond your power —that we are free in spite of you—that we can express our honest thought, and that the whole world is grandly rising into the blessed light? Can you wonder that we point with pride to the fact, that Infidelity has ever been found bat-tling for the rights of man, for the liberty of conscience, and for the happiness of all?

Can you wonder that we are proud to know

tnat we have always been disciples of Reason and soldiers of freedom; that we have denounced tyranny and superstition, and have kept our hands unstained with human blood? We deay that religion is the end or object of this life. When it is so considered it be-

comes destructive of happiness—the real end of life. It becomes a hydra-headed monster, reaching in terrible coils from the heavens, and thrusting its thousand fangs into the bleeding, quivering hearts of men. It devours their sub-stance, builds palaces for God (who dwells not in temples made with hands), and allows his children to die in huts and hovels. It fills the earth with mourning, heaven with hatred, the present with fear, and all the future with

Virtue is a subordination of the passions to the intellect. It is to act in accordance with your highest convictions. It does not consist

in believing, but in doing.

This is the sublime touch that the Infidels in all ages have uttered. They have harded the torch from one to the other through all the years that have fied. Upon the altar of reason they have kept the sacred fire, and through the long midnight of faith, they fed the divine

Infidelity is liberty; all religion is slavery. In every creed, man is the slave of God—woman is the slave of man, and the sweet children are the slaves of all.

We do not want creeds; we want knowledge -we want happiness.

And yet we are told by the Church that we have accomplished nothing; that we are simply destroyers; that we tear down without building agair.

Is it nothing to free the mind? Is it nothing to civilize mankind? Is it nothing to fill all the world with light, with discovery, with science? Is it nothing to dignify man and exalt the intellect? Is it nothing to grope your way into the dreary prisons the damp and dropping dungeens, the dark and silent cells, where the souls of men are chained to the floors of stone, to greet them like a ray of light, like the song of a bird, the murmur of a stream, to see the 187 and 189 South Clark street, Chicago.

dull eyes open and grow slowly bright, to feel yourself grasped by the shrunken and unused hands, and hear yourself thanked by a strange and hollow voice?

Is it nothing to conduct these souls gradually into the blessed light of day—to let them see again the bappy fi-lds, the sweet, green earth, and hear the everlasting music of the waves?

Is it nothing to make men wipe the dust from their swollen knees, the teers from their blanched and furrowed cheeks?

Is it a small thing to reave the heavens of an insatiate monster, and write upon the eternal dome, glittering with stars, the grand word-FREEDOM?

Is it a small thing to quench the flames of hell with the holy tears of pity—'o unbind the martyr from the stake—break all the chains put out the fires of civil war-stay the sword of the fanatic, and tear the bloody hands of the Church from the white throat of Science?

Is it a small thing to make men truly freeto destroy the dogmas of ignorance, prejulice and power—the poisoned fables of superstition, and drive from the beautiful face of the earth the flend of Fear?

It does seem as though the most zealous Christian must at times entertain some doubt as to the divine origin of his religion. For eighteen hundred years the doctrine has been preached. For more than a thousand years the Church had, to a great extent, control of the civiliz.d world, and what has been the result? Are the Christian nations patterns of charity and forb arance? On the contrary, their princial business is to destroy each other. More

than five millions of Christians are trained, educated and drilled to murder their fellow-christians. Every nation is groaning under a vast debt incurred in carrying on war against other Christians, or detending themselves from Christian assault. The world is covered with forts to protect Christians from Christians; and every sea is covered with iron monsters readv to blow Christian brains into eternal froth. Millions upon millions are annually expended in the eff at to construct still mere deadly and terrible engines of death. Industry is crippled, honest toil is robbed, and even beggarry is taxed to defray the expanses of Christian warrare. There must be some way to reform this world. We have tried creed, and dogma and fable, and they have failed; and they have failed in all

the nations dead. Tae people perish for the lack of knowl-

Nothing but education—scientific education—can benefi mankind. We must find out the laws of nature and conform to them.

We need free bodies and free minds-free labor and free thought-chainless hands, and fetterless brains. Free labor will give us wealth.

Free thought will give us truth.

We need men with moral courage to speak and write their real thoughts, and to stand by their conviction, even to the very death. We need have no fear of being too radical. The future will verify all grand and brave predictions. PAINE was splendidly in advance of his time; but he was orthodox compared with the Infidels

. Science, the great Iconoclast, has been busy since 1809, and by the highway of Progress are the broken images of the Past.

On every hand the people advance. The Vicar of God has been pushed from the throne of the Cæsars, and upon the roofs of the Eternal City once more falls the shadow of

All has been accomplished by the heroic few. The men of science have explored heaven and earth, and with infinite tatience have furnished the facts. The brave thinkers have used them. The gloomy caverns of superstition have been transformed into temples of thought. and the demons of the past are the angels of to-day.

Science took a handful of sand, constructed s telescope, and with it explored the starry depths of heaven. Science wrested from the Gods their thunderbolts; and now the electric spark freighted with thought and love, flishes under all the waves of the sea. Science took a tear from the cheek of unpaid labor, converted it into steam, created a giant that turns with tireless arm, the countless wheels of toil.

THOMAS PAINE was one of the intellectual heroes-one of the men to whom we are inbeb'ed. His name is associated forever with the Great Republic. As long as free govern-ment exists, he will be remembered, admired and honored.

He lived a long, laborious and useful life. The world is better for his having lived. For the sake of truth he accepted hatred and reproach for his portion. He ate the bitter bread of sorrow. His friends were untrue to him because he was true to himself, and true to them. He lost the respect of what is called society, but kept his own. His life is what the world calls failure, and what history calls

If to love your fellow men more than self is goodness, Thomas Paine was good. If to be in advance of your time, to be a pioneer in the direction of right, is greatness, THOMAS PAINE Was great.

If to avow your principles and discharge your duty in the presence of death is heroic, Thomas PAINE was a hero.

At the age of seventy three, death touched his tired heart. He died in the land his genius defended-under the flag he gave to the skies. Slander can not touch him now-hatred can not reach him more. He sleeps in the sanctuary of the tomb, beneath the quiet of the stars.

A few more years—a few more brave mena few more rays of lgbt, and mankind will venerate the memory of him who said:

"Any system of Religion that shocks the mind of a child can not be a true system : " The world is my Country, and to do good my

## FLORENCE SEWING MACHINES.

Religion?

Wm. H. Sharp, & Co., General Agents. 43 Madison Street.

This machine is recommended to any who desire a first-class Family Sewing Machine; and is noted for its quiet, rapid motion, regularity of tension and ease of management. Four different stitches, and reversible feed-motion—features peculiar to the Florence Machine, and claimed by no other in the world.

Samples and terms to agents furnished on application.

TEN DOLLARS! GIVEN AWAY!! (\$10)

We wil give to every one buying a FLORENCE SEWING MACHINE through our House TEN DOLLARS worth of any of the books advertised in our book - list, or of the RELIGIO - PHILOSOPHICAL JOURNAL, or a part of each as a premium or inducement.

ment.

The Florence Machine is one of the very best manuactured, and ranges in price from sixty-five dollars to ne hundred and fifty.

We will furnish descriptive circulars and samples on

pplication.

We have sold a large number of these machines, and they have given the most perfect satisfaction in every

#### New Books.

ARCANA OF SPIRITUALISM. A MANUAL OF

SPIRITUAL SCIENCE AND PHILOSOPHY

By Hudson Tuttle. WITH PORTRAIT OF THE AUTHOR. PRIOR \$2.00; Postage 24c.

This work embodies the results of the author's researches and experience during the past twenty years, and is, without doubt, the most thorough presentation of the subject of Modern Spiritualism before the public.

Dealing, as it does, with a question in which the interest of all mankind is centered, it cannot fail to command universal

While the experience of thousands will repudiate some of the conclusions the author arrives at, they will still be able to obtain much invaluable information from the book. It is a good book to place in the hands of every person who would know more of what it is that is waking the world to new hopes and aspirations, and planting a tree of life beside every man's door.

\*\*\* Price, \$2.00; postage, 24 cents. For sale, wholesale and retail, by the Religio - Philosophical. Publishing House, 189 S. Clark St., Chicago.

#### THE BIBLE IN THE BALANCE,

A Book for the Age and the Times, and one that should be in the hands of every libers.

man and woman in the land. You want it for your own instruction, that you may be furnished with acknowledged authority to meet th ar guments of the theologian, historian, chronologist and scientific man with his own weapons.

It discusses the matter of Bible capons, eversions. translations and revisions with ability, citing none bu: authors in the highest repute, and those that are above criticism.

The book is printed in excellent style, 12 mo., on new type and fine paper, with beautiful illustrations of the mounds and mound-relics of the Mississippi Valley It is substantially bound in cloth and contains three hundred and twenty pages. The interest felt in the work is so great that orders were received for nearly the whole of the first edition before it was published, one party alone kaving freceived or ders for over three hundred copies.

Frice, S1.50; postage, 20 cents.

THE TRADE SUPPLIED.

Address: Relioio-Philosophical Publishing House 187 & 189 S. Clark St. Chicago. v8 n36 tf.

THE

## Science of Evil:

FIRST PRINCIPLES OF HUMAN ACTION. BY JOEL MOODY,

THE SCIENCE OF EVIL is a book of radical and startling thought. It gives a connected and logical statement of the First Principles or Homan Acrion, and clearly shows that without Evil there can be neither Morals, Science, Knowledge, or Human Action on earth. In fact, without Evil, man could not exist. This work fully solves the PROB-LEM, and unveils the mysrear of Evil, giving it a scientific meaning, and shows it to be THE LEVER WHICH MOVES THE MORAL AND INTELLECTUAL WORLD.

The book is a large 12 mo., of 342 pages, printed from large, clear type, on fine, heavy paper. Price, \$1,75; postage, 20 cents. \*\*\* For sale, wholesale and retail, by the Religio-Phil. osornical Publishing House, 187 & 189 S. Clark St. Chicago.

## The Great MAGNETIC CURE.



SEND FOR CIRCULAR TO DR. R. SMITH, NORMAL,

### Criticism on the THEOLOGICAL IDEA OF DEITY,

Contrasting the Views Entertained of a Supreme Being by the Ancient Gre cian Sages, with those of Moses and the Hebrew Writers; and blending Ancient Judaism, Paganism and Christianity into a Common Original.

BY M. B. CRAVEN.

12 mo., 817 pages. - Price, \$1.00; postage, 16 cents. \*\*\* For sale, wholesale and retail, by the RELIGIO-PHILO-OPHIGAL PUBLISHING HOUSE, 189 S. Clark St., Ohicago.

#### Dr. P. B. RANDOLPH'S WORKS.

DEALINGS WITH THE DEAD. The human soul, its migrations and its transmigrations; 268 pages

Price, 75cts., Postage, 12cts.

AFTER DEATH. ORDISEMBODIED MAN The Location, Topography and Scenery of the Supernal Universe; its Inhabitants, their Customs, Habits, Modes of existence; Sex after Death; Marriage in the World of Souls; The sin against the Holy Ghost, its fearful penalties, &c., &c. Being the Sequel to Dealings with the Dead.

Price, \$1,00 : Postage Scts.

PRE-ADAMITE MAN, demonstrating the existence of the Human Race upon this Earth 100,000 years ago. Fourth Edition, well bound in cloth and containing over Four Hundred Pages.

Price, \$1,25, Postage, 20cts.

For sale at the Office of the RELIGIO-PHILO-SOPHICAL JOURNAL. Address S. S. Jones, 187 & 189, South Clark

Street, Chicago, Ill.

GREAT CHANCE FOR AGENTS. Do you want an agency, locat, or traveling, with an opportunity to make \$5 to \$20 a day selling our new 7 strand White Wiere Clottes Lines? That Last forever; sample free, so there is no risk, address at once Hudgon River Wiere Works, cor. Water St. and Maiden Lane, N. Y., or 16 Dearborn st., Chicago, Ill.

#### MEDIUM'S DIRECTORY:

[POBLISHED EYERY OTHER WEEK.] The Religio - Phil sophical Journal being an especial friend to all true mediums, will hereafter publish a complete Directory giving the place of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time that we may keep their place of residence correctly registered.

fored.

All It is a lamentable fact that some mediums so far forget their self respect as to speak evil of other mediums, not un requently even of those who are far their superiors. The names of such persons will be drapped from this Register so soon as we have evidence conclusive of their indulging in such unkindness.

It should be borde in mind that adividuals visiting mediums carry conditions with a leasely expected to superior which aid or destroy the power of spirits to control the medium visited; herce it is that one medium gives sails fact in to certian persons, another better to others—all

having their 'rience, and justly so, too, and all equally house and useful in their place.

#### CHICAGO.

CHICAGO.

Bangs children, 227 S. Morgan St. ‡

Mrs. Mtto Brown. 128 W wandington St.

Dr. W. Cleveland 511 Wabask Avenue

Mrs. A. Grooker. 179 W statison et. \*

Mrs. S. E. Goles, rear of 521 State st. on Victoria Ave. ‡

Mrs. De Wol', 165 West Madison St. Ţ

br. M. Dwyer, 233 West Madison St. Quicago

Dr. L. P. Griggs, 229 W Madis a street, cor. Peoria.\*

Mrs. Jorgen en. Parlore 28 and 29 Honore Block.‡

Mrs. M. Jeoks, 176 W. Van Buren street.\*

Drs. J. T. Lewis and wife, 70 Tured ave.\* Mrs. M. Jenks, 176 W. Van Buren street.\*
Drs. J. T. Lewis and wife, 70 Tured ave.\*
Dr. S. U. M. Fatder and wife, 33 W. Addison Bt.\*;
Mrs. C. Moody, 106 12th street. \* ;
Mrs. Phebe Coffin Norwood, 63 No. Halsted st. \* ;
Mrs. A. et Roumson, 148 Faucta Avenus.\* ;
Madame Ritter, 301 S. Clark St. ;
Mrs. M. Smith, 141 S. Clinton St.\*
Dr. Bargent, 75 Third Ave.;
Dr. M. L. Sherman and Wife, 306 South Clark St.\*;
Dr. M. L. Sherman and Wife, 306 South Clark St.\*;
Dr. J. Wilbur, 260 W. Randolph St. \*
A. D. Willis, for, Clark & Malson St. ;
Mrs. M. M. Wocks, Rojm 60 De Haven Block, Chiesgo.

Dr. H. B. Storer \*\* HOSTON. Dr. H. B. Storer. \*†
Mrs. Julia M. Friend, 116 Harrison Ave.
Mrs. S. J. Stickney, 233 Tremont St.
Dr. Main, 226 Harrison Ave. \*
Mrs. A. C. Tatham, 292 Washington St.
Freeman Hatch, S Seaver Place.
Mrs. L. W. Leich 97 Selisbury St. †
Mrs. Marshall, 39 Edinboro St.
W. H. Mu. Mer. 170 W. dp ingüeld street. ¶
Mrs. A. S. Eldridge, 1 Oak St.;
Mrs. A. S. Eldridge, 1 Oak St.;
Samuel Grover, 23 Dix Place.
Mrs. F. C. Dexter, 231 Tremont St.;
E. C. Littlajohn, 26 Hanson street, Moston, Mass.

PHILADELPHIA.

Mrs. Sarah A. Anthony, S. W. cor. 7th & Catharine st. & Miss A. M. Bulwer, 1238 So. 11th st. ‡
Mrs A. Reynolds Biankle , 1829 No. 8th st. ‡
Peter Beltel, 229 No. 12th st. \*
H. P. Biaker, 513 So. 10th st. ‡
Mrs. Sarah M. Buckwaiter, 1027 Mt. Vesnon st. \*
David S. Cadwaitader, 1005 Race st. \*
Miss Emily Dick. 323 Rac- st. ‡
Mrs. E. Foy, 1106 Buttor wood st. ‡
Mrs. Glanding, 1712 Warnock st. ‡
Mrs. Glanding, 1712 Warnock st. ‡
Mrs. Ginsinger, 1230 Catharine st. ‡
De Witt Clinton Hough, 813 Race st. ‡
Edward Keene, Mariboro below Girard. ‡
Mrs. Mary Lamb, rear of 1317 No. Front st. ‡
Mrs. Miller, 717 Erle st. ‡
Mrs. Miller, 717 Erle st. ‡
Mrs. Marks McLauchin, 1009 Federal st. ‡
Mrs. E McNell, 1018 Richmond st. ‡
Mrs. E McNell, 1018 Richmond st. ‡
Mrs. C. A. Marshal Rrown anove 11th. \*

Mrs. E McNell, 1018 Richmond st. ‡
Miss Mitchell, 234 Spruce st. ‡
Mrs. C. A. Marchal, Brown above 11th. ‡
Mrs. Mock, 612 No. 10th st. ‡
Mrs. Jennic Martin, 1815 No. 16th st. ‡
Mrs. Jennic Martin, 1815 No. 16th st. ‡
Mrs. Murr. 1532 Cherry st. ‡
Miss Anna Murr, 1532 Cherry st. ‡
Mrs. Mary Millard, S. W. Cor. 7th & Catharing t. ‡
Mrs. Mary Millard, S. W. Cor. 7th & Catharing t. ‡
Jacob L. Paxson, 1027 Mt. Vernon st. \*
Mrs. Powell, 429 Sprucest. ‡
Samuel Palst, Hanover below Girard st. ‡
J. Jefferson Reilty, 919 Cross st. ‡
B. F. Richardson, 633 No. 1 th st. ‡
Mrs Katle B. Robinson, 2123 Brandywine st. ‡
Mrs R R. Stoddard, 618 Race st. ‡
Issac Taylor, 105 Lauret st. \* ‡ Isaac Taylor, 105 Laurel st. \* ‡ Mrs. Taylor, 105 Laurel st. Mrs. Xavier, 1220 Fulton st. \*

NEW YORK CITY. Jennie Danforth, 54 Logington Ate.4 Miss Blanch Foley, 634 Third Ave. Mrs. H. Seymour, 146 Blocker St. Mrs. J. Cotton, 247 E. Slat St. J. William Van Namee, 440 Fourth Ave. #ft AUROBA, ILL. Mrs. A. C. Smith, Aurora, Ill. # Mrs. A. Swift, Aurora, Ill. # 1

BLOOMINGTON, ILL. Mrs. Helen Grover, Mrs. M. E. Getchell, 418 N. Main St. 2 Dr. Mary Lewis, Bloomington, Ill.\$ BAYONNE CITY, M. J. GREEN GARDEN ILL

Mrs. Calkins. †‡ GENESEE. WIS. Mrs. H. W. Balcom. \* ‡ Mrs. F. A. Logan:

MILWAUKEE, WIS. A. B. Severance and Mrs. J. H. S. Severance. M. D.

457 Milwankoe street Milwankoe. Wis +†

W. W. Herring, 121 Spring street, Milwankee, W s. \*

Mrs. Carrie B. Wright, 440 East Water st. †

ROCKFORD, ILL. Samuel Smith, Box 1239, Rockford, Ill. \* Mrs. M. J. Oolson S. Bockford, Ill. | RICHMOND IND. Francis S. Haswell, 26 N. Marion street. Dr. Samuel Maxwell, 72 S. 6th street.

SAN FRANCISCO. Wm. H. Hatch, 128 Kearney St. ST. CHARLES, ILL. Mrs. Leonard Howard.\* D. P. Kayper, M. D.\*

Mrs. Mary E. Beach. WHITEWATER, WIS. Mrs. A. B. Severance +1

MISCELLANEOUS. Mrs. Orrin Abbott, Minneapolis, Minneapota. \*
Littie Anale: Gelar R spi 'S. Iowa: ‡
Jonathan Allen, Geneseo, Ill.
Lrdema Atwood, Lake Mills, Wis.
Miss M A A pbl to Dayten, Ohio. \*
D. Atkisson, Marletta, Onio ‡
Mrs. Jennie Adams, Box 1209, Kansas City, Mo. \*
Mrs. A. Blair. 166 Ride at., Salem, Mass. ¶
Dr. H. Butler, Wellsboro, Tioga Go., Pa.\*
M. K. Cassien, 185 Banx street, Newark, N. J.\*
Mrs. J. F. Currier, Giucinnati, Ohio.†
Mrs. J. A Drake, 24-Hoffman Blook, Cleveland, Ohio.
Doherty & Purcell, Indianapolis, Ind. ¶ Mrs. J. A. Drake. 24-Hoffman Ricck, Gleveland, Ohio. Doherty & Purcell, Iodianapolis, Ind. 9
George M. Durton, Algona, Iowa, ‡
J. W. Rilin, atlanta, us. †
Mrs. E. K. Eversol. Sprin. field, Mo. ‡
David S. Fuller, Davenport, Iowa. \*†
Along. Frirchit, Schmectady N. Y.
J. B. Fayette, Oswero, N. Y.
Dr. B. W. Freem n, 116 Heigh St. Celumbus, Ohio \*
Mrs. Wen, L. Gay, Canastota, New York. \*
Dr. J. M. Holland, 206 Upper Broadway, Council Blust

By J. M., Holland, Mc Opper Broadway, Council Bluff
Lowa.\*

Judge D.L., Hoy, M. bile, Alabama.

U. B. Hamilton, Belott, Wis.\*

Dr. E. Heal. 82 Whitehali st., Atlanta, Ga.\*

Mrs. Jepple Ferris, J.

Minnie Jefferson. J. Traveling. †

Dr. P. T. Johnson. Ypallanti, Mich, \*

J. W. Kenyon, Watertowa. Wis.

Mrs. C. Lathrop, 97 East Harrison street, \*

Mrs. C. Lathrop, 97 East Harrison street, \*

Mrs. E. Moore Care W. Onase & Co., 601 North 5th street, 8t. Louis, Mo. \*

J. H. Noisn. Waterville, N. Y. T.

Mrs. A. Nesbit. Cunnonsburg. Mich.\*

Mr. John D. Odell, Waterloo, N. Y. \*

Dc. Abba Luid calmer. New Boston, 14. \*†9 Mr. John D. Odell, Waterloo, N. Y. \*
Dr. Abba Luid caimer, New Boaton, I'l. \*†g
Mrs Nelt Pine B oth Bend Ind. \*
Mrs. M. B Robbins, Seanswille, Ind.
N. B. Star, Port Havon, Mich. ¶
Jeans Jackson Sloan, Covington, Ind.;
Mis. P.W. Stephens, east side of 4th street, between I & J.

acramento\*
H. R. Sherman, Gahanra, Ohio. ‡
Annie G Torrey, Houston. Texas. ‡
A. Thomas: Lynden Station, Ohio.
Warren Wight. Waterloc. Seneta. Jo., N. Y.
Mrs. Fanny Wheelock, Pleasanton, Kansas. ‡

# Healer. Spirit Artists. Psychometrist. Business and Test. Writi g and Drawing. Physical Manifestations. Bolemnizing Marriag a and Atlanding Funerals.

Prot. Spence's Positive and Regative Powders, for sale at this odge.
Address, S. S. Jones, 189 South Ulerk street.

#### Health by Good Living. BY W. W. HALL, M. D., Editor of Hall's "Journal of Health."

This book is to show how high health can be maintained ad common diseases cured by "good living," which means ating with a reliab the best food, prepared in the best

manner.

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

The best cookery preserves the natural tastes and juices. As there can be no "good living" without a good appetite, how to get this great blessing without money and without price, is pointed out, and, it is hoped, in very clear and plain terms.

Some of the subjects treated are:-

The object of eating: Power to work: Early breakfast: The object of eating: Power to work: Early breakfast: Dinner-time: Luncheon: Eating "down town;" What shall a man do! What shall fat men eat? How to get fat: Bad blood: Diet for the sick: Spring diseases: Children's eating: Forcing children to eat: Young ladies' eating: "Told feet and headache: Biliousness: A law liver: Mischlevous tonics: The out-door air: Why are we dispeptio? Discomsort after eating: Cole slaw: Certain cure of neuralgia: Nervous debility: Air and exercise: Food cure, etc., etc. It tells

How to cure dyspepsia: How to cure neuralgia: How to cure billeusness: How to cure nervousness: How to cure exhaustion: How to get a good appetite: How to get lean, How to get good sleep: How to maintain high health, How to avoid disease: And all these without medicine: without money; without price.

. It tells about

Luncheons and how to take them: Late dinners and how to take them: How drunkards are made at eating-house; How girls are spoiled at boarding-schools: How health is lost: How heme love is lost: How novel-reading rains them: How love of dress is instilled: How young men are talked about: How bad matches are made: How good wives are made at home; How home influences purify.

Price \$1,50 Postage 16 cents For sale by the RELIGIO-PeHLIOSOPHICAL PUBLISHING HOUSE, 189, So. Clark Street. Chicago, Ill.

#### The Bible in India. HINDOO ORIGIN OF

#### Hebrew and Christian Revelation.

TRANSLATED FROM

"LA BIBLE DANS L' INDE,"

BY LOUIS JACOLLIOT.

EXTRACTS FROM AUTHOR'S PREFACE:

46 I come to show you humanity, after attaining the leftiest regions of speculative philosophy, of untrammeled resson on the venerable soil of India, wastrammeled and stiffed by the altar that substituted for intellectual life a semi-lymia

existence of dreaming impotence..... India is the world's cradle; hence it is that the comm mother in sending forth her children even to the utmost west has, in unfading testimony of our origin, bequeathed us the legacy of her language, her laws, her merule, her literature. and her religion To religious despotism, imposing, speculative delusions, and

class-legislation, may be attributed the decay of nations.... .......... Aware of the resentment I am provoking, I ye shrink not from the encounter ....... We are no langer burnt at the stake."

\*\* Paton \$2.00; postage 24 cents. For sale by the RELIGIO - PHILOSOPHICAL PUBLISHING HOUSE, 189 S. Clark

> A REVELATION!!! of the

## EXTRAORDINARY VISITATION

DEPARTED SPIRITS! Of Distinguished Men and Women of all Nations, as Manifested through the Living Bodies of the

" Shakers." The Spirits of WASHINGTON, FRANKLIN PENN, GIRARD, ST. PATRICK, NAPOLE-ON, JOHN WESLEY, BYRON, GEO. FOX

and Hosts of Celebrated Characters of the Past, who take Possession of and Discourse through the Living Bodies of the" Shakers," of New York, giving Wonderful Information respecting the Events of their Lifetime, and their Opinions of Present Criticisms concerning those livents, as well as their immediate Condition in the World of Spirits.

PRIOR: -- 25 cts; postage, 2 cts. Liberal discount to the trade. ADDRESS: - RELIGIO - PHILOSOPHICAL PUBLISE-

ING HOUSE, 187 an 189 S Clark street, Chicago, III. THE

## VOICE OF PRAYER.

A Poem by W. S. Barlow, Author of "The Voices."

This little poem is fully equal to any of Mr. Barlow's best efforts, and should be read by everybody. Printed on fine tinted paper with blue line border. Price 25 cents; postage 2 cents.

\*\*\* For sale, wholesale and retail, by the Religio-Philosephical Publishing House, 189 S. Clark St., Chicago.

## Exeter Hall! Exeter Hall!

THE following are extraots from a few of the notices of Exceer Hall, the Theological Romance:— "The plot and passion in Exeter Hall show an expeienced hand in their delineation. Exeter Hall proves that the author has something to say and knows how to say it."-[Public Opinion, London, England,

"It is indeed a wonderful book."-[New York Wall. "We commend it to the widest popular approval."— [Banner of Light, Boston.

"We have no hesitation in declaring this a great work."-[Universe, New York. "The book is well and powerfully written. .

The most scorching work ever published in America since the 'Age of Reason,' "-[Liberal, Chicago, "One of the most exciting romances of the day."\_\_ Demorest's Magazine, New York,

"Convincingly illustrative of the errors of Theology. -Investigator, Boston. "The humane and charitable tendencies of the book must receive the approbation of every friend of humanity."-[Daily Telegraph, Toronto, Canada.

Price. 80 cents. Postage, 4 cents. For sale, wholesale and retail, by the Religio-Phile sophical Pablishing House, 187 & 189 South Clark gt. Chicago.

## THE LAW OF MARRIAGE,

BY C. L. JAMES.

An exhaustive argument in javor of liberal divorce leg islation. For sale by the author, Louislans, Mo Post paid for 25 cents.

WOODS HOUSEHOLD MAGAZINE
contains in every number one complete
prime story valued at \$100. Forty pages of other matter.
Yearly, \$1. Sold by news-dealers at 10 cents per copy.
Splendid premiums. \$300 cash to be awarded for prime
clubs. Specimen copy free. Address S. S. WOOD,
Mewbargh, New York,

#### Acligio-Philosophical Journal. MONTOR, PUBLISHER AND PROPRIETOR.

Office 187 and 189 So. Clark Street.

ASSOCIATE EDITOR

Beligio - Philosophical Publishing House AFA! letters and communications should be addressed to 3. S. JONES, 189 South Clark Street, Chicago, Illinois.

#### TERMS OF THE Beligio-Zhilosophical Journal.

\$8,00 per year, \$1.50-6 months, \$1.-4 mo. Fifty cents for Three Months on Trial TO NEW SUBSCRIBERS.

In making remittances for subscriptions, always produce a draft on New York, or Post-Osyman Monay Onders, if possible. Where neither of these can be produced, send the second, but always in a reservance library. The registration fee has been reduced to furnam units, and the present registration system has been found by the postal authorities to be virtually as absolute protection against losses by mail. All Pestmeaters are obliged to register letters when requested to do so.

All subscriptions remaining unpaid more than six months, will be charged at the rate of \$2.50 per year.

PAPERS are forwarded until an explicit order is received by the Publisher for their discontinuance, and until payment of all arrearages is made, as required by law.

He names minimum on the subscription books without the first payment in advance.

SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is sue for the ensuing year, with or without further reminder from this office.

#### HEWSPAPER DECISIONS.

2. Any person who takes a paper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the

gayment.

1. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it. satil payment is made, and collect the whole amount,—whether the paper is taken from the office or not.

2. The ceuris have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is raima vacua evidence of grentlonal fraud.

#### LOOK TO YOUR SUBSCRIPTIONS.

Then the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 10th, 1870, it will be mailed, "Smith J.—10 Dec.—2." The means 1876. If he has only paid to Dec. 19th, 1869, it would stand thus: Smith J.—10 Dec.—9, or parhaps, in some cases, the last two figures for the year, as 70 for 1879, or 60 for 1869.

App Those sending money to this office for the Journal simuld be careful to state whether it be a renewal, or a new selection, and write all proper names plainly.

OHICAGO, AUGUST 26 1871.

#### A SEARCH AFTER GOD.

NUMBER LIII.

SAUSE AND REFERET-THE YANKER'S EXPERI-MERT.

The mind, constantly animated with fresh hopes, and yearning for a solution of the ques tion, travels onward among the winding labyrinths of secence and art, new scenes constantly greeting the vision. Life, in all its departments, is varied in its nature, hence there will continue to arise new subjects that will demand our atten ion. Faith sustains us-faith that after this tedious search, a bright field will open up bafore us, where our highest aspirations will be realized. Impatience to solve a problem, many times renders the mind positive, and not receptive of those grand truths that the Spirit World are ever seeking to shower down upon it. Perfect pusivity is required—no stopping to criticise an ilea that is advanced, or a position that is assumed. When in rapport with a spirit, the mind must be negative to his, and then he can trans nit his own thoughts, give expression to his own sentiments.

In our investigations, we have been sensible of the magnitude of this question, yet we have never faltered, never hesitated to march boldly forward in to the regions of abstruse philoso phy, unearthing the truths contained there and presenting them to the children of earth. We propose to solve this problem, present the solution thereof to the world, and have the same recorded in lasting letters on the pages of history. A truth is a truth, whether enunciated amidst a gry of opposition, or approval.

Searching after a God-he who is supposed to be omnipotent, and to whom is attributed the creation of all things, is a strange anomaly in this day and age of the world. Search after God! Penetrate the heavens! Travels among the stays! Visit the distant planets, and survey the wonders of the universe, and still the elseulation will some, I can not find God! Child of earth, listen! Go where you will, in any of the multifarious departments of matter or spirit, and still no tangible evidence exists that there is a G.d. Night, one eternal night, all the time! What noise is that which greets the ear. We trace it to its source, examine its cause, and the connection of a God therewith at once van-

A shrewd Yankee, who was trafficking temporarily in Africa, one who was a keen observer of human nature, arranged some fine chords and wires on the limbs of a tree, in such a manner that when the wind blew, a strange wierd music was produced. Tais attracted the attention of the poor Negroes at once. They could not see the fine chords in the tree. could not detect the source of the music, or comprehend the agency at work, and each day large numbers congregated there, to listen to the strange melody which the ingeniously devised arrangement could produce, and while there, they would prostrate themselves beneath the tree, regarding it as the home of their God. To them. human beings of the lowest order, there was a divine mystery in the strange, solemn, weird music that seemed to emanate from the high branches. The news of this wonderful tree spread far and wide, and it was regarded with superatitious wonder by the natives. When God breathed, that is, when the wind blew, it was then that the beautiful music was produced and the natives, in consequence, regarded this tree as sacred. They would congregate beneath its luxuriant branches, listen to the notes as they vanished on the expiring breeze, and prostrate themselves on the ground, delighted with the fact that God himself had condescended to notice them. These beautiful straigs of music that went off on the wings of the wird, especially at night, strangely affected the poor Nogro, inspired him with superstitious notions.

h d made his home among the branches of the tree, and that he was especially favored !

Today, in all nature there is muse, strangely weird and beautiful, that seems to come from a God! The spiritual ear disceras it, and it fills the mind with e-static em tions, and we feel like worehiping its cause. But to render our position clearer, we will say there are certain manifestations in the mater'al world, the cause of which we attribute to a God. Tae noor Negro in Atrica had his idea of a Deity. He breathed in the wind, and straightway enchanting music was produced! Could be have understood that a Yankse had been at work arranging the strange device, he would have ceased his worship at once. Those who glands at the problems in nature,-inexplicable to them, -have their superstitious natures at once excited, and they feel that none but a God cou'd have arranged them. In their manifestations of intelligence in this respect, they imitate the reasoning of the poor Negro-he could not understand the source of the sweet music that sounded off on the breeze like the expiring notes of an Allian harp, and he ascribed a God thereto at once !

Those who glance at the earth, its hills and mountains, its rivers and lakes, its majestic scenery, its wonderful productions, at once play the negro, and because they cannot understand its origin, comprehend the philosophy of its action, all at once declare: Gid did all this!

In our investigations, then, when we trace an effect to its cause, then a God canishes ! When the poor negro finally followed those beautiful and enrapturing atrains of music to their source -found that a wooden-nu'meg Yankee had concocted the whole device, and caused them to do a great deal of foolish worshiping, they were very much aggravated.

This world is made up of eff cts. Trace the effect to a CAUSE, and in no case will you find an Infinite God connected therewith. O Ignorance, loathsome, hideously deformed! from our inmort soul we pity you. Whether manifested under a tree in Africa or on the carpeted aisles of a church, with some pompous, evangelical minister, it is alike detestable! That minister who preaches Carist crucified is but a little superior to the Congo negro who worships God through the instrumentality of music. On all sides we see these rude notions existing in regard to a God -having no higher foundation than the conceptions of the poor negro.

There is only one agent at work in the whole universe-Cause! We behold nothing but effects! The stream that moves the ponderous wheels is concealed from our view. The motion thereof is the effect. Trace the effect to the cause, and what do you find standing there, in kingly majes'y and supremacy? Man! But what does that prove? Yes, what does anything prove? Trace any effect to a cause, and you will find the same result. The flowers bloom and scent the hills and valleys with their fragrance; the little birds sing their sweet songs, and in nature's vast cathed al they keep up a continual rejicing. What of these? They are effects produced by wise arrangements in the material world. The earth is a strange struc'ure. Its activities are so arranged that these results are produced which you see on all sides! Trace the earth to its Cause, and its forces were so arranged by the master minds that conceived it, that the effects would be produced which we see on all sides. During the experience of our guide in spirit-life, he has devoted a large portion of his time to tracing effec's to their cause. In all cases, under all circums auces, he has been enabled to find individualized intelligences back of the effects, superintending the workings of those silent forces that produced them. O children of earth, do not ape the poor negro, who because he could not trace the effect to its cause, b came wonderfully religious and worshiped an unknown God. In searching for a God we should deal with causes.

Back of all effects that we can trace to their cause we find individualized intelligence. Can we not, then, reasonably infer that he is connected with all causes?

Matter is not an effect, neither is the soul of man; both have eternally existed; they are independent of any infinite God. The various formations or combinations of matter, however. is an effect. He who can traverse the arcana of nature, venture into the "holy of holies." the regions of causes, then he stands on a high pinnacle indeed, and can hold converse with master minds of by:gone ages. He can trace those causes to their effects, and behold man on the high rounds of progression's ladder, viewing in wonder the wise arrangement. Ab, what a scene! The thunders on Mount Snai, when Moses and Elias appeared to the Savior, gave indications of the presence of a God. Eff cts are the real cause of the belief in the existence of a God. Were they transparent, so that their cause could be seen, the belief in the existence of an Infinite, Intelligent Personality would vanish in a moment, for back of them would be found the comprehensive judgment and quick discernment of wise sages who have been long in spirit-life. Thus it has ever been. No commencement to time, no first day, no first man, no first world! There never was a time when the machinery of the universe did not move as now. Never a day when the heavens were not studdled with innumerable luminaries, and the grand wheels of progress were not

movingt In our Search for God a grand lesson may be learned; for as you go back of the effect and examine its cause, at that very moment your God will vanish like a will-o'-the-wisp. But still before you, all around you, are effects that you cannot comprehend. The ponderous wheels of creation move, and the motive power is beyond your reach; you cannot see the master hand, or the atrange devices that are brought in requisition, hence, negro-like, you ascribe all to an Issaute Gal. The belief in the existence of an Infilite God has nothing to do with man's destiny or happiness. Too idea that man ismade him devontly believe that God himself, beautifully interlinked with all the causes of

creation, is grand indeed, and would you not | heavenward morning and evening, nob's suswish it true?

Some learned ones would call this visionaryconnecting individualized intelligences with the machi lery of cree tion! They would prefer to spe the poor, illierate negro, and attribute it all to God, or the operation of "nature's laws."

(To be continued.)

#### Fejce Philanthropy.

It is really smusing to see the efforts of Christians to reform the Chircse, Mahometans, Indians, Patagonians, and lastly the Fcj e Islanders. The Fejee Islanders are about as low in the scale of existence as a human being can get without naturally fading into a monkey. and sustaining thereby the theory of Darwin. Late reports from missionaries among the Fejees, showed that many had been converted, sar c'ified, and redeemed; but now comes the rumor that they have backelidden, and gone back to cannibalism. It is well to try to reform these cannibals, but they have as little idea of grace, sanctification, the Trinity, baptism, or the blood of the lamb, as a morquito has of surgery, when it bleeds your nose. The Ch'cago Tribune takes the following sensible view of these missionary labors:

From the Fei e is ands there comes the thrill-

ing information that a portion of the islanders,

who have recently been converted to Christianity, have broken out into revolt, and have gene back to cannibalism. Whether or not the insurrectionia's have made their first meals from rossts, stews, b ils, broils, fricassees, and hashes of their own missionaries, we are not informed; and, as missionaries usual y go from New England, the fact is not of much consequence either way. The only thing of consequence is a revival of the conviction that heathen, however much they may und rgo conversion, usually die in the faith of their a cestors; and, hence, that conversions mainly aff at the life, and rarely or never the death, of those heathen who undergo them. It further suggests the irquiry as to the value of a "conversion" which, in a moment may be reversed by a whole people, and which reversal will permit them to return in a moment from a promising state of sanctification to one of the lowest depths of demoral zation. It must be a puzzier to those denominations which profess to believe in "el ction," and "once in grace, always in grace," to discover people all praising and worshping the Lard, and giving freely of banyan and cocoanute to the missionaries on one day, and on the very next day having a grand feast in which potted missionary is the piece de revis ance, and holy tracts are used for wrapping up oold remnants of the repast.

Whatever the affair may suggest to Christians -to the se who in response to persistent mendicancy have given of their hard earnings for the support of missions among these remote heathen, it certainly suggests to outsiders that this whole system of foreign missionary effort is a very gress blunder and an inexcusable stupidity. if what the various orthodox churches are teaching be true, then three-fourths of the peop'e of Chiesgo, and the same fractional majoriy of all c vilizat people, are going straight to future damnation.

With three-fourths of our own people unconverted, it is still taught and practiced that the work of salvation must be carried to the F. j e Islanders, although it is constantly demonstrated

Here are our own Indians. We have stolen their lands; we have exterminated what was once a mighty nation, that extended over half a continent. We found them comparatively innocent, no b'e and happy. We have given them the sword, whicky, the small-pox; and we have mercilesely pursued them until to-day, when there remain only a few starving shreds of these aboriginal nations. One would think that our Christian evangelie's would have some small compassion, some little yearning of the bow-is toward these unfortunates. One would think that Christian fervor, in its desire to extend the benefits of the gospel to heathen, would reflect upon the nearness of these Indians, and the neceesity, in view of their early total extermination, of a preparation for the coming life. Not Not a Protestant church in all this broad Christian land, as its mendicant deacons pass up and down the carpeted sisles, ever collect a dollar for the benefit of the salvation of the Indians whose homes we have stolen, whose blood we have shed, and whose lives we have contaminated by presenting only our meanest vices.

Let the F. jee Islanders eat each other in Corretian love-feasts, and let them dish up as entress the fools who have sailed to them on a mission of preaching and conversion. It is no wonder our churches complain of want of suppert, and of a failure to reach the world. Wrayp dup in creeds, enveloped in worthless ductrical discussions, impractical, in that they overlook the sp ricually starving men and women who brush against their very skirts, in order to carry food to barbarians thousands of miles away - hey do nothing practical; nothing which commands the respect of intelligent men: nothing which entitles them to the support of the communities among whom they exist,

#### Gambling Hells.

There are gambling hells in Chicago—they are broad and deep, and are machines to ruin young men, and corrupt the morals of society. There are also in churches gambling hells, and they are full of devile-ministerial, cloven-footed gentry, who prey as the wolf does; and whose record in life is made up of unclean things. A Hell in churc's—did you ever suppose it? Yes, and houses of assignation there, too! Did not the Hillsdale professor institute a house of prostitution among his own church members? But hell is our subject; yes, hell, - gambling hells, -under the garb of sanctity and the cloak of Christian charity. The Courch of St. Albans. in New York City, had one of these gambling hells, and a lady instituted suit against that organization to recover moneys which had been spent in getting up and superintending a fair for its benefit This lady animated with a high sense of Christian charity and duty, advanced her means in order to make purchases of varif ous articles, that from the sale of which she realized a hand some profi -- not intending to donate to the church the purchase miney. But the church members of St. A'bans saw the matter in a different light, and they resolved to appropriate to their own banefit the money the lady had so judiciously expended in making afore such time expires, as it takes that time to purchases. The minister, with a sanctimonious air, and a solemn expression to his eyes, as they rolled upward to the " throne of grace," wou d not consent to liquidate the lady's claim. The wardens of the church, whose prayers went

tained their pastor, and the lady found herself minus the money she had expended. She betook herself to prayer-very naturally would do so-and for six long years prayed to God to soften the hearts of the incorrigible minister and wardens, but unfortunately her entreaties died away in sweet plaintive whi pers some where in the clouds, and never reached the "throne of grace." Poor woman, what Christian resignation! Her patience at last became exhausted. Prayer would not penetrate the hearts of those who had appropriated her means, and fina'ly she ceased them, and applied to the law, to compel the Christians to disgorge their ill-gotten gains, and in her eff rts she was successful. The judge in deciding the perplexing question, read the Caurch a lecture on "gambling," which, no doubt, had a good effect. Strange, a judge teaching morality to churches, the same as he would to a lot of harlots or gamblers arraigned before him. Gambling outside of churches; gambling hells in the churches. What next?

#### Eleven Hundred Different Religions-Which is Right ?

The whole batch is founded upon mythsmyths piled upon myths.

The early inhabitants of the earth conceived of Good, and bad Supreme Beings. The attributes of both were such as were found in the tyrants who ruled over them. The devotees feared and worshiped both.

From time to time, leading minds cut loose from some dogma, and instituted in its place a more consistent thought, which in time became

a cardinal article in the traditions of his sect. As time has rolled on, these sects have increesed, until they now number eleven hun-

It is indeed a religious world. God and Devil worshipers without number teem all over the face of the globe!—a mighty host of religious

devotees! All are trying to appears the wrath of their supposed Great Supremes ! To say toat their religiou is all a fallacy, will perhaps, shock the herelitary religious feelingsthe excessively merbid veneration and ideality of some Spiritualists; nevertheless, the Religio-PHILOSOPHICAL JOURNAL has its musion to

world, and it will do it fearlessly. It will teach the Philosopy of Life, as the inspiration to that end shall reach us from the supernal spheres.

perform, und r the supervision of the angel

The wisdom of sages, of unnuv bared centurice, is being day by day, infiltrated into the minds of mortals—teaching them that to live happily and wisely, is to live in accordance with the laws of life, to live up to the highest conceptions of truth, as each soul shall be in spired through their perceptive, reflective, and moral ficulties.

While all are related—are links in an endless chain-each is an individual unit, endowed with powers and capacity to think and act.

Wisdom is the result of the barmonious ac tion of a well-balanced mind-let all strive to obtain wisdom from its legitimate source. To that end study well the Philosophy of Life-accept angelic teachers of large experience, alway testing the spirit with the touchstone of truth. and all phases of religion will disappear, and in their place fraternal love will rear its altar, and all men will be recognized as brethren-aye extending to the augelic spheres, the anthems of love and good-will one toward another will everywhere abound.

The imtercommunion between this rudimental sphere and the angel world will be so perfect. that the cry will be exultingly uttered.

O Death where is thy sting! O Grave where is thy victory h,"

## Spiritualism.

Mr. Carbonell, an exponent of Spiritualism in Charlestown, Mass, proposes to allow himself to be handcuffed and sewed up in a large beg and thrown into the river, when, as is claimed, he will come up with the beg on his arm, still whole, and not a stitch or cut disturbed, and the handcuffs in his hand. Toe Davesport Brothers have given up all pretenat me to Spiritualism, and now perform their tricks only as tricks, leaving the spectator to account for them the best way he can. Spiritualism has had its day, so far as any claims to its being true are concerned, and it now takes its place among delusions and impostures of the nast."

The foregoing we clip from an exchange. It is a sweet morsel for that class of readers who believe that they are to be washed in Christ's blood, and come out white sheep. Indeed, it is a very sheepish item. It believed at all, it must be by very sheepish individuals. Any person having brains superior to a sheep, from common observation, knows that every statement in the item is false. The Davenports are Spiritualists, and spirits daily manifest themselves to the public through their mediumship.

Carbonell, a believer in spirit communion, in derision of the fools who deride spirit intercourse, made the statement referred to, and the simple devotees of old theology believed he had some such power, outside of the appritual phenomens.

It ' Spiritualism has had its day, so far as any claims to its being true is concerned, and it now takes its place among delusions and impostures of the past," how happens it, ye simpletons. that scientific bodies are just beginning to examine into its merits?

Editors who publish such items without comment, to tickle the fancy of the most ignorant. outrage the common sense of seven-tenths of their readers - [ED JOURNAL.

Those who wish to have this paper discon. tinued when the time is up to which it is paid for, should notify us of that wish two weeks beget it out of the mailing machine. When an order to discontinue is given by those in arrears, remittances should be made to square up in full, including the two weeks which the poper will be mailed the subscriber after such notice is given.

#### Mrs. Ferris, the Medium.

Just as we were going to press, we received from a gentleman in Terre Haute, Ind., a letter inclusing clippings from a newspaper pub ished in that city, in which this falsehood among other statements appears:

"We have much more authority to substantiate what we publish, in our possession to make use of in our columns, taken from reliab'e papers in the country, and decamentary evidence from other sou ces, including some from the police of Unicago; for the present we withho'd them for lack of space.

Four or five years ago, Mr. Ferris and Mrs. Ferris resided in this city-Caicago-for several months, and held many seances. The inalnuations in regard to "documentary evidence. including some from the Police Court of Chicago," is a vile lib l, for which the publisher of the paper should be held responsible.

Mrs. Ferris is an excellent medium. The devotees of old theology had better resort to some other argument to relute the facts of spirit communion. If the phenomenon be true (is it purports to be in her seances) that spirits do come and manifest themselves, those who would investigate the subject, will be in tolerable good company when their loved mothers, fathers, brotners, sisters, and children, come and commune with them through the mediumship of Mrs. Ferria.

The newspaper editors who eater to such vile slanders against Mrs. Ferris, would have joined with the old Jews who charged the Namerene with all manner of improprieties, and demanded that a robber should be released and Jesus crucified, if they had lived at that time.

Poor old theology has made but little progress in morals, and her devotees will have plenty to do to look; after the free-love tendencies of their own flick-their ministers not excepted.

There never was a word uttered in the city of Chicago sgainst Mrs. Ferris except by W. F. Jamieson, who has a mania for denouncing physical manifestations.

He with a tall woman in black-clothed in one of her dresses, gained access to one of Mrs. Ferris' seances (where he would not have been admitted had he not been disguised) and struck a light. No person but himself and the tall woman in black saw any fraud on the part of Mrs. Ferris. They having gained admission by fraud, and locking out of fraudulent eyes, professed to see Mrs. Ferris handling the instruments being played, and Jamieson published such a statement in the daily papers. His statement was rejuted by all others who attended the seance. Hundreds of thousands have witnessed the manifestations of spirit power through Mrs Ferris' mediumship, and her interri y as a med:um is not questioned by any honest investigator who witnesses the manifesta-

Our Spiritualist friends will do well to stand by Mre. Ferris in her trials and persecutions, a d refer her revilers to the foul nests that need renovating in the polluted ranks of old theoloty. Myery day's newepapers bring to the surface new and ripe cases, so that they who love such savory dishes need have no fears of getting out of an abundant supply to appeare their greedy appetites.

tions in her presence.

#### Beecher.

"It is related that when Barcher was in the c-untry last summer he lost his bat, and found it in about a week in a barn where he had left it, but with four eggs in it. This is as it should be. Bæcher had just written a culogy on the hen. Why shouldn't the Hen-re-ward Beecher?"

But unfortunately he did not take advantage of this strange occurrence. He should have ounsuited Greeley on agriculture, when he would have been directed to deceive the hen by an ingeniously constructed valve in the bottom of the hat, which would have let the egg into a reservoir below. The hen, on seeing no egg. would have continued to lay until she "laid herself out."

The Bible says that the human heart is "deocitful above all things, and desperately wicked," but we presume that Mr. Beecher did not wish to induce such a strain on the old hen by muliplying her customary duties. Indeed, had he constructed the valve, as Greeley would have suggested, he would, no doubt, have been arrested for cruelty to animals. The old hen that sought his hat must have been of a pious nature a descendent of the old Puritan stock, and when she deposited her egg, cackled "Old Hundred," 10 honor of the event.

## Out of Order.

A new foreman in an office cometimes unavoid. ably results in bungling work, notwithstanding the vigilant eye of an editor. The article from the pen of our Sister Wilcoxson bears evidence of that lact, the paragraphs in the same being misplaced. But this little mishap will attract the attention of all our readers to the article, who will in consequence give it a careful perusal. Read the paragraph, "I am almost alarmed at the thought, etc ," then pass on until you reach the line " resort to any invention of men, etc ," reading the paragraphs that follow. Then retrace your steps, and read the remainder. In consequence of the error, our foreman has not smiled since, and will not until forgiven by the author.

#### Robert G. Ingersoll.

We call attention to the able lecture of Robert G. Ingersoll, at Fairbury, I.I., in this issue of the Journal. He is one of the leading law-Yers of the Sate, and in the address referred to has given evidence of being a ripe scholar and profound thinker.

DR. PAUL COSIER, the heating medium sends us a list of subscribers, together with his photograph, while in the act of heating a young man, from Ot:umwa, Iowa, for which he has our thanks. He is reported to be a good healing medium. Our friends in that section of the country will do well to give bim a trial,

#### Bersonal and Local.

-Brother B. C. Taber, of Cairo, Ill, sends a long defense of Mrs. F. rris, as a reliable medium. Wo endorse all he says in her favor.

-E Sprague, of Geneseo, Ill., sends the following to Rev. E j.h. Woodworth: I have waited till now hoping to see an answer to your challenge to discuss the cla ma of Spiritualism. I accept it, and will meet you at any proper place between Chicago and Quney, Michigan, on the Scuthern road. When dore with that challenge, you or any respectable clergyman or gentleman can meet me on the following: Resolved. That Spirinalism is the only religion of the biole, and that the churches have no claim to be the church of Christ.

-A London (Ecg ) publisher has engaged the next work of Hudson Tuttle, and will place it in the printer's hands as soon as the manuscript is

-Mrs. M. J Wilcoxson will speak in Des Moines, Iowa and vi inity, during Se tember and October. Address care of E M. Davis, E q , Des Moines.

-Mrs. Rachel Moore, of St. Louis, is said to be meeting with fine success as a heater. She can be addressed in care of Warren Chase & Co., 614 Morth Fifth Street, St. L. uis.

-T. S. A. Pope's address is now Cameron, Mo. -Brother J O Barret informs us that the Spirituallete had a g'orious time at Geneve, Aug. 18 Mrs. Parry, Dr. Underhi'l, and E. W. S'evens were present to sid B other Barret in his glorious work.

-Quite a number of our readers are acting as agents for C E. Woolley & Co, whose advertise. ment headed "Wanted Agents" may be found in another column. This firm is perfectly reliable and trustworthy.

-We have another edition of the Bhegva tGeeta going through the press, the last being very nearly exhausted. The demand has been greater even than we anticipated.

-M. Kinney, of Waverly, N. Y., manufactures. frat-class waggons, carriages, etc. See his advertisement in another column.

.A. B. Severance, of Milwaukee, gives good satisfaction as a prychometrist. -We are happy to learn that Dr. Abba Lord Pal-

mer is doing a good business. -The Epiritualists of Ottumws, lows, are wide

awake, and are doing a good work. Brother S. B. Mills, in writing from there, says : Mary A. Nelss desires the address of the author of the sriicle. "Houses for God." which lately appeared in the JOWRHAL, but fails to give her own Post office address.

-8. B. Mills, of Ottumwa, Iowa, writes: We have had a rich feast from the heavenly world during the past week, served us through the mediumship of our beloved sister. Bell. A. Chamberlain. Of for a continual feast of the heavenly manna that the high and holy spirits dispensed through her mediumship.

-Brother A. Dodge writes from Stanwood, Kan. speaking in high terms of the mediumship of Mrs. A. M Kelsey.

-Dr. R. D. Goodwin is said to be doing a grand good work at St. Louis, Mo.

-Brother Samuel Elsworth writes to us speaking in high terms of the mediumship of Miss Emma Martin, 64 Grand River Street, Detroit. She is a Clairvoyant test medium, and we believe that Susie M. Johnson, whose lectures so delighted a Chicago

-Brother Jones-We received during June 4: July from Bro. Frank Scarles, \$2; Bro a E. Wheelock, \$3; Bro. P. H. McGowen, ; Bro. Amos Green, \$1. Allow us to return our most heartfelt thanks to each donor.

LOUISA AND AUSTIN KENT. Stockholm, N. Y., Aug. 1, 1871.

-It is a curious feature of Court life under the Sec ond Empire of France, if it be true, that nearly all the prominent ladies of the Tulleries, including the Empress herself, were in the habit of consulting certain fortune tellers on the events of the future. Three of them especially are said to have received visits from Engenie and her ladies of honor-Mad'lles Lenormand and Leclerque, and an old soothsayer and magician named Dr. Manricardi. The latter died recently in Paris, and among his papers was found a disry containing most singular statements about the state of affairs to which we have referred. It is said that this curious diary

will be published at an early day.

-Bentas B Lynn has been at Obicago, and writes to the Banner as follows, in reference to the Ru-LIGIO-PHILOSOPHICAL JOURNAL: The editor and proprietor, S. S. Jones, greeted us in a way that did our soul good. The JOURNAL, so they tell us, is going on in a very prosperous manner. E. V. Wilson controls the Frontier Department of the paper. and therein tells the public where he has been, and what he has seen, and what he has done; and also where he intends to go, and what he intends to do when he gets there. Bro. Wilson, called by some, out of playfulness, "the gentle E. V.," is not a settled speaker; he travels the entire country, and does his own peculiar work in his own peculiar way, in all of which he is remarkably successful. Dr. H. T. Child, editor of the Philadelphia Department, continues to write in an unostentations manner, about medinmship and the reform movements of the day. Mr. J. R. Francis, the enterprising assistant of Mr. Jones. has been connected editorially with THE RELIGIO-PHILOSOPHICAL JOURNAL for nearly three years. It is only since last June, however, that his name has appeared as "associate editor." For the last year Bro. Francis has been engaged in a "Search after God"-a "leader" appearing each week in the Journal, under that title. These articles have provoked all kinds of criticism.

-We learn from the Banner that Lois Waist rocker's health is improving. She hopes to be able to do good service in the fall campaign. She will not be in Michigan till the last of August, instead of the first, as intended. She is resdy to make engagements for Sandays and week night lectures in Michigan during September and October. Address in eare of S. M. Rockwell, Battle Creek, Mich., till further notice. We have an able lecture of here on ale, which we shall publish soon.

-Brs. E A. Blair, the well known blindfold in. strument f r spirit painting, is at present at Ban. gor, Maine. Her permanent address is 84 Atlantic Block, Lawrence, Mass.

-Mustaricus - While cur popular artist. Mr. George Ress, was making a picture of a young gentlemen on last Mon sy, a bul and complete face appeared on the place, just to one side of the picture, which the young man recognized as a deceased oper. Mr. Ross assures us that he cannot securit for this signlar revelty in the picture business - Petaluma, Cal, Gresant July 20.

-Mrs. Saran A. Byrnes will speak in Hanson, Mass., the Aret Sanday in September.

## Philadelphia Department.

BY ...... HENRY T. CHILD, M. D Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

#### Statuvolism-Will State.

ft is a custom which we generally consider better avoided than observed, to use technical terms from the sucient languages-learned phrases which may not be understood by the mass of the people. Our readers will excuse a few words, however, upon the science of mind, which obscure in itself, is often rendered much more so by the strange terms used by those who attempt to teach it. We have Animal Magnetism, which really does not express, anything very definite: Mesmerism, Pyscology, Biology and Somnambulism, which latter signifies sleep waking, -one of the least important and interesting phases manifested by those who

When our friend Dr. Fahnestock wrote his valuable work, and for many years prior to this he called it Artificial Somnambulism, or Sleep Waking, induced by the will.

The term Somuelence, meaning sleep, induced by the Will, would express the idea usually attached to this, but this is very imperfect, because sleep is only an incident to this,-as it is to the ordinary state. We were going to ssy normal or natural state, -- but they are all this, only different. Latterly, Dr. Fahrestock has adopted a new term -SATUVOLENCE-and in a recent letter to us he says: "I found it necessary to change the name of the science I now call it Statuvolism, fr m to a Latin moids, statutes condition, and volo the will,-or a condition from the will of the subject. It is a condition from the will, and not a sleep.

We have from time to time presented our views in these columns, on the subject of life; have shown clearly that man is a three fold being,having a physical, an intellectual and a spiritual nature, and that each of these is duplicated, having an interior and an exterior. Thus the physical body has interior chemical forces peculiar to itself, which remain after the mental and apiri-tual forces have passed entirely from the body, and it is left as we call it dead, subject to the action of these forces and the struggle between these and other forces in nature around it, which results sooner or later in its decomposition. The mental nature of man has an interior as well as an exterior nature, which is readily recognized, and the same

is true of the spiritual nature
We are very much indebted to Dr Fahnestock for valuable auggestions in regard to these divisions of human nature. The subject of Somnam-bulism, or Animal Magnetism, had been very much in the hands of ignorant persons who knew very little of the laws of life, and who exhibited this either from curlosity or from mercenary purposes, and the more intelligent teachers who have taken up this subject, have blindly followed these, repeating crude experiments and modifying these by their peculiar notions,—so that each one had a system of their own. When Dr. Fahnestook presented his theory, that it was allogether through the action of the will of the individual that any one was thrown into this state, and that the operator had little or nothing to do with it, except to direct this state, it un'urally srouted the ire of the teachers and their surj cis, who had been educated in the belief that they must be passive instruments in the hands of the operators. The latter, never unwilling to yield what they conceived to be a great power, and wonderful and peculiar gift of their own, and he former unable from the influence of these to show off the idea which had been strongly impressed upon their minds by the so called operator. We list ned to Dr Fahnestock's lectures twenty-five years ago, and were prepared then to accept some of the views he utiered, but not the

Every investigator must have known that there are truins, often of a profound character, that we hear uttered from time to time, and sometimes fael disposed to rivicule or oppose, simply because we have not arrived at that state in which they be come truths to us. It is positively essential that the mind shall grow to a condition that will enable it to perceive a truth, before it can receive it, and we know that this condition is often re-tarded by ind flerence, or worse still, by prejudice, which closes the avenues of investigation. We confess to something of the former in regard to the truths then presented by our friend but having been favored with an opportunity of seeing him recently, and having been taught by him how to place ourselves in this condition, we are ready to accept these truths, and intend to present our friends with our own thoughts and impressions, as well as such as we may receive from the spirit world in relation to this very important subject, our sim being to discover the truth. We shall prewith no other object than to reach the h ghest conceptions of train that can be obtained, and to go

on gaining more and more.

The Doctor discards the idea that there is a magnetic fluid which passes from the operator to the subject, and that through this the magnetic or somnamoul c conditions so called, whether trance, ciairvoyance, incensibility or any other condition, were induced. The theories of all the writers and operators have taken the ground not only of the existence of such a file, but also of the necessity of its being transmitted to the subject by the oper ator. There seemed to be a plausibility in this theory, from the fact that one after another pursued the course, and attempted to throw this fluid, either by manipulations, or by the will upon the subject,—and the latter was invariably taught that this was absolutely necessary, and hence it becams so, for the time being—since as a man thinketh, so he is, is especially true of the negative condition in which the will is resigned to any preconceived ides. We are not prepared to admit that there is no magnetic fluid, or sa we pre'er to carl it, vital We know from experience and observation, lorce. both externally and in ernally, that every sub-stance as well as every individual living b icg, has an atmosphere or is fluence around it peculiar to itself. We may call it magnetic or any other influen e. Every one has experienced something of this The earliest impressions of the new born child, without any volition, leads it to select those whose influences are genial and pleasant, and to cry and manifest uneasiness when surrounded by those who do not furnish the proper conditions for it. So all through life, we select our companious and associates, without any effort of the will, and often against one's will. While, therefore, we freely admit the Doctor's theo y and feel very grateful to him for the suggestions he has made, we may say the important discovery, for it is suchwe are not willing to ignore the experiences of the ract in all ages, which is confirmat by our own, that the emanations of life from certain indiviouals are beneficial to others; that every healthy human being generates more life force than is required for his or her system, and gives this off, and that there are certain individuals to whom this is well adapted, and who are benefitted by coming into the sphere of such persons. Our reason and observation teaches us this,-and more than quan, we in common with the clairvoyants of all ages. can see these emanations radiating from indiviou als : can distinguish a peculiar color and influence in each. Hence the artists have always presented their saints and neroes with a nalo of light around their heads, and sometimes their whole bodies; hence all the "sick senatives," so called, of Baron Reichenbach-meaning thereby impressible persons --have seen the 'od force," not only around hu-man beings, but around all bodies. We have seen more than this clairs: yantly. While the individual was passive, the emanations were uniform or nearly so from all the organs,-but whenever the mind was active and the will was directed through at y particular organ or class of organs, then the light began to pass off much more rapidly and buildently from such organ or organs, -and we have ir quently seen it circuited by the will to corresponding organs in short, and have actually seen thought aroused and set 10to action by this which we call inspiration, and which is just as real when passing thus from one human being to an other, as it is when it passes from a spirit to a hu man being. We claim, therefore, from observation on the external plain from reason, and from clair-

voyance or observation in the interior plane, that there is a fluid analogous to megnetism more nearly related, however, to the vital force w ich passes, not only from one ind vidual to another, but out into the great dom in of nature, and exercless a potent influence there. We agree with the Doc or that this find is no way essential to the production of the somesmonlie or statuvole condition,-and that it is not proper to teach a ubjet that this is so, s it produces a condition in which the individuality is very much last, and the suijet having acquired the power of reading the mind in this state, delights in acting according to the will of the constant. the will of the operator. Spirits seeing the evil re-sulting from this, have in many instances taken away subjects from the control of their so-called

operators or magnetizers. We believe that any experimenter who will care fully try the plan suggested by Dr. Fahnestock, will find that there is no necessity for any manipulation or effort of their will on their part, and that suscep ibre persons will soon learn to go into this state more readily without these than with them. The discovery of D. Fahn stock is, we believe de-tined to revolutionize the whole surject of p-ychlogy, and for this he deserves the thanks of humanity. We accept the idea that this court ion is always induced by the will of the individuals the sev a cither consciously or otherwise, and that it should siways be done cons ionely and with all the knowledge the individual can have of it. We have occasionally spoken of our own experiences, where we besteved it would be for the good

On the 17th of April, 1870, we went into the first trance,—at least it was a new experience. It con-tiqued about two hours, and was produced, as we then supposed, by the influence of Mrs Yeaw and the spirits who were around us. It occurred at a circle in our parlor. This experience has been repeated huncreds of times, and sometimes the trances have lasted over twenty four hours. We believe this has saved our life in the form. We supposed it was necessary to have some person in this form, or the spirits to do this for us Since our interview with Dr. Fahnestock, and the instruc tions we received from him, we find that there is no difficulty whatever in going into that condition at any moment, and that when we do so, spirits can readily take possession of our organization, and utter their own thoughts, so that we may listen to them as any other person does. This, however, is not a new experience, but we are very glad to know that this state can be thus irduced by the will, and we hape to be able to obtain many sug gestions of value while therein. We shall present a series of articles on this surject in the JOURNAL.

#### In Memoriam.

Passed on to the higher life, Mrs. Hannah Young, in the 45.0 year of her age.

We attended the funer-1 of this slater from her late residence in Norrie Street, in this city, on the 9th of August. By request we give an abstract of our remarks on this occasion: "Blessed are the

dead which die in the Lord." Friends, we have assembled on this solemn oc casion to pay the last tribute of respect to the casket of a beloved mother and friend, and white feetings of sadness must sover our hearts on ac count of the departure from our midst of one whom we have loved and chartened, sull we are not as those without hope. We have said death brings sacness to our spirits, and we feel mournful over the absence of the loved ones, but there is a far more sad and desolate condulon than this. the angel of death visits a household in which all is darkness and donot in regard to the future. Well has the poet said,

"Alss for him who never sees. The stars shine through his cypress trees, Who, hopeless, lays his dead away, Nor looks to see the light of coming day, Across the mountal marble play. Who hath not seen in hours of saith. This trath to flesh and sense unknown. That life is ever loved of death, And love can never loss I s own."

My trie ds. we do not moura as those who are without confirt and hope. We know that our loved one still lives,

"Clad in the white robes of angels."

"There's not a charm of soul or brow, Of all we knew and loved of thee, But lives in holier beauty now. Baptised in importainty."

The lesson of death is one of the most important that comes to us in this live: there is nothing that melts the hardness of the homan heart, and take away that bloserness which sometimes springs up whom us so effectually as this, when the fires of effiction burn upon the shar of the human soul, and our sympa nies are warmed and kindled into a plaze that mells away all this hardness. Husbands and wives are drawn nearer to each other; broth ers and sisters flut a closer union; all the little differences that may have grown up amongst us are lost and gore; friends who have scarcely known each other, find that they have ties of sifection. In the Spirit World, when we shall look back over the scenes of this life, we shall energian with pleasure as bright spots on our journey, these very hours that to day seems so bitter and sad. We shall see that light freely around our paths, even amid the tears Last now dim our area.

These lessons are thus sent to us that we may pause in our life journey, and ack ourselves, whitner are we going. We may weep for our-selves, for we have so often falled in life's highest and holiest aims, which are simply to be good and do good

List us listen to that voice which ever whispers when we would do right, "This is the way; walk thou in it, and thus shall we grow stronger. For our departed friend, there can be no sorrow. She has gone to join the loved one's on that bright snore, and even now, as we speak of these, they crowd around us, and they not only hear the words, but they feet the heart throps of those who weep. She stands in our midst, and says, "My brave boys, I have not gone far from you. I have watched over you all these years. It m your own dear mother, and fondly do I goze apon you now. I shall walk by your slue to cheer you on to every nuble work. On, my son, be fattaful, be true, and to all of us they say, it you would manifest your respect for the lover ones who have gone on, no those things only which you know would be pleasing and grateful to them in their bright home above. Phus shall we be prepared, when we go to join the holy angels in their plest above, to meet our loved ones there, and as their joy beaming Countenances shall light up our pathway, it shall

shine brighter and brighter unto the persect d.y. Oa, our Father, with thou inspire us with hising desires to walk nearer to each other, to our love. one's who have gone before us and nearer to thee. May every good resolution be strengthened, so that in all the hours of temptatich, we may stand firm and true, and be ready to walk straightfor-

ward in the line of duty. The stars of heaven are shining on, Though these trat eyes are dimmed with tears;

And though the hopes of earth be gone, Yet are not ours th' immortal year. ?

J. Roscos.

#### NOTICE OF MEETINGS.

Manchester (: Il.) Grove Meeting.

vens. Mrs. Mattie Hulett Parry and J. O. Barrett are enga ed as apeauers. Manchester is in Bone County, seven m les from Belois, and the same from Clint in June ion. Friends from abroad will call ou P. L. Rills, J. P. Daniels, G. H. Et is, or A. H. Manley,

On Saturday and Sunday, S. pt. 2d and 2d. R. W. Ste-

Branch County Circle.

A Quarterly Meeting of the Branch County Circle

will be held at Shinneman's Grove, six miles west of Coldwater, on the Chicago toad, on Saturday, Aug. 17th, commencing at 10 o'clock A. M., all are envited to astend.

Gued speakers will be in attendance.

E. F. Gil.ES, President. MRs. S. E. GLLER, Beardary.

#### Mediums' and Speake a' Convent ou.

A Quarterly Convention of Mediums, Speakers and others. wi I be held at Starr or Central Hall, Le Roy, N. Y., on Baturday and Sunday, Sept. 2d and 31, commencing at 10 o'clock each day.

The New York State Spiritualist Association holds its anmust a saion on Saturday at 2 p. H., in connection with this convention.

Let there be a general attendance from all parts of Western New York. The halls are commodious, the facilities for arriving by railway ample, and the rich experiences of past conventions turnish sufficient guarantee for the success of the present. A cordial invitation is extended to all to at Committee { J. W. SEAVER, GRO. W. TAYLOR, A. T. TILDEN.

#### Ohio State Association of Spiritualists.

This Associa ion will hold its Fifth Annual Convention, on the first Saturday and Sunday of September next, in Roberts Hall, Milan, Ohio, commencing at 11 o'clock, A. M. Each local society, and children's progressive lyceum is entitled to four delegates and two additional for each flaty members or fraction over the first fifty.

Important business will come before the convention, and every society and lyceum in the State is carnealy requested to send a full delegation.

The well-known and tried hospitality of the Milan Society is extended to all delegates, who will be provided with homes as far as possible. Emigent speakers are expected. who will be duly announced, and a cordial invitation is extended to all speakers and mediums, to all Spiritualists and liberalists to meet and renew their strength at this annual

Milan is situated three miles from Norwalk, on the Lake Shore R. R., and all trains are met by the Milan backs.

HUDSON TUTTLE, Prepleat. GEO. W. WILSON, Rec. Scoretary.

#### Grand Union Piente at Galesburg.

EMMA TUTTLE, Cor. Secretary.

thers.

All tree Spiritualists, all Christian meople, and all friends of truth and humanity everywhere, are cord ally invited to a Grand Union Picnic, to be held at Spring Lake Grove, in Galesburg, Ill., Thursday, Aug. 8 st, 1971. Good speakers will be p esent. All will be free to participate in t e exerelses-bring their own refreshments. Those attending from a distance will be "refreshed" from some brother's basket in the Grove. Pleasant grounds and best-riding will add to the pleasures of the occasion.

The C. B. & Q. R. R has generously offered to return free on all its lines all those paying full fare in going. If the was ther proves unfavorable, the splendid Concerdia Hall.

in the city can be had. Let there be a giorlous meeting that shall tend to open up s wider field of thought, of sympathy and action that shall bless mankind-akin to that introduced by the Filgrim Fa-

> A. H. Hammond, Galesburg, C. L. Roberts, Vates Cmy, Chas. Ladd, Omeids. Committee

#### Convention of Spiritualists.

At a picute of the friends, held at Geneseo, Ill. July 4th, it was manimonely resolved to hold a meeting, for the purpose of organizing the Spiritualists of Henry county and vicinity, and to help the good cause by holding quarterly meetings at different points in the county.

It was further resolved to meet at Cambridge on the first Saturday and Sanday in Saptember next, in order to consider the propriety of organization. J. Allen, C. H Day, and R U. Raymond were appointed a committee to issue a cul therefor.

We therefore announce that said Convention will meet at the Court Hou.e, in Cambridge, on Saturday, Sept 21, at 1 o'clock P. M. All are cordially invited to attend.

J. ALLEN,
C. H. DOLY,
R. C. HAYMIRD,
Committee.

## Iowa State Association of Spiritualists,

This Association will hold its Third Annu 1 Convention at lows Falls, Hardin Co., lows, commencing Friday Oct 6th, at 10 A. M., and continue three days. As important business will come before this Convention, it is earnestly r quested that all liberal minds in the State will come out and make this the most interesting time ever held in the State.

Good speakers and test mediums will be present. and no pains will be, spared to entertain friends from abroad.

Speakers wishing to attend the Convention are requested to correspond with the President and Sec etary, at Anita, Cass Co., towa.

J. M. BLAKESLEY, President. EDWIN CATE, Secretary.

## Wriends of Human P. ogress.

The Sixteenth Annual M eting of the Friends of Human Progress, of North Collins, will be held at Hemlosk Hall, in Brant, Erie County, N. Y , commencing on Friday, the 25th of August, 1871, at 10 o'clock A. w. -continuing three days.

Q. B. Stebone, of Detroit, L. C. Howe, of Fredonia. Libble L. Watson, of Titusville, George W. Taylor, of Collins, and others will be present to address the meet-

ing. Levi Brown, Lucy F. Hiwley, Moses Tucker, Phehe Tucker, George W. Taylor-Committee.

Persons from a distance will stop at Angola, lake Shore Railroad. Ready conveyance can be obtained to the meeting, which is six miles. A cordial invitation is extended to ail.

#### WE WILL GIVE YOU

## ONE HUNDRED DOLLARS,

If by following the directions we send, you do not frake Tens molin s a fine. Directions and Ample Mans with which to do it sent for only Twanty-rive Cents. No more capital or expense required. Men and Wemen, Boys and Girls, New is Your Chance! Address, ADAMS & CO, PUBLISHERS, 25 BROWFIELD ST., BOSTON.

#### WANTED, Pecuniary aid to a very important missionary

work. Also a ma'e or female partner willing to tramp, or work and live in any manner, however humble, if needed, to disseminate truth, Success and sonstant happiness and aid from spirit friends guaranteed; or a suitable boy or gri, black or white, to educate for a life long labor in a missionary work of great benefit and already established. Address WM H. LAMBDIN, NORTH VINELAMD, NEW JESERY.

#### MATRIMONIAL.

A GENTLEMAN 80 YEARS OLD -A SPIRITUALIST, of good h bits and fair education, medium s ature, light complexion, bit e eyes and brown hair, desires to derrespond with ladles for the purpose of a better acquaintance, and marriage. To see who feel favorably impressed by t. Is notice, and wish to correspond, may rest assured that their letters will be received in confidence and treated with honor, address GEORGE HARDOALTLE, Quincy, Ili.

. The Tenth Thousand I

Prof. Howe Has already Publisheds the Teath Thousand

#### SEVEN-HOUR SYSTEM OF GRAMMAR

P.ice \$1 Bound : Favoy Paper 50 cents. option Publishing House, 188 M. Clark Mt., Change.

## MEDIUMS.

## A. B. Severance.

The Well-Known Psychometrist. Will give to those who visit him in person, or from autograph or from book of hair, readings of character; marked changes, past and future; advice in regard to business; disgnosis of disease, with pre-cription; adaptation of these intending marriage; directions for the management of children; hints to the innarmoutously married, etc.

Trans-\$2.00 for fall belineation; brief Delineation. \$1.

A. B. SEVERANCE,

457 Milwaukee St., Milwauker, Was.

## DUMONT C. DAKE, M.D.,

Talbie.

ANALYTICAL PHYSICIAN FOR CHRONIC

DISEASES.

Pat'ents at a distance successfully treated. Medicines semi by mail or express. Send a simple statement of condition, age, and sex. occupation, temperament, if not known, send photograph). Address P. O. Box 20, Chicage, M. Send for ANALYTICAL HEALTH JOURNAL.

#### Dr. Abba Lord Palmer.

BOX 101. NEW BOSTON, ILLINOIS WONDERFUL PSYCHOMETRIST AND CLAIRVOYAN PHYSICIAN, SOUL READER AND BUSINESS WEST

Can diagnose disease by likeness, autograph, lock of hair, without a failure, and give prescription, which, if followed,

will surely cure. Can trace stolen property, tell the past, present and fish -advise concerning business, and give written communica-

sions from spirit friends. Diagnosis of disease, with prescription, \$2.00. Comme nications from spirit friends, \$3.00. Delineation of changes acter with advice concerning marriage, \$1,00.

MRS. A. H. ROBINSON.

#### Healing, Psychometric and Business Medium

#### 148 Fourth Avenue, Chicago,

Mrs. Robinson, whi.2 under spirit control, on receiving a look of hair of a sick patient, will diagnose the ma ture of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy care is the coosts tial object in view, rather than to gratify tells curiosity, the better practice is to send along with a lock of hale. a brief statement of the sex, age leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanentie curing the patient in all curable cases.

Of hersel she claims no knowledge of the healing art, but when her spirit guides are brought "on respect" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the POA TIVE and MEGATIVE forces latent in the system and in Lature, This prescription is sen by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cared by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diag noses the diseases of any one who calls upon her at her residence. The facility with which the spirits controling her accomplish the same, is done as well who the application is by letter as when the the patient i present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

Terms:—Diagnosts and first prescription, \$2.00; each subsequent. \$2.00; Psychometric Delineation of Character, \$3; answering Business Letters, \$8 The money should accompany the application, to insure a reply.

#### DR. SAMUEL MAXWELL MAGNETIC PHYSICIAN.

TREATS the sick by magnetic touch, and the me of appropriate magnetized remedice. Also makes Cluicy oyant examinations. Patients to be treated b letter should send age, sex, and leading symptoms. Besed in private accilies if desired. Come to, or address,

SAMUEL MAXWELL, M. D. 72 SOUTH SINTH ST., RICHMOND, IND.

10 vnl7

#### SPIRIT PHOTOGRAPHS.

Madison Deherty, having severed his connection whi A. D. Willis, at Ohleago, has opened a Gallery, at Indianapolis, Indiana, where he will sit for spirit pictures.

Parties at a distance wishing these pictures can gel the same result as if present, by inclosing a lock of balr, a plature, and the fee of three dollars, and post office stamp, stating the day and hour they wish a trial. Money refer ded if ne result is obtained,

DOHERTY & PURSELL, PROTOGRAPHING, Nes. 34 & 96 East Washington street, Indianapelle Indiana. ▼10 ×17 8m

## ATTRACTIVE NEW BOOKS.

ERNEST RENAN'S WORKS.

THE LIFE OF JESUS.—THE LIFE OF SAINT PAUL.—AND THE LIVES OF THE APOSTLES.

These three remarkable books, by the great French Philosopher, are attracting the earnest attention of all readers, "They are of great power and learning, earnestly and hon-cally written, beautiful in style, admirable in treatment, and filled with reverence, tenderness, and warmin of hearts?" \*\*\*\* Price \$1.75 each; postage 20 sents.

#### THE BIBLE IN INDIA;

Or; the Hindoo Origin of Hebrew and Christian Revela-tion. Translated from the French of Louis sacellist. A remarkable volume, which is making a great semantion in Europe, and exc ting he prefoundest attention of thinking people. \*\*\* Price \$2.00; postage 20 cents.

#### HABITS OF GOOD SOCIETY.

A hand Book for Ladies and Gentlemen; with blats and anecdotes concerning nice points of taste, good manners, and the art of making such self agreeable. The test and most entertaining book on the subject ever published, \*\*\* Price \$1.70; posts, c 20 cents. THE ART OF CONVERSATION.

# With directions for Self-Ca'ture. Teaching the art a sonversing with case and propriery, and setting forth the literary knowledge requisite to appear to advantage in good society. A book of real merit and latrings work. Price \$1.50; postage 20 cents.

THE ARTS OF WRITING, READING. AND SPEAKING. A remarkably elever book that every one, whether odn-ated or not, will find of immense advantage and prefir. A sapital companion for that ever popular work, Tan Aur or Convergance, \*;\* Price \$1.50; possage 20 cents.

These books are all beautifully printed and hand-somely bound in cloth covers, with glit backs. For sale, wholesale and retail, by the Reliefo Philosophical Publishing Monay, 188 S, Clark s.re. Chicago, M.

## Original Essays.

Wrillen for the Religio-Philosophical Journal. " SPREADING."

By Mrs. M. J. Wilcoxson.

The readers of the RELIGIO-PHILOSOPHICAL JOURNAL must be highly amused by the challenge which the irate Dr. Orr has now given me. "Oh dear! what can the matter be!"

I invite attention to the terrible article of mine which so excited the gallant (f) gentleman. and drew out his first spread. It was written by request of a friend, and will be found in the RELIGIO-PHILOSOPHICAL JOURNAL, of May 13th, and Dr. O.r's famous reply may be found inthe RELIGIO-PHILOSOPHICAL JOURNAL, of July 8th, in which he spreads himself to a considerable extent, without even refuting my position, or making direct reply thereto, but goes off on the sugject of disease, deals in empty sareasm, without any definite clearing up of my questions, truly put forth in the spirit of candid inquiry, as well as of honest conviction. But the very learned D sctor refuses to meet the subject with the "ordinary c surtesies attending po-lemic discussions"—shouts "Buncombe!" once more—charges me with misstatements in an article of the Journal of August 19th, and then with a last spread gives me that generous, gallant, "spreading" challange!—"If I consider myself capable!"

Now, then, I am fairly called to trial; and please, Dr. Orr, will you truthfully answer the following question:

Are you the "Dr. Orr," refered to in the followigng extract from my book of manuscriptwritings, in which I copied from a collection of spirit communications in a similar book, which Dr. Fahnestock had in his possession, when I labored in Marietta, and was entertained at his house?—"C py of a communication given to the Lancaster Circle, Feb. 21st, 1861, by Samnel B. Fahnestock, Sen., of Dr. William B. Fahnestock, through the mediumship of Dr.

"When Nature slept in sweet repose, Wrapped in chaotic darkness wild. The Almighty Voice, serene, arose, In accents sweet, supreme, yet mild, etc."

This beautiful poem consists of over forty

In your last article of August 19 h, you say, "I never was a medium for Dr. Fahnestock, or any one else." If there is another "Dr. Orr," through whom this poem, and many fine prose articles, as well as sublime poetry, was given, I stand corrected. But if you are the man whom I supposed, did you not at that time preach for an orthodex congregation, from whom you concealed the fact of your mediumship; and did you not thus "privately" sit for Dr. F. and others of that "Lancaster Circle," they well knowing your position? If I have stated anything wrong, I am indebted to Dr. Fahnestock and his friends for all that I have asserted. Before the publication of my recent article, I met in this city Miss S. W., an old friend of Dr. F., and from her gained iresh testimony of these facts. You will do the cause of truth justice, to answer me honorably. "Ordinary courtery' should forbid us turning from an important theme to trespass upon the generosity of our editor or readers, by indulging in personal aluve nor did I have a tho dedr or identic such ungallant course of inquiry. But that spread of yours did provoke my criticism, seeing my article was not addressed to you but to Dr. Fahnestock. Please tell me now, did he invite, suggest, or in any manner whatever propose to you, to help him to put a stopper on this magnetic claim? Or did you take pity on him, and think to help him out by throwing stones at me, and thus divert public attention? Really, the subject grows so ridiculously interesting from the present stand-point, there's no knowing who will come in for a spread next; but that suggestion of Dr. F., to fall back upon schloroform, nitrous exide, hasbeesh, sulphuric ether," and perhaps "amylene," if carried out, will spread not a few for a protracted "somnambulism," or shep walking toward the undertaker's office! Can it be, that you, Dr. Fahnestock, would justify the introduction of these questionable ethers, and for the promiscuous experiments of the public, which must induce questionable, even dangerous results?

I am almost alarmed at the thought; but if your "somnambulism" be a natural state, so easily induced, and within the reach of every individual, why resort to unnatural or dangerous agencies to produce it? In this, you certainly admit and use an exciting cause, and if you If I am now "petted and praised," surely I know how empty is all human praise, by this experience and others, but all praise I can "bear meekly," seeing it has been earned by active la-bor and a rigid devotion to truth and honesty. Strange, indeed, that a candid difference of opinion is not to be granted by friends, or that any entertainment, however lavish and free, should demand of us the suppression of our hon-

est convictions! I am sorry this discussion should take so personal a character, but it has proved one thing; that some are far from dealing justly with those who differ from them in their pet theories.

That Dr. Fahnestock is doing a good work in arousing individual thought, and awakening dormant magnetic energies, I do not doubt,—for what may be imparted by a magnetic operator, is also to be found, in a greater or less proportion, within the organism of the subject; there could be no life without it. There is no doubt, then, that will-power, or volition, in each individual, may so arouse, stinulate, or arrest the life forces, as to induce in degree, the same results which an operator may produce.

To show how perfectly blind Dr. F. seems to be in regard to mediumistic facts, I here quote his remarks upon the recent scientific investigation of the Home plenomens, in the Journal of August 19th.

"I answer that the supposed 'nerve atmosphere' is simply the effete matter eliminated from, and peculiar to all persons as well as to mediums. This effete substance, being physical matter, spirits convert into semi-physical hands, etc., which can be seen by clairvoyants, etc."
Horrid! Ridiculous! "Simply effete matter!"

Morbid matter which by the process of insensible perspiration is thrown off, being rejected by the physical organism! Rotten substance, too decomposed for the system to contain and be healthy, taken up by spirits and converted into "semi-physical hands" by spirits, whose present condition of life demands the refinement of all physical particles entering into this chemistry of organic manifestation! This idea is too irrational and absurd to go down. All true clairvoyants—that is, all true seers—behold a fine. luminous atmos here around both embodied and disembodied spirits, which is entirely separate and distinct from the morbid, effete particles which the body parts with by natural, reg-ular excretion and perspiration. In some per-sons this luminous surrounding gathers brill ancy and motion which appears in a high state of mental enthusiasm or inspiration, to shoot up in a sort of vivid glow, or fine rays, from the head. This is represented by the olden pictures of

Christ and his apostles, and our duest artists so clothe their bright angels and departed sages, Had Dr. Fahnestock ever had the personal experies co of a seer, he could not have made so foolish a statement as to c'othe our glorified and unfleshed relatives and teachers in that filthy, repulsive garb of rotten, effice matter. At my first experience in a circle, a fine, powerful medium approached me, while passing around the circle in a deep trance. From her hands streamed a fine, soft, continuous flow of light, which she appeared to impart or pour upon the heads of each member of the circle, and the peculiar crackling, which is a melimes produced by rubbing a fur in winter, accompanied at intervals this light. That it produced the same or similar effects upon persons utterly ignorant of the magnetic philosophy that it did upon the initiated, was fully evident.

Whole volumes might be written on this question, of what mediums have experienced and seen; and what right has a man who never had such experience to tell us we 'do not see" or feel, but "imagine" it all? When a person so flatly contradicis us, or, like Dr. Orr ("a Bible Spiritualist for the last thirty-five years"), sets us such a significant example of clerical "courtesy" for us to follow, why should we not take up the scalpel which has been offered us?

But now, gentlemen, with the explanation I demand of Dr. Orr, I have one question to ask for my own edification and that of many others: How many doctors will it take to master this very obstinate disease of thinking for one's

And now, concerning the challenge. Surely, I did not imagine before that this third party arrangement was gotten up for the special opportunity of "spreading" one's self! resort to any invention of men, like this, in order to precipitate or induce "the condition, what becomes of your oft-repeated declaration, that one need only be taught how, and they can enter the state immediately, or entirely of themselves?" Now, lest I spread this article to too great length, I must briefly remark, I can not see how my honest opinion can tear down any "temple" that you may have built for these "poor sensitives," or "healing mediums:" and inasmuch as we, or myself, I may say, have seldom received hospitality selfish'y. I see little sa-gacity or wisdom in telling only one side of the story, and with such a tone of deep lamentation! When I traveled in Pennsylvania, and stopped with you, I was a good test medium-gave free delineations daily, was called upon to diagnose the most officult cases—one of which you can not have forgotten-a girl of fifteen, whose trouble had boffl d the skill of the physicians, and was a mystery to yourself. From your own lips I was assured of the fire, satisfactory tests I gave you and your friends-the "double appearance of your daughter, Sarah, which had been prophesied in a beautiful poem, two years previous, and if I recollect aright, through this same "Dr. Orr." At the same time, I was not so "weak" or "sick" but that I went out on the street to get a hall. Conservatism shut up the popular hall against any Sunday meeting. The poor, despised colored society (fiered me their church, and alone, I went out that Sunday eve, with a true purpose in my soul-wound through the dark alley—no mortal frie d to accompany me on my musion of obedience to the humane and liberating spirits of the higher lite! Arriving at the church, I found the little Beth-lehem filled to its utmost capacity. The gener-ous-hearted, "courteous," grateful blacks had po-litely welcomed the white people of the place,

Those were "less prosperous days," when I needed true friends; practical friends,—when I often went "faint" on my j urney, because my purse would not allow me a good dinner-when wore a thread-bare dress, for the same reason. I am truly, deep'y grateful for all true, unselfish kindness, but I do not feel indebted to those for whom my mediumis ic gifts were exercised without money and without price! The rates that other good mediums charge to-day, -and that in selfdefence,—would have furnished me a fare, where unworthy complaints and one-sided statements could not mar the fellowship of souls chosen for the reformation and progress of the present and coming generations.

and one side of the room was occupied by whites.

the other by the usual worshipers. Out to the

street, a little distance away, an eager, curious

crowd remained standing through the entire

servic.

#### Mrs. Addie L. Ballou.

A NEW FEATURE.—It appears that Addie L. Ballou, who ministers on each Sabbath to the spiritual wants of the Spiritual Association of this city, is authorized to solemnize marriage, and our city ministers may now expect to share with the Rev. Addle the perquisites attending such happy occasions. We find the following in the Cincipnati Times of the 14th:

"This morning a lady, whose manner and tone would indicate that her opinion on woman's rights was formed in accordance with the teachings of Susan B., Elizabeth Cady, Anna Dickinson, and the rest of them, made her appearance at the marriage license desk of the Probate Court. In her hand was carried a neatly folded paper which she passed over to the clerk with, 'Is there anything else for me to do in this case?' An examination of the document revealed the fact that it was the return required by law in testimony of the solemnization of marriage between Mr. O-s G-, and Mus Annie G-, by the Rev. Mrs. Addie L Ballou. The mother of the bride, actively engaged in the agitation of the woman question, insisted that the ceremony should be performed by no other than a lady gospeller. Therefore the Rev. Addie was sent for, and came the distance of two hundred miles from another State to make the two souls happy."

If the fair Addie administers religious food with the same determined force of character with which she delivers her marriage returns: wee be unto those who stir up wickedness and vice!—Terre Haute Express.

REMARKS: Mis. Ballou received her authority to perform the marriage ceremony according to law by a letter of followship from the RELIGIO-PHIL SOPHICAL SCCIETY a long time since, and has tied the silken cord of love (outward form) many times, to the entire satisfaction of parties most interested.

We believe she sometimes is inspired to step aside from orthodox forms in concluding the ceremony by adopting a standard that will be more fully appreciated in the hereafter.

In the above notice, we see that old theology is imitated, and the odious "Rev." freely used. We are of the opinion, however, that Mrs. Ballou has too much good sense to attach that title to her name when writing marriage notices.

#### Emma Hardinge Britten.

TO THE EDITOR OF THE RELIGIO-PHILO-SOPHICAL JOURNAL: - Will you kindly oblige me by announcing in your paper the proposed departure of my wife, Emma Hardinge Britten, per "Siberia," for Boston, to-morrow, the 10th, and that all communications intended for her are in future to be addressed to 251 Washington street, Boston, Mass; care of Mr. Thomas Ranney.

Yours Respectfully, WILLIAM BRITTEN. Newton Highlands, Aug. 901, 1871.

#### SPIRITUAL SW IN THE SOUTH.

Letter from N. D. Hay.

ED. JOURNAL :- Inclosed are three printed slips. Those headed "Spiritualism," and "Wonderful Results from Spiritualism," are from the Observer and the Monitor, of Tuscalooes, Alabama. The slip headed, "Marvels of Clairvoyance," is from the Canton [Miss ] Hail, though originally communicated by me to the Brandon [Miss ] Republican.

These, if published, will give your readers some des, though a limited one, of my effort to bring Spiritualism before the people through the secular

During the last six months I have lectured through portions of Alabama, Mississippi, Tennessee and Kentucky, and have had a hard time of it general. ly ; for it must be borne in mind that my labors ve led me into districts half as large as the state of Illinois, in which, it is believed, no lecture had been heard, no spiritual book or paper had been read, and where the philosophy of our loved religion is invariably spoken of as one of the "isms" of the north, and allied to free love, Mormonism, and ev-erything else that is false and ridiculous. What can a reformer do amongst such a people? I have had ample opportunity to learn the spiritual needs of the south, and these are, I am sure, above all others, test mediums. The people want the proof of spirit communion, and they seem now in real extrest upon the subject, and until this is given, they will persist in denouncing Spiritualism as a

Tuere is a most inviting field in the south for test mediams, but these, I think, should be accompanied by lecturers—the phenome is and the philos-

ophy should go together. I have been at several places where the Daven-ports have "exhibited," as the people term their manifestations, but can not learn that any body has been converted by them. indeed, I have long known from observation that what A J. Davis says about dark circles in his strictures upon Thomas Carlisle, is true; that is, that the manifestations given at dark circles are proutless, tending only to confound, amuze and excite the beholder. Several of the papers have consumed the manifestations given by the Davenports as jugglery, whilst others seem to have no cettled opinion in regard to the matter. Every one, however, with whom I have conversed upon the subject, regards the manifeststions as more jugglery, and when I have protested against the absurdity of supposing that persons tied hard and fast can do such things as are done in the presence of the D. venport Brothers, I am an swered that they are not one whit more inexplicabie than the feats performed by Signor Blitz, and Herr Alexander, who do not exhibit in the dark.

What an admirable opportunity has Professor Fay at every exhibition, to "rise and explain" how under certain conditions and in the presence of certain media, spirits can materialize and manifest themselves, and cite some of the innumerable in-stances in which, in all times past, they have done so. I can not learn, however, that the professor

has ever explained. It does not follow that even in a dark circle a little light m gat not be thrown upon the mind, inasmuch as the committee, I believe, always leave the professor's tongue untied.

Tuere will arise a class of manifestations, soon, so strikingly beautiful and significant, and come to us in to unquestionable a shape, that no same man can doubt them, and in comparison with which, all previous manifestations will be regarded as but "dumo, inexplicable show." I have high authority for saying this, and will tell you something about it in my next,

I can not close this rambling letter without saying something about the kind and noble spirits—in the flesh-who have ministered to me in my wanderings, and who seemed to be almost miraculously raised up to me in the dark hour of need. These are Dr. Carr and Col. Beers, of Mobile, Alabama; R. Hudson, E.q. and tamily, near Elyton, Alabama; Mr. Etinck and family, and Dr. Thompson, and family, of Tuccaloosa, Alabama; Col. Sheaver. of Menden, Mississippi, and family; Col. Benton and wife, and Col. Charles S. Gibbs, of Livings on, Alabama, on whom I ought to bestow something ore than a passing notice, for those growing out of his kindness to me. He was a seer before the advent of this spiritual dispensa-tion. The reader will find a letter from him to Judge Edmonds, in the second volume, I believe, of Edward's and Dexter's "Spiritualism." He is now in his eighty fifth year,—tall and erect, and with his long white beard flowing over his breast. presents a most venerable appearance.

Gol. Benton and wife were both clairvoyants and members of the Old Presbyterian Church, before

they knew anything of Spiritualism. Col. Luckett, of Canton, Mississippi ; Mr. Panfer, of Lucket, or Canton, Mississippi; Mr. Panier, a Swede, of Water Valley, Mississippi; Dr. Peawitt, of Grand Junction, Tennessee, and J. J. Perkins, of Clarksville, Tennessee,—may heaven's choicest biessings rest upon all of these, who, like all true Spiritualists, are amongst the highest types of humans.

Woodbury, Ky., July 24th, 1871.

Spiritualism.

We have a communication, published in another column, with regard to a lecture on this subject. We have no objection to being enlightened on any question, and we suppose all our readers would be giad to hear what persons who believe in calling spirits from the other world, have to say about it. If it be true that there are people walking in our midst, who can, by some extraordinary power, call back to earth the departed spirit, let us hear from them what they are willing to tell us.

We do not believe in the matter at all ; we look upon the whole thing as being a humbug; but, at the same time, if any man thinks there is truth in it, we would like to hear his testimony, if not too long. So if Mr. Hay will lecture, we will make one listener, prejudiced sgainst his views, but disposed to weigh his arguments. We hear he thinks Interlooss is full of mediums. That may be so, and we hope it is; but we also trust he will tell us all about these mediums, and

Marvels of Clairvoyance.

what they can and can not do.

When Epes Sargent published his learned work entitled. "Pranchette : or, the Despair of Science, the writer, reviewing the same in one of the periodicals of the day, suggested that the scientists would have next to direct their researches to the spiritual side of Nature, since no theory deducible from its material side could cover or account to the phenomena of modern Spiritualism. He might have added that whenever scientists shall do this they will find the new field preoccupied, and by s class of minds as capable of comprehending the oc-

cult, or the spiritual, as any who have won distinc-tion in the domain of the physical sciences.

The poem herewith offered you for publication,
was read by an entranced clairyoyant in my presonce, but a few words of explanation may be necessary to a proper understanding of it. The intelligent reader is aware that both the Old and New Testaments abound with accounts of visitors, but the rationale of their production was never fully understood before the advent of this spiritual dispensation. Now it is known by many thousand of intelligent minds, both in Europe and America, that a certain class of persons are susceptible to peculiar psychological it fuences, as well from apir-his in the flesh as from those out of it. Such per sons sometimes become entranced by supermuodane intelligence, who project into the cerebral halls of the spirit their mental images, which to the entranced medium appear as paipable and oblective realities. Such was evidently the condition of St. John on the isle of Patmor, when the ange there with him signified to him the wonderful things described in his revelations. With these preliminary remarks, I shall, as briefly as possible, detail the circumstances of the manifestation in question. I shall give neither names, date, nor place, having no permission to do so, and feel that with the candid reader, my veracity will not depend upon these. There were present in the circle Dr. G., the clairvoyant; Mr. B., Mrs. R., Col. E., Mrs. E., Annie G., a girl of ten years, and myself. At previous circles communications by raps had been given to Annie by Nettie P., who had been Annie's playmate before she passed to the Summer Land, some twelve months previous. But now a communication of a very different character is to be given. The clairvoyant, Dr. G., becoming anddenly entranced, four little girls appeared to him as rambling over a beautiful lawn in the distance. and engaged in plucking flowers and putting them into baskets which they carried on their arms.

When they had filled their baskets, they approached the circle, and one of trem putting her left hand on the clairvoyant's rhoulder, pointed upward with the other, when the medium described a large curtain slowly rising in the air. Near the top of this curtain the medium described the little girls as ascending by ladder, who then began to pin their flowers to the curtain, arranging them into letters and words, and the verses which constitute literally the following poem ; Col. E. acting

as amanuendis I could fil many pages with accounts of other poems, read by the same claurvoyant, which I winessed, but the majority of the people are so little prepared to believe them that I rarely silude to them in my public lectures :

The Poem.

Yes, Annie dear, I love thee still, I truly love the, Aunie dear, For it thou doet the mother's will, Love and affiction draw me near; And I enjoy with thee, the bliss That children in obedience find, And then I breathe a gentle kiss Upon thy lips; and when thy kind And generous soul doth long for me, 1 am, dear Annie, then with thee.

But, Annie dear, do not forget To be obedient—to be good; For tears of pity and regret Flow from my eyes at every mood Of willful temper, which decoys
Thy generous feet in angry stride,
To pain ma's heart, whose hopes and joys
Are centered in thyself—her pride i Oh Annie dear I oh Annie sweet, Be good, that we again may meet.

And when we meet again I'll look
A spirit, in thy spirit eye,
And then I'll read, as in a book
illumined by a brighter sky,
The story of thy life, and then All will be known to thee and me, And we shall pick in Eden's glen Sweet flowers of eternity. Oh, Annie dear I oh, annie sweet, Be good, that we sgain may meet, NETTIE.

Wonderful Results from Spiritualism.

About ten days ago, the smoke-house of Mr. Stephen Miller, of this city, was robbed, by night, of a considerable quantity of bacon and other groceries. For two days no clue was had as to who was the perperrator of the larceny. At that time there was so juming here one Ool. Hay, an enthusiast on the subject of Spiritualism. He had held several meetings at private houses, aided by the well-known medium, Prof. Voyle, of this place. Mr. Miller's wife, of this place, at length hit upon the happy idea of submitting the case to them for investigation. Mr. Miller, being a practical man. vestigation. Mr. Miller, being a practical man, and a Reptic on the subjects of Spiritualism, clair-voyance, etc., laughed so loudly at the bare idea of such a reference, that his cachinnation was clearly audible to the ears of his neighbors who lived on the opposite side of the street. But his wife, being less prejudiced against those wonderful feats, menaces, or whatever they may be called, at last got his consent to summon the sid of Mesers. Hay and Voyle. So soon as Mr. Voyle was sufficiently charged with the spiritual matter, the question was asked, "who stole Miller's meat?" The suswer was written, "Henry Brown." This Brown Mr. Voyle had never heard of before. He is a negre, living about two miles in the counter. living about two miles in the country, as was af terwards learned. The question was repeated several times, with the same result.

Next day, for currosity's sake, and to gratify his wife, Mr. Miller procured a search-warrant, and got Mr. K. Powell, one of the sheriff's deputies, to proceed out to Brown's house, and raneack it for the missing articles. Strange to say, the search was entirely successful. All the missing bacon, etc., was found concealed in the negro's cabin, and was brought to town.

We heard of these facts from others, but were so incredulous that we were not satisfied till we had them from Mr Miller's own lips, which we did last Thursday morning. He is one of our oldest and most respectable citizens, and a man whose veracity is far above all doubts. This is the strongest argument in favor of Spiritualism that has ever en brought home to us, and is deserving of note. It also disproves the assertions of some, who, unable to explain the mystery, give the devil the credit of having a hand in it. Now, we know that old Nick had naught to do with the discovery of this thief, and his stolen goods, for, if he had, he is, as we heard a gentleman say, not so bad a fellow as we have all been taught to believe,—indeed an individual in one midet, who has been taughtle an individual in our midst who has been terribly traduced. But, knowing him to be as wicked as represented, we know that he has nothing to do with that Spiritualism which is the means of exposing rascals and rascality.

This should serve as a useful lesson to the negroes. They can not steal, hereafter, with impunity, even though no mortal eye may reet upon them. Whenever a citizen of Tuscaloosa is robbed, ail that he will have to do in order to regain the plunder and punish the plunderer, is to call in to his aid a spiritual medium, who will tell him all that he wishes to know. From this time forward, we expect a great diminution of crime in this vicinity. Of course, steps have been taken to have the negro Brown properly punished for his crime. Doubtless the trial will be an interesting one.

" Spiritualism Dead."

BROTHER JONES:-Never since the advent of Modern Spiritualism were the times more rife with encouragement-never more prolific with rich promises for the future. The fountains of the great deep are being broken up, and the living waters of truth are submerging the earth. Everywhere is the spirit of inquiry awakening. From every quarter the cry is coming, "Give us more light.". In every community the scales are falling from the people's eyes, and they are beginning to see and realize the glorious truths of the New Gospel.

We want lecturers—we want books—we want papers—are the daily ejaculations of thousands

of hungry souls. We have been lecturing in the capacity of State Missionary in Indiana for a portion of the time within the past two years, and have given many courses of lectures, organized societies, and made many near and dear friends, and are still desired by many to serve in this capacity, but we want to see and shake hands with some of the many friends in Illinois, Iowa, and Wiscon. sin, with whose names we have been familiar for years, and from some of whom we have received warm invitations to dispense amongst them the glad tidings of the new spiritual dispensation.

And now, if they will write to us immediately, and furnish us with their address, and a statement of the condition of things amongst them, we will respond in terms that will suit

Friends, do n't omit to write because you have not a full treasury, and therefore feel that you are not able to employ a speaker. We want to see you all, whether rich or poor. We want to greet you, and kindle up the fires of friendship. Therefore, we want all the triends to write—all the Spiritualists and Liberalists in Illinois, Iowa, and Wisconsin, we want to see you all this fall and winter if we can find you, though in lieu of traveling all the time, we would accept a few monthly engagements, while preparing another work for the press. Let us hear at once from you, whether organized or unorganized.

"Mr. Graves's Spiritualism is dead, I believe," said a friend who met us on the street. "Yes." we replied, "A subterranean mole once con-cluded the sun did not shine, because he did not poke his head out far enough to see it."

Bichmond, Ind.

-Concelt lis turnally in proportion to igno-

K. GRAVES,

## Poices from the People.

FREMONT, IND.—N. Letts writes.—I first subscribed for the Journal as a trial subscriber, and being a poor man 1 h ve not had the money before, but considering myself beyond all description edified, I must see the "Search after God" concluded. Thanking you for putting the confidence in me you have, I am much obliged. Please continue the JOURNAL, as I cannot do without it. I must have it. Please send it till I notify you to stop.

DE KALB, ILL.—L. Z. Parke writes.—Dear Brother, you stand at the helm of one of the great ships of spiritualism, and if you keep your eye on the compass,—the true spirit,—the cargo will all safely land in the harbor of eternal rest, to enjoy the reward of our labor in the good cause of doing good to and for each other. good to and for each other.

GRIZZLEY FLAT, CAL.—D. T. Loofbourrow writes.—Please find inclosed three dollars for aubscription to the JOURNAL.. Send it to me for one year. Please inform me whether the "Search after God" can be found in a separate publication.

Remarks :- Not at 'present. Back numbers of the Journal containing it exhausted long ago. BEAVER DAM, WIS.—Mrs. M. E. Hopkins writes.—I have been taking your JOURNAL on trial. My time expired, I think, the first of July. I am much pleased with the paper, and inclose a P. O. order of \$3.00 for one year.

ARKANSAS CITY, KAN.—A. W. Hoyt writes.
—Inclosed please flad \$1 50, for which please forward your valuable journal to the address of F. A. Cowles. The JOURNAL is doing a heap of good down here in this frontier country. Every week it comes treighted with the most valuable news of the week. Long may it wave. The "Search after God" is one of the most interesting pieces ever put in print. If it ever comes out in book form (which I hope it will), you may put me down for a

COLUMBUS, GA.-Thomas Chaffin writes.-Inclosed you will find a money order for \$3 00. I find my time will be up on the 30th of July. This will the three years I have taken your paper, and I am well pleased with it. I hope to be sole to pay for it many years.

HCPKINTON, IOWA .- Mrs. E. N. Lessey writes. -Inclosed please find 75 cents, a renewal of my subscription for the Ruligio Philosophical Jour-MAL, for three months. By term of subscription expired on the 24th of June. I cannot do without the Journal. Its contents for me are meat indeed, and every word of each paper is read by the time another reaches me. The "Search after God" is grand, is glorious, is wonderful, and I am following it up with the author.

COLUMBUS, WIS.-J. W. Kenyon writes.-Old orthodoxy trembles. C. H. Read has been here. He does not stay long enough in a place.

STEVENSON'S MILLS, MO.—D. T. Edwards writes.—I desire No. 14 of present volume. No. 15 has come to hand, and I am not satisfied to lose a single link out of the chain of the "Search after God." There has been so much said concerning your "Search" that I have not thought it worth my while to speak of it. As for my part it has so far been in unison with my own thoughts--only exceeding them in grandeur. Many have expressed a wish to see the close of the articles, months ago, desiring to see the result. I fear they will close

HILLSDALE, MICH.-P. Ferris writes.-Please find inclosed one dollar for the blessed JOURNAL, for I cannot do without it.

DAVENPORT, 10WA.-David S. Fuller writes. —I had rather go without one meal a day than to go without the JOURNAL. The "Search after God" is worth more to me than the paper costs twice

WATERTOWN, WIS .- J. W. Kenvon writes.

-I have been following the directions of my spirit guides, who promised to care me of physical de-bility and deformity, and develop my mediumistic powers. Their directions are given through a medium with whom I am living. At times they take me into a magnetic condition. While in his presence and that of others whom they claim to use as healing and developing media, they sometimes throw on an influence that is very painful and hard to bear—often leaving parts of my body sore. While they were engaged in straightening a curvature of the spine, the operation was so painful as to confine me to my bed for three days. In the presence of Mrs. A. H. Robinson, of Chicago, and Mrs. M. Hayes, of Waterloo, I have been thrown into a perspiration. They (the spirits) claim to use the animal magnetism of the mediums. Dr. Fabrestock, do not these facts prove that they do? Again, they have directed me to sit alone and concentrate my mind upon some place or person that I desired to see. Is this not applying Dr. Fahnestock's system of artificial somnambulism? The effects upon my person of these two different systems of magnetism are entirely dissimilar. In the use of the former, I frequently become unconscious; of the latter, more vivid consciousness of mind is the result.

BALLSTON SPA, N. Y .- J. W. Foster writes. -There is now quite a number of copies of your valuable paper received at our office weekly. I am doing all I can to increase its circulation. There is a great call for the numbers containing the "Search after God." I have circulated mine as fast as I have received and read them. May your subscription list continue to grow until it numbers more names than the Remonstrances you caused to be sent to the Legislatures of the different States last winter. That was a noble act on your part.

SPR!NGFIELD, MASS,-M. A. Witherby writes. My dear father, George T. Garland, who has been taking your paper, will not need it any longer, as he can live but a short time. You can continue sending it to his address up to the expiration of the time paid for only. It has been a great comfort to him in his declining years, though he has not been able to read it for some four weeks. He not been able to read it for some four weeks. He is 39 years of age, and his intellect is as bright and shining as most old people's at the age of 70, and now, though sick so long, he still retains his reason, and is so ready and willing to go,—which I think is due to the happy belief gained mostly through your valuable paper.

Remarks :- It gives us pleasure to know that our venerable brother appreciates the Philosophy of Life in his declining years, and fully realizes that the change called death is a white-robed angel who unlocks the door leading to a higher and more glorious state of being, where the spirit will be reclothed with a spiritual body, and freed from the corroding influences of years, that are common to earth-life.

KENDALL, MICH.-J. E. Sweet writes .- You will find two dollars inclosed for the renewal of my subscription. We are happy to learn through the Journal, that the scientific men of England are about investigating the science of Spiritualism, hoping they will bear in mind that science implies knowledge—not mere conjecture or opinion. To give any department of human inquiry the mark of a science, it is necessary to collect together firm-ly established facts, and by fair and legitimate ressoning, to deduct those useful truths which naturally flow from them. When we diverge from this rule we tread in conjecture, and become the ignorant impostor and knave. We are interested in the "Search after God,"-trusting that when he is found, we shall be permitted to take one look at him square in the face.

MOBILE, ALA.-R. B. Nelsor writes,-There are many numbers of your paper sold in this city, and I think they are doing an excellent work.

WELLSVILLE. MO .- J. T. Stemmons writes .-Whilst I heartily believe in the ability of disembodied spirits to communicate with persons living on earth, under proper conditions, as yet I cannot endorse Mr. Francis' "Search." It is contrary to all my former teachings and all my preconceived

WILWAUKEE, WIS .- J. B. Burr Writes .- You will hereafter please send my paper to 96 Wisconsin street, Milwaukee. The Journal I consider a little ahead of any other paper published in the

Union. Remarks :- Such are the reports, in substance. that reach us from all parts of the country-even from foreign lands.

	Pric	e-Žis	ı Di	Zooks	
	OF BOO!	KS FOR	SALE A	THIS O	FFICE.
the foll with pr	tombt atten	tion.		rice of book mentioned is ge, will meet the Prophe	i
oles, Artifici	al Somnan	bulium.	By Dr. F	shneetock ong the Shal by Lois Wais	
Americ Answer	en Orisio, t rs to Questi	y Warren lone Pract	Chase,	Spiritual. D	26 0 1.60 9
A Peep Paper Age of	into Sacrec Resson, by	i Traditio	n, by Re- Paine. Ol-	oth	t. 50 0 50 0
Arcena Vol I Arcena	of Nature, by Hudso of Nature,	or Histor n Tuttle. or the P	y and Lav hilosophy it-World.	of Spiritual Vol 2. by Hr	
A B O C	of Life, by , or the D	A.B. Chilivine Gue	d et, by A l Man. by	J. Davis Randolph	25 02 25 02 .1.60 20
Apostle A Stelli	e, i travellat ir Key to t beological	ectures b	r Land by V Rev. Ro	by Renan A. J. Davis. bert Taylor by H. C.	.1,75 20 .1,75 20 .1.90 16 .2.00 24
Wrigi Antiqui min. M.	t, small ed Large d ty and Dur D	tion o, ation of t	he World	by G. H. Tou	l• 95 1
Paper A Roma by W. W	n Lawyer i	n Jerusal	m in the	first century	75 .12 :50 .04 7 16 .09
Analogy Facts Arcana (	Between of wodera of Spiritual	the Facts Spiritual Ism, by I	of the B ism, by T I. Tuttle, Graves	ible and the . G. Forster.	3,00 .24 Senta 02
and Hu Beyond West,	a of Our of nma Tuttle the Breake by Robert	rs, a Tale Dale Owe	of Villag	e Life in the	.1,25 16 .2,00 24
Branches Branches Svery Sp BeThyse Bhasvat	of Paim, iritualist olf, by Prof i-Geets, or	by Mrs. J lesser W. 1 Hindoo I	. 8. Adam Denton Iew Testa	s, a book for	.1.25 16 10 2 1.25 .16
Jomber Jomber	Constituti Rense Tho	, A. M, M on of Man ughts on	D. Pap Cio the Bible	and Health, er th by William	.1,00 08 .1,50 16 .1,75 16
Dentor Sommolog Sommon Obrist Id	y, by G. W Sense, by	Ramsay Thomas I ry, H, To	M. D aine	944494449449944444 5434444494444444 8494444994444444 Bergstard	.1,50 20 20 02 .1,25 16
H.C. V	Julia M. Fr Vright Id the peop	iena, wit	B. Child,	unkard's App duction by M.D m Superior (	.1,00 11 1.25 16
Oristi Oritician M.B.O Descent	anity, —Wi on the Ti rayon, of man, by	m. Denton 10010gical 7 Derwin.	Idea of Two Vo	Delty, by	10 01 16. 00.48 4.00
Davenpo	rt Brothers	tical Description	markable ription of her nosm	and Interest the Great	i,60 20
Devil's P of the Dawn.	dition of 17 Paipit, by B Author's Li A Novel Oi	lev. Rober fe	t Taylor, nterest to	with Sketch progressive	1.75 S4
Dealings Death an postage	with the B d the After 4, cloth the Bible.	cad, by P Life, by Demon	. B. Rand A. J. Dav strated by	iolph is, paper 50, the Truths aper, 35 cis;	76 12 . 76 12
postage Exeter H	all, a Theological	lethlogical Ro er, over t	mance he Charac ght paper	ter and Des	60 05 60 04
Robert	on the Bou Dale Owen ughts Con- gy. by A.J		Another \	Yorld, by r Nature y s	1,75 24
Factival	Might, an i son, Mediu a Tala of th	m	obellien.	, Mrs. M. J. by Roma	8 2
Gist of Spart Ha	piritualism zmonia, by valcian : V	A.J. Dav	ren Unas ds. 5 vol Tescher:	s, vis: Vel. I ; Vol. 8. The The Thinker.	DU 94
God Idea God Deal Cloth,	o Manual f in History ing with E \$1.00; pos	or Teache , by Huds invery, b tage, 12 c	y Thomas ents. Pa		10 2 1,25 16 .75 00
Habits of Hieropha O. Stew	Good Soci mt, or Gies	ety anings fro	m the P	ut, by G.	1.75 .90 1.90 .08 1,50 90 1,60 20
Davis, i	loth	west and the	di hy A.	ge, by A.J.	75 19
Hayward Mayward	Book of	all Relig	ione, incli	ding Spirite	.3,00 34
	_ L- Wiles	hath Ston	rt Phoine	paper, Dloth , author of	
Hollow History and Mo	Globe Blobe and Philoso progamy co	ophy of M mpared	arriage, O	r Polygamy	1,95 16
Human I Condit Draper	Phisiology, ions and Co M. D. L.	Statistics curse of t L, D, 650	i and Dy he Life of pages, clo	namical, or t Man, by J, 1 th 5.00 sheep	he W, 5,50 60
each) Hit, By Intuition	Dr. Mary	E. Walk F. Kingm	ar. Ne.	ildaper	36 2
Is there Inquirer	a Devilt	The argui	nent Pro bert Coop	and Con or	25 2 1.25 10
				ne, Introduc obert Goop- Gunning	
Jesus of Jehovah Deity i	Navareth, Unveiled, Delineated. Aro—A Bio	by Alexan or the Ch eraphy, t	ider Smy aracter of ranalated	the Jewish from the	<b>35</b> 0 20
Erenel Eidder's bound Eoren	h, by Barab Becrets \$9 cents. with explan	M. Grim of Bee E Board bo	cooping. und; tes. by Ge	Price, pape	.1,90 1; 78 Di
Koran. Georg	with Life : o Sale, Ger	of Mohan at. 12 mo.	med, Tr ., 472 page	anslated by M. Jhase Ind explanato	1.50 .9
Love an	leous, by R dits Hidde the Golde	onan n History n Age, by	by P. B. T. L. Har	Randelph,	1.75 9 1.50 10
Life and Wright	i Moral Ax ht	ioms of C	onfucius,	by M. R. K.	,×5 0
Papel Lyoeuu Rosti	r, a Guide. C la .75. 16	loth cove	r Paper o	nght. Cloth,	.75 .0 .50 .0 1.00 .1
My Lov Magic R Manom Marria Ministr	e and 1, by ital, an Av in, by Myr ge and Par y of Angel	y Abby M. ito-Biogra on Colone entage, by Realised	Lafin P phy of A. Y Henry ( by A. B.	J. Davis J. Wright Newton	50 1,75 1,80 1,26
Market 1	and the Im	selites, b	Werritt	Munson dition	

Denion Gridge.

Morning Lectures (Twenty Discourses) by A. 3.

ader, Manual for Children, (for Lycoums.) by A. J. Davis,

		u —
sian and his relations, by Professor S. B. Brit- tain sature's Divine Revelations, by Andrew Jackson Davis.	- 44	#1
stature's Divine Revelations, by Andrew Jackson Davis.  Rew Testament Miracles, and Modern Miracles, by J. H. Rowler.  Sight Side of Nature, by Orow Ordeal of Life. Through Dr. J. O. Grinnel, Mediun		20
Orthodoxy False, since Spiritualism is True, b Wm. Denton, Our Planet, Geology by Denton	10	20 20 1
Ongae of Orvilla ice, and Primitive Condition of Man, by Sir J. Luboock.	8.00 1.5	.82
Persons and Events, b) A. J. Davis,	\$1.40 1.50 1,50	20 P
Planchette—The despair of Science, by Hoes Bargent.  Philosophy of Spiritual Intercourse. A. J. Davis. Paper 50 cas; po-tage Scis. Cloth  Principles of Nature, by Mrs. M. M. King, Roome trong the Longe Life by Arigin Document.	1.08 1.75	.16 .34
Philosophy of Creation, by Thomas Paine, throng Horsce Wood, Medium. Cloth, Paper,	,60 .85	16 06 04
Real Life in Spirit Land given Inspirationally by Mrs. Maria M. King	1.00	16 02 20
Strange Visitors, Dictated through a clairvoyant.  Spiritual Hars	2.00 2.00	20 24 16
Kane Spiritual Tracts by Judge Edmunds Self Abnegationist; or the true King and Queen, by H. C. Wright, Paper.  Oloth	20	6 12
Spirituelle, or Directions in Development, by A. M. Ladin Ferree. Soul Amnity, by A. B. Child, M. D., Sexology as the Philosophy of Life, by Mrs. R. Q.	80 20 G.	02
Willard.  Bix Lectures on Theology and Nature, by Emma Hardinge, Paper.  Cloth	1,00	<b>30</b>
Spirit Manifestations, by Adin Ballou	75 .1.50 .10 .95	12 20 92
M. M. King, Sense and Nonsense, S. M. Landis, M. D. Songa of Life.—S. W. Tucker, Relativest Songa. S. W. Tucker.	.35 .2,00 20 .15	20 02 02
Spirit Life of Theodore Parker, through the Me- diumship of Miss E. Ramsdell		02 .08
Science of Evil, by Joel Moody. Scienbip, Rudolph	1 76 3,00 10	.20 .20 .02
Bible		
Cloth, The Biolein India, The Baithful Guardian, an Inspirational Story, by _J.William Van Namee,	.40 2.00	08 <b>2</b> 0 <b>16</b>
The Bible in the Balance, That Terrible Question, by Moses Hull True Love. What it is, and What it is not, by A. B. Davis The Dynamic Cure, by Lercy Sunderland	160	16 02 02 12
The Future Life, by Mrs. Sweet,	1,50 1,50	16 20 16 20
The Gates Ajar, by Miss. E. S. Phelps,	.1,50 .1,50	16 16 16
The Great South-West, by W. Nicelay	i is	16 1
American Edition, 876 octavo pages, two steel plates, Largest and most correct edition in the English Language. Contains more matter than the London Edition, which salls for \$10.05	.5,00	<b>60</b>
The Diegesis, by Rev. Robert Taylor, written by hi while imprisoned for biasphemy. This work is a history of the origin, evidence, and early history of Ohristianity.  The Inner Mystery, an Inspirational Poem by Lize	.5,00 sie	<b>33</b>
Doten. The Deluge, William Denton. The Volces, by Warren Sumner Barlow. The Ignorant Philosopher, voltaire. The Woman who Dared, by Spec Sargent	18 .1.25	02 16 2 28
Theological and Miscellaneous Writings of Thome Paine.  Thomas Paine's Pilgrimage in the Spirit World.  The System of Nature, or Laws of the Moral a Physical World, by Baron D' Holbach.	2.00	24 ,06
Roard cover Cloth	.60 .65 .80 20	06 16 16
The Yah o, a Satirical Rhapsody. The Residuation Dream Book, compiled from all language, by P. B. B. andorph. The art of Conversation.	.50 1.50	.06 .04 .16
The Arts of Writing, Reading, and Speaking Underhill on Mesmerism, Post-paid Unhappy Marriages, by A. B. Child Unwelcome Child, by Henry C. Wright, Paper	1,50 ,50 80	.16
Voice of Prayer, by Barlow	00 .35	.03 .08
Of Empires, with Biographical notice by Count Dara. What is Right. William Denton.		
What is spiritua ism, and thall Spiritualists Have a Greed? by Mrs. M. M. Kins, Whatever is, is Right, A. B. Child, M. D Writings of Omaha, Wolf in sheep's Gloth'ng, or God in the Consti-		16
tution. Mose Hull	1.25 1.00	
rates, and, on receipt of the money, will send them or express as MAY ME DESIRED. If sent by mail, more than the regular cost of the book will be to prepay postage. The patronage of our friends is	one fi requir solicit	MD red od.
In making remittances for books, buy postal ord practicable. If postal orders cannot be had, regiletters.	stor y	ATT ONLY

## H. SNOW,

819 KEARNEY ST., (Up Stairs,) SAN FRANCISCO, CAL.,

Keeps for sale the

RELIGIO-PHILOSOPHICAL JOURNAL.

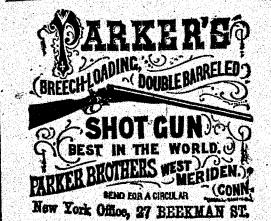
And a general variety of

Spiritualist and Reform Books,

At Eastern prices. Also, O ton's Anti-Tobacco Preparation, Spence's Positive and Negative Powders, Adams & o.'s Golden Pens, Planchettes, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. surrency and postage stamps received at par. Address, Hunnan Snow. P. O.

Box 117, San Francisco, Cal. WARREN CHASE & CO.,

No. 614 NORTH FIFTH ST, ST. LOUIS, Mo.. KEEF constantly on hand all the publications of the RE-LIGIO-PHILOSOPHICAL POBLISHING HOUSE, Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular liberal literature, including RELIGIO-PHILOSOPHICAL JOHN-NAL and BANNER OF LIGHT, Magazines, Photographs, Parlor Games, Golden Pens, Stationery, etc.



THE MAGNETTO TREATMENT. END TENGENTS TO DE, ANDREW STONE, TROY

N. Y., and obtain a large, highly illustrated book on
this system of visilizing treatment.

## Bail-Honds.

SUMMER ARRANGEMENT.

#### A RRIVAL AND DEPARTURE

Ticket Office, south-east corner	of Clark and	Lake stree
그리 호르아를 받아 늘 날리다	Leave.	Arrive
Codar Kapida Passenger	5:80 a. m.	6:50 p.
Pacific Fast Line	*10:45 a. m.	a:00 p.
Rock Island Express	10,80 A. M.	"8:50 p.
Pacific Night Express	110:00 p. m.	7:00
Dixon Passenger	44:00 p. m.	.T.00 a.
Proport 1		*11:10 a.1
Freeport and Dunieith Pass	. *9:00 n. m.	7:16 a.
Bockford, Mgin, Fox River and	· aras h. m.	*2:50 p.
State Line	*4:00 p. m.	*11:10 a.
St, Charles and Eigin Passenger	**:10 p. m.	*8:46
Junction Passenger	. <b>5</b> :80 n. m.	8:30 .
Lombard Accommodation,	*6:10 p. m.	*6:50 m.
Milwasikes Division—Depot corner	of Canal and	Einela siri
Milwaukee Mail		the second second
Day Express	*9.45 a.m.	*10:10 a.
Evans:own Accommodation *1:	00 a. m.	*4: 0 p.
Rose Hill. Evanston, and High-		-www.b.
land Park	1.00 p.m.	8.40 p.
Afternoon Pass	70:45 p.m.	77:44 D.1
Kenocha Pase.	*4:10 p.m.	TV:IU &
Waukegan Passenger	5:30 p.m.	*8:25 a.
Waukegan do	*::00 p.m. 11:00 p.m.	*7:55
Kenosha and Waukegan trains	leave from W	5:00

Wisconsin Division—Depot corner of	Canal and	Kinnie etre
Night Passenger	.*10:00 s. m. *5:00 p. m.	*7:16 p. n *6:80 a. 1
Janesville Accommodation	*3:00 p. m. *5 80 p. m.	*1:00 p. 1 *10:10p. 1 7:45 a. m
GEO. L. DUNLAP, General		lent.
H. P. Stamwood, General Tic		

Lake Shore and Michigan Southern Rail-Ropd. Depot corner Van Buren and Sherman streets. Ticket Office

-	so bouth tiare arross.
	Mall
	Brecial N Y Express *9:00 a. m. *4:00 p. m
	Blkhardt Accommodation
	Atlantic Express (dally)
1	Night Express *19:00 p.m. f*6:80 a. m
1	Detroit and Grand Rapids Line.
-	Day Express
1	Night " " 16:80 a. m
1	F. E. Morsu, Gen'l Pass. Agt., 56 Clark st., Chicago.
i	
1	Michigan Central Railroad—Union Dapet, Jost of Lake stree
1	Troket Office Lake at oor . Deschore Passance tome

	of this company leave and arrive at Chicago as fo
	Zonne:
	Mail Train
	Fast New York Express *9:00 a. m. *4:00 p. m
	Atlantic Express (daily)
	Night Express
	Kalamanoo Accoramedation *1:10 p. m. *12:00 :
-	Cincinnati and Louisville Trains

- 4			•		-	-	•		-			-,-			•								·			٠		-	78	₩.		
2	i.				:				٠.,														-						7		- 5	
.		4.					•		•	1		Čet.		d		500	4	7.	•	i-	-7	Ľ	- 4	٠.	-	_		1		410		
					"				- 7				~	•		-	7	-	•													
		-		. 1			-	-						10	2.5				4			-	'n	١.		_		•		14	p.	_
	1	~	-2	-	щ,	μ.	7.5	-	• • •				***		421	1851		461	HH			-	'n	•	**	-			-66		υ.	7
H		Т	ъ,	O	09	ιb		X	Di	re)									***	_		и	30	T.	١. ١	m.		11	1-2	Λ	3.	ì
١.		_							Ţ.	77				77						-	- 3			-				3.	~~	•	•••	-
1									2			24		Ψ.	۲.	12	ď.	1	1.	-			-		_		٠.,					
	ŧ.		0.0				. :		и	×	-	σ.		10	M.	æ.	Æ	10	a	Λ			H	ш	iii	и			'n.			
				٠					٠.							•		·7 ·	75.		7.7	~		-	•	-	٠.					
		-			-			لغدا			*				1.7										- 1		- 11		Ŀ.		0.0	
	1	ν	Э.	Æ.	i x	12	44		10.5		à.	**		**	te,		-	***	săs		η,	.UQ		. 2	١.	٠.٠		-1	11	80		T
	i i	•	-		'n.	ñ,	٠đ		te	m			ď			139				84	9	n.	p.					20		ě.		
		-		~	<b>10</b>	***	•		4	-	***	1001	**	•	244		***	25		- 1		≃.	٠.		-		- 7	-0	-,4		p. :	ш
1													1									ш.		•	To.	*	-		31	- 7	S	

General Passenger Agent. II. B. Baremer, Gen'i Superint adent, Chicago.

Chicago, Burlington	and Guinay	
Ticket Office de Clark St., opposite Depot, foot of Lake St.	Sherman Ho	use. Unio
Hinsdale Accommodation	.₩7:Ch a. m.	≠6:18 p.
Mail and Express	17:80 a. m.	8:40 p. 1
Pacific Fast Line	*10.46 a. m.	*4 15 p.r
Hinsdale Accommodation	•1:45 p. m.	*5:30 p. 1
Mendota Passenger	*4:9) p m.	*9.45 a. 1
Evening Express	•5:00 p. m.	₹7:85 p.
Aurora Passenger	75:30 p. m.	*8:30 a.
Hinsdale Accommodation	*o.15 p. m	*6.50 a. 1
Pacific Night Express	19:00 p. m.	17:30 a.
Borner Samuel Powerl, Gen'i Ticket Ag	HARRIS, Super t. Office in Gt.	intendent. Cent. Dep
illimets Central Depot, 1	fool of Lake str	eel.
Mater Mail		

Pacific Night Express	19:00 p. m. Hanna Sunsa	Intendent
Illimote Control Dept.	t. Office in Gt. foot of Lake st	Cent. Depot
Oairo Mail	15:15 p.m.	*7.45 p. m. *7.00 a. m. *7:45 p. m. *7:00 a. m.
On Saturdays this train will leave at	4:46 p. m. 4:50 p. m. *6:20 s. m.	*9:80 a. m
H H H H ST PROPERTY	*8:00 a. m.	*7:46 a. m. *9:97 a. m. *1:46 p. m. *6:15 p. m.
u u (St. Louis thron Day Express	gh Trains.)	•7:25 p. m. •6:15 p. m
Part Life	M. Huenter.	77:00 S. 196

Pstieburgh, I	Tori Wagns a son an	nd Ohiongs	-Depot,	Dermar a	/ Made
Mail	********	*****	*5 30 a. n	a. <b>6</b> :	10 p. m.
Day Express Atlantic Exp	Testinentes		5.15 p. m	. 8.	00 p. m. 00 p. m.
Valparaiso A W. C.	CLELAND, Ge	n. West'n	.5:20 p. m Pass. Agt.	7:9	Oa. 16. rk et.
Chicago and	100 4 6			Description of the second	

	W.	O. OLHLA	np, Gen.	West'n	Page. I	gt., 65	Clark	ıt.
	Chicago an						d Care	
	Azpress M. Joliet Acc	allommodat	ion	*****	*9:15 *4:60 a	a. M.	*8 00 1	). AL.
	Night Exp	F888	***********	*******	16:80	D. Ma.	\$6.00 a	t. 100 .
ı	Lightning.	a whrese	******	*********	T area	у. щ.	*8.25	le Mie

night. Baturdays and aundays excepted. Except Monday. T. B. BLACKSTOWN, Pres. & Gen'l Superintendent. A. Nawman, Gen'l Pass. Agt., Office 55 Dearborn st.

ORIGASO, DANVILLE AND VINCENIES RATEROAD. Milwaukee Depot Corner Canal and Kinnie Sta., West Side. Freight Office at C., C. & I. C. Co.'s Office, corner Halsted and Carroll sts. Mail Train Chicago time,....

hicago, Rock Island and Pacific Railroad. oor Van Buren and Sherman Streets.

	Pacific day Express 10:00 a.m. \$4:15 p.
	Pacific Night Express
1	An elegant perforsiosping car is attached to the 10 a.
1	train, running through to Council Bluffs and Omaha.
1	A. H. Smith, Gen'i Passenger Agent  B. St. John, Gen'i Ticket Clerk.
ı	P. A. HALL, Ass't Gen Superintendent.
	The same A St. Town To the same

Pittsburg, Vincinnati, & St. Louis R. R.—Vincin nati Air Line.

Goodrich's Passenger Steamers, For Milwaukee and West Shore ports \*daily at 9 00 s.m.
For Grand Hayen and Mast Shore ports \*daily at 7.00 p. m.
For St Joseph and Benton Harbor, \*daily at 10 s.m.
Green Bay Ports, Tuesdays and Fridays at 7 p. m. "Sundays excepted. | Mondays excepted. | Beturdays ex.

#### CHRISTIANITY.

ITS ORIGIN, NATURE AND TEN. dency considered in the light of Astro-Theology.

By D. W. Hall.

Tais book is, so far as it goes, a thorough review of the Origin of the Christian system, showing it all to be plagiarfred from ancient heathens. Being unlike almost any other wors ever written on the subject, it cannot but be deeply interesting to all. Its explanations of Scripture are jucid, and so relf-evidently correct that no one can gainsay them. \*, \* For sale, wnolesale and retail, at this office, Price at retail, 25 cents; postage, 2 cents,

#### THE PHILOSOPHY OF CREATION

Unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and Spirit world. By Thomas Paine, through the hand o Borace G. Wood, Medium.

Price M conts, postage 4 sents. For sale at this Office

## Prof. Wm. Denton's Works.

THE SOUL OF THINGS; OR PSYCHOMET-RIC RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Den.on. This valuable and highly interesting work has become a part of the standard literature of the country.

Price, \$1,50cts, Postage, 20cts.

LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A val-uable scientific work.

Price, \$1,50cts. Postage, 20cts. COMMON SENSE THOUGHTS ON THE

BIBLE. For Common Sense people. Twelfth thousand, revised and cularged. Price, 10cts., Postage, 2cts.

THE DELUGE, IN THE LIGHT OF MOD-ERN SCIENCE. Price, 10cts., Postage, 2cts. WHAT IS RIGHT. Price, 10cts., Postage, 2cts.

BETHYSELF. Price, 10cts., Postage, 2cts. For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL Office. Address S. S. Jones, 187 & 189, South Clark

street, Chicago, Ill. NEW WORKS BY PROF. DENTON.

" ORTHODOXY FALSE.

Since Spiritualism is True." Price, 10 cents: postage, 2 cents.

THE IRRECONCILABLE RECORDS, OR GENESIS AND GEOLOGY.

80 pages. Price: paper, 25 cents, postage, 4 cis cloth, 40 cents, portage 8 cts. For sale by the RELIGIO-PHILOSOPHICAL PUBLISH-ING HOUSE, 187 & 189 S. Clark Street, Chica-

## CONJUGAL SINS

AGAINST THE LAWS OF LIFE AND HEALTH,

AND

THEIR EFFECT ON THE FATHER MOTHER AND CHILD. BY AUGUSTUS K. GARDNER, A. M., M. D.

Late Professor of Diseases of Females and Chemical Medical Midwifery in the New York Medical College. CONTENTS.

CONTENTS.

I. The Modern Womens' Physical Deterioration. II. Local disease in children and its cause. III. At what age should one Marry. IV. Is Continence physically injurious. V. Personal Pollution. VI. The injurious results of Physical Excess. VII. Methods used to prevent Conception and their consequences VIII. Infanticide. IX Conjugal relations during the period of Menstration. X. Conjugal relations between the old. XI. Marriage between old Men and Young Girls XII. What may be Jone With Health in View, and the fearof God before us. Appendix.

Price in cloth, \$1.50. postage 16 cents; in paper, \$1.00, Postage 8 cents. The Trade Supplied.

Address S. S. Jones, 167 and 159 So. Clark St., Chicago III.

#### THE FUTURE DIFE

As Described and Portrayed by Spirits Through Mrs. Elizabeth Sweet WITH AN INTRODUCTION BY

> JUDGE J. W. EDMONDS. CONTENTS.

Chapter I. The Holy City,

Chapter II. Spiritual Messago.

Chapter III.—The Spirit Eche.

Chapter IV.—Powers and responsibilities of Mind

Chapter V.—Communication from a Spirit. Chapter VI. Spirit life.
Chapter VII.—A picture of the Future.
Chapter VII.—Margaret Fuller.
Chapter IX—Reasonable Words.

Chapter IX—Reasonable Words.

Chapter X.—Interview with Pollock.

Chapter XI.—New Desires.

Chapter XII.—John C. Calhoun.

Chapter XIII.—Interview with Wobster.

Chapter XV.—Another Interview.

Chapter XV.—Another Interview.

Chapter XVII.—Reformation.

Chapter XVIII.—The 1 ath of Progression.

Chapter XVIII.—Vailey of the Shadow of Death.

Chapter XIX.—A Mirror.

Chapter XXI.—The Book of Life.

Chapter XXII.—Beautiful Lesson.

Chapter XXIII.—Retrospection.

Chapter XXIII.—The Mechanic.

Chapter XXIII.—The Preacher. Chapter XXV.—Reception of Spiritualism.

Chapter XXVI.—The Drunkard.

Chapter XXVII.—The Organ-Boy

Chapter XXVIII.—The Man of Ease and Fashion.

Chapter XXIX.—The Self Satisfied.

Chapter XXXX.—Natural Development of the Seal.

Chapter XXXI.—Voltaire and Wolsey.

Chapter XXXI.—Voltaire and Wolsey.

Chapter XXXII—Voltairs and Wolsey.
Chapter XXXII.—The Cynic.
Chapter XXXIII.—The Second Birth.
Chapter XXXIV.—The Blave.
Chapter XXXV.—The Queen.
Chapter XXXVI—A Scene in Spirit-Land.
Chapter XXXVII—Spiritual Influence.
Chapter XXXVIII—Spiritual Influence.
Chapter XXXIX.—The New City.
Chapter XXXIX.—The Erring One.

Chapter XLIV—The Beggar.

Chapter XLII—The Beggar.

Chapter XLIII—The Beggar.

Chapter XLIII—The Beggar.

Chapter XLIV—Capabilities of the soul,

Chapter XLIV—The Skeptic.

Chapter XLIV—The Skeptic.

Chapter XIV—Chapter XIVI—Realities of Spirit-Life-Chapter XIVII—The Skeptic.

Chapter XIVII—The Souris Aspiration.

Chapter XIVIII—The Souris Aspiration.

Chapter XIII—The Dying Girl.

Chapter Li—The Inner Temple.

Chapter Li—The Foolish Mother.

Chapter LII—The Bisobedient Son.

Chapter LIII—Cardinal Richelieu.

Chapter LIV.—Practical Nature of Spirit-Life.

Chapter LV—Communication.

Chapter LVII—Communication.

Chapter LVIII—A Word from Voltairs.

Chapter LVIII—Home of Unhappy Spirits.

Chapter LVIII—Experience of Voltairs.

Appendix.

Price \$1.50; postage 20 cents.

For sale at this office.

#### LYCKUM GUIDE. A Collection of

BONGS, HYMNS, AND CHANTS. Lessons, Readings and Recitations. MARCHES AND CALISTHENICS. (With Illustrations,)

TOGETHEREWITH

# Brogrammes and Exercises.

The Whole Designed for the Use of PROGRESSIVE SUNDAY LYCEUMS.

Ru J. M. Peibles, J O Barrett, and Emma Tuttle. The Musical Department by J. G. Clark.

THIS NEW BOOK FOR SUNDAY LYCEUMS CONtains all the excellent features of previous works, with such improvements as the practicel experience of Lyceum's during the past six years have suggested.

Its appendix contains a large number of letters from Conductors of Lyceums and friends of the Institution. Il instrating its beneficial influence, and giving much valuable information pertaining thereto.

This book is complete in every particular, and is illustrated with THIRTY FINE ENGRAVINGS of Banners, umblamatic Standards for Groups, Calisthenics, &c. nblematic Standards for Groups, Calisthenies, &c.

PRICE—In paper cover, 60 cents; postage, six cents. In boards, neat, atrong, and durable, 76 cents; postage, 12 cents. In cloth, extra, gold lettered sides, \$1.60; postage, 12 cents. From which prices liberal discount will be made. on quantities for lycoums,

## 39,308 CURES

BY THE

## POSITIVE & NECATIVE POWDERS.

IN the following list, the total number of cures of different diseases, which have been performed by the Great Spire itual Remedy, PROF. sPENCE'S POSITIVE AND NEGATIVE POWDERS, is indicated by the seures which follow the name of the disease. The kind of Powders which should be used in each disease is indicated by the letters "r" or "n" or "p & n," which follow, the name of the disease; "r" standing for Positive, "x" for Negative; and "P & N" for Positive and Negative.

and "Pau" for Positive and Negative.

Neuralgia, P. 2,137; Dyspepsia, P. 2,974; Asthma, P. 2,215; Catarrh, P. 957; Chills and Fever, Pau, 2,418; Rheumatism, P. 1,375; Painful Menstruation, P. 1,497; Suppressed Menstruation, P. 934; Female Weaknesses, P. 1,561; Fever, P. 2,386; Amaurosis (Blindness), N. 63; Cougha and Colds, P. 1,739; Heart Disease, P. 483; Diarrhoes, P. 1,114; Headache, P. 1,841; Dysentery, P. 1,246; Liver Complaint, P. 760; Pains and Aches, P. 951; Deafness, N. 83; Bronchitis, P. 825; Piles, P. 218; Cholie, P. 112; Worms, P. 280; Inflammations, P. 971; Paralysis, N. 74; Acidity of the Stomach, P. 352; Earache, P. 426; Toothache, P. 836; Flatulence, P. 265; Hysteria, P. 84; Diptheria, P. 99; Spermatorrhoea (Seminal Weakness., P. 1, 481; Erysipelas, P. 922; Constipation, P. 936; Loss of Taste and Loss of Smell, R. 32; Nervousness, P. 472; St. Vitus' Dance, P. 23; Disease of Prostrate Gland, P. 63; Sciatica, P. 32; Siceplessness, P. 1469; Tumors and Cancers, P. 28; Falling of Womb, P. 317; Involuntary Urination, N. 18; Influenca, P. 276; Dumb Ague, P. M. 551; Scrofula, and Scrofulous Sore Eyes, P. 575; Typhoid and Typhus Fever, N. 431; Kidney Disease, P. 571; Miscellaneous Diseases, such as Fever Sores, P. Sore Eyes, P. Consumption F. Group, P.; Diseases of the Skin, P.; Gout, P.; Insanity, F.; Jaundice, P.; Threatened Abortion, P.; Quinsy, P. ac.—828.

BUY THE POSITIVE AND NEGATIVE POW-DEHS of Druggists and Agents, or else send your money for them to PROF. SPENCE, at his risk; sending all sums of five dollars or more in the form of Money Orders, Drass, or else in a Registered Letter.

## AGENTS EVERYWHERE

Box, 44 Pos. Powders, \$1.00 44 Neg. 1.00 1 12 tos. & 22 Neg., 1.00 6 Roxes, 5.00 12 1.00 MAILED POSTPAID

OFFICE, 371/2 St. Mark's Place, NEW YORK Address PROF. PAYTON SPENCE, M.D.

Box 5817, New York City. FOR SALE ALSO BY S. S. JONES, 169 SOUTH CLARK ST. JONES

## NATURE'S



#### Hair reflective.

Contains no Lac Sulphur, no Sugar of Lead, no Litharge, No Nitrate of Silver, and is entirely free from the Poisonous and Health-Destroying drugs used

In other Hair Preparations. Transparent and Clear as Crystal. It will not soil the finest fabric, -perfectly BAFR, CLEAN,

and EFFICIENT, - desideratums long sought for and Found at Last! **It restores and prevent**s the tatin from hecometeg gozza

imparts a soft, glossy appearance removes dandruft, as cool and refreshing to the head, checks the hair from falling off, and restores it to a great extent when prematurely loss, prevents headaches, ourse all humors, cutaneous eruptions, and numerical heat.

AS A DRESSING FOR THE HAIR IT IS THE BEST

ARTICLE IN THE MARKET. Dr. G. Smith, Patentee, Groton Junction, Mare. Prepared only by PROCTER BROTHERS, Gloucester,

The genuine is put up in a panel bottle, made expressig for it, with the name of the article blown in the glass. ASK YOUR DRUGGIST FOR Mature's Mair Restorative,

At wholesale by Jno. C. Bundy, 187 & 189 S. Charty. St., Chicago, and by the following WHOLESALE DRUG-GISTS: And take no other. 31878: E. Burnham and Son, 1 & S. Randolph St. Van Shaack, Stephenson and Reid, 90, 92 & 94 Lake St.,

A WONDERFUL NEW BOOK.

JUST PUBLISHED.

#### STRANGE VISITORS!

REMARKABLE volume, containing thirty-six original A contributions by the spirits of such famous authors as Inving, Thackkrax, Charlotte Bronte, Byron, Hawthorns Willis, Humboldt, Mrs. Browning and others now dwelling in the spirit-world. These wonderful articles were dictated through a Clairvoyant while in a tranco state, and are of the most intensely interesting and enthralling nature. Are Elegantly bound in cloth. Price \$1,50. Postage 2001.

#### TABLE OF CONTENTS. Author. Subject.

Henry J. Raymond, Margaret Fuller, Margaret Fuller,
Lord Byron,
Nathaniel Hawthorns,
Washington Irving.
W. M. Thackeray,
Archbishop Hughes,
Edgar A. Poe,
Jean Paul Richter, Charlotte Bronte, Elizabeth B. Browning. Artemus Ward, Lady Blessington, Professor Olmstead, Adah Isaacs Menken, N. P. Willis, Margaret Fuller, Gilbert Stewart, Edward Everett,

Frederika Bremer, Rev. Lyman Beecher, Prof. George Bush, Junius Brutus Booth, Rav. John Wesley, N. P. Willis, Anonymous, Baron Von Humboldt, Sir David Browster, H. T. Buckle, W. E. Burton, Charles E. Billott, Comedian's Poetry, Lady Heater Stanhop Professor Mitchel.

Anonymous.

Apparitions,
Visit to Henry Clay.
His Post Mortem Experience.
Two natural Religions. The Lost Soul. Invisible Influences. Agnes Reef. A Tale. To Her Husband. In and out of Purgatory.
Distinguished Women.
Local ty of the Spirit-World. Hold Me Not Off Hand Sketcher. In Spirit-Life. Conversations on Art. Government. Flight to My Starry Home The Sabbath—Its Uses. Marriage in Spirit-Life. Acting by Spirit Influence Church of Christ. A Spirit Revisiting Earth. Marthquakes. Naturalness of Spirit-Life. Mormons. Drama in Spirit-Life. Painting in Spirit-Life. Rollicking Song. Prophecy.
The Plauets,
Causes of Disc

To the New York Public.

Literature in Spirit-Life.

To his Accusers.

Dr. J. W. Francis, The Spirit Bride. 43-The sale of this extraordinary work will be of the most precedented nature. Price, \$1,:0, postage 20cts.
For sale at The Religio-Philosophical JOURNAL Office, 187 & 189, South Clark street, Chicago, Ill.

PULBOTIC MEDICAL COLLEGE.—LECTURES COM-la morce Oct. 2d, 1871, Fees for the curse, 230; ne otherwise. Send for announcement. JOS, SICES, M.D., 1811, 514 Pina street, Philadelphia, Pann.

## Frontier Department.

BV...... V. WILSON

#### Bible Spiritualiam.

DEAR SIR: -Will you please send us a few sopies of the RELIS O-PHILOSOPHICAL JOUR was. And if convenient, I should like for you to give, through the medium of the same, B.ble

Dr. Andrew Moon, Brookway Center, St. Clair Co., Mich.

This letter speaks for itself, and it is a fair spealmen of hundreds that we are continually

We do not think the Bible belongs to the Christian churches, but properly to the Spiritualist; and yet we do not need it to prove man an immortal being; on the contrary, the B ble does require Spiritualism to prove its truths. food, is not satisfied with the B ble, hence calls on us to prove our princ'p'es by that authority which is not satisfactory to him. Well, Frother,

we will give you a few quotations from the Bi-Read the 13 h chapter of the Acts of the Apostles, and you will find an account of the tying and untylog feats, the movement of ponderable matter, as well as spiritual knockings,

Read the 13th chapter of I. Corinthians, and every phase of Modern Spiritualism is fully de-

In the 14th chapter of I. Corinthians, not only speaking in unknown tongues is described, but fully endorsed, and in the 7th verse we are told-"And even things without life giving sound, whether pipe or harp, (or bell or hern, or raps on tables or piano fortes ) except they give a distinction in the sound, how shall it be known what is p'ped or harped," or rapped on

the table, or played on the plane forte?

In the 13 h chapter of Hebrews, 2nd verse,
we are told: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

We cannot understand what the Apostle means in this text, unless it is that ange's, once men, as strangers, are travelers on this earth, and frequently call on us for entertainment. It is an in portant text, and worthy of due nflec-tion. (tem for settled speakers: Are these strangers referred to in this text itinerant or. settled sprakers?)

In I. Coriothians, 14 h chapter, 33 t verse, I read: "And the spries of the prophets are sub-ject to the prophets."

We would have written this text as follows: "And the prophets are subject to the spirits of the prophete,"—for we do not believe that we control the spirits, but that, on the contrary, they, the spirits, control us.

In the 16 n chapter of St, Luke, we find that Abraham, the rich man, and the beggar, meet, after death and have a long conversation on matters of former and present life, and this was told by one not yet a spirit.

In the 9.h chapter of St. Luke, and in the 16th chapter of St. Matthew, we find the immor al Meses and E tas talking with Jesus and seen by Peter, James and John. These are very common occurrenc s among our modern mediums and scere. Is it Spiritualism!

In the 1st chapter of R velations, 18 h verse we read: "I am he that liveth and was dead and behold I am alive forevermore. Amen," If this is not one who once lived in the flesh and died and found that death was but a change from one life to another life, ir m one world to room later to tell of his carques's, and the another, with power to return, then we know | school-girl to print her sentimental verses in nothing of testimony.

In a nuccion with this yerse, read the 1st. \$1,9th, 10 h 11th, 12 h, and 17 h ver es of the some chapter; also, the 7th to the 13.h yerse of the 231 changer of R velations.

Brother Moor, these are but a few out of the But why should we go to the Jaw i r that which we have in heaven's own light at first hand and with ourselves. Our G d is a good Pather, and if you seek him he will be found of you, god his angel strangers may become your guests.

#### Alster Laura Cuppy Smith in Chicago.

We heard brave words and true, spoken by this sister, in Jackson Hall, on Sanday, July 30 h, 1871, to a beggarly audience of sixty persons i the morning and fifty-six persons in the evening.

We took up the Sunday engagement for the 80 h, on purpose to hear our sister, expecting to see the house full, but found it empty! Why? we sak again-why? B cause the Spiritualists of Onicago favored settled speakers; because children ru'ed instead of men of sound sense : because many of the would-be leaders undertook to crucify the mediums of the cause of God : because the Present Age declared to the wor'd, "Now, what we want is to get rid of all such as give tests in public;" because all the leaders of the cause have neglected their professions, and become lukewarm.

We looked every paper through for an advertisement of Sister Smith's meetings, and looked in vain. We inquired of every police officer and intelligent looking man, for Spiritual meetings, and the vacant stare and strange look manifested said at once, "We know nothing of it." Finally we found Jackson Hall-a very pleasant one, and capable of seating 300 persons, if closely packed.

Then erme the lecture—true and noble words full of soul-thought, fresh from the fount of love and truth. Why will you not come out and sustain this true and noble sister in her off its to redeem our cause out of the hands of the false. the untrue, the faithlese, and all who are opposed to the advancement of true Spiritualism. Braye little woman, work on, Stand for the right, and alone you will be more strong than with the world to back you in the wrong.

Spiritualists, will you let our brave little sister starve in your midst, or will you co e to her support and maintain her in her noble work?

DIED (F SETTLED SPRAKERS: Spiritualism in Coldwater, Butle Creek, Detroit, and Kulamano, Mich; Cincinnati, Cleveland, New York, Painsville, Ohio; Chengo, Rickf vd, Belvidere, Havana, Waukegan, Ill.; Troy R chester, Baff do, and other places in New York; St. Louis and Hannibal in Missou-

DIED OF AMERICAN ASSOCIATION OF SPIRITU-

ALIBTS: Providence, R. I.; Richester, N. Y.; Buffilo, N. Y.; R chmond, Iad., and we tremble for resurrec ed froy; it may be the death-bell will toll the requiem of your death in April, 1872,-

THE "NEW DEPARTURE" IN SPIRITUAL'SM. The call for delegates from any place where 1000 or three Spritualists are willing to send a decease:-vide the call of the A.A.S.

... Thank God for fanatical Too head, heart, and consciouce of markind would have lorg hinse gone hopelessly to sleep, were it not for a few of these. The Late Michigan Love-Feast.

The moral philos pher of the New York Tribune has been termon izing as follows:

The town of Hillsdale, in Michigan, has recently enjoyed a scene of bysterical interest, which off rds a singular mixture of French sentimeniality and Yankee mystecism. The Rev. E H. Whipple, who bears the honorable titles of clergyman, father of family, and professor of b les lettres in the college at Hillsdale, has been relieving the monotony of his collegiate and secerdotal functions by an intimacy with the wife of one of the deacons, to whose honorable name we will give no further publicity.

Of course, the liciton could not long be hid-

den in a little town where there are tired eyes at every window, and where every visit is carefully observed and estimated by neighbors across the way. C roumstance favored the busy res arch of malicious eyes; the relations b tween the parson and the deacon's wife became the sulj ct of remark, and the secret sin seemed intolerable to the professor, when set in the light of his townsmen's countenances. So one Sun-Dr. Morr is evidently hungry for spiritual day evening, after services were over, he asked a number of the prominent church-members to remain, and read to them a confession which would have been impossible to any man not crozed with morbid vanity and a constant brooding over his own mental processes. He acknowledged his intimacy with the unfortunate lady he had misled, and said he made this confession in the interest of his imperiled salvation, He then invited three of his parishioners to go with him to the house of the outraged deacon, and there repeated the humiliating confession. The injured husband received the avowal with Caristian equanimity. The whole company j ined in prayer. The wronger and the wronged shock hands in token of torgiveness, and the next morning the deacon and his wife left Hills-

> The penitent professor remains, and receives a large share of public sympatity for his humble

There are people who seem really to admire this sort of exhibition, degrading and unwholesome as it is. They say it is better to act in this way than for bushard and seducer to shoot and stab each other. But, in admitting this, it is not necessary to say that these shocking and deleterious scandals are needed or laudable. There is danger to the character of excitable young people, in elevating into an attitude of moral heroism this unsavory performance of Mr. Wnipple. It was an act of intense and irredeemab'es liisbness. He had pondered up in his sin until he feared the flames of pendition in case he did not confess publicly. He chose to blast the character and the peace of a respectable family who had shown him great favor, rather than put his own salvation in j cpardy. A manly man or an honest friend would not have yielded to this spiritual cowardice. He would have forsaken and forsworn his crime, settling his account with G id in earnest penitence, and trusting to true repentance and good works to blot out his sin. He had no right to destroy the innecent man who had befriended him and the erring woman who had trusted him on any such pitifut plea that only in that way he could escape bell. The tear of physical bell is no excuse for flinching from earthly duties, and the fear of damnation will never excuse an act of meanness and treachery. Mr. Whipple may learn some day that his craven confession was as bad as his sio.

The most singular de'ail of these attacks of mystical sensuality is the unhealthy craving for excitement and desire for publicity they evince. It would greatly shock Mr. Waipple and his symp thizers to hear that the parson was gu ded in part by the same motives that induce the barthe county paper. He felt an irresis ible temptation to take the whole community into his in-rermost cuffidence. The operations of his own mird and heart, the struggles of his soul, seemed to him matters of such infinite importance that the order and decency of the society in which he lived ought to be sociffeed to the pleasure of discussing them. What other feeling had Casanova and Lunzin in writing these scandalous memoirs which have blackened the same of hundreds of families? What else was it that drove R seesu to that frightfully truthful exposition of his disessed fancies and fitful life? The world has no concern with the state of any man's spiritual nature. E ch must work his own salvation. The morbid exercises of our reighbors hearts are not of much practical henefit to us. The really valuable autobiographies, such as Gibbon's and Franklin's, are those which tell us what the narrators did, and how they did it; not how they loved and prayed and suffered.

It there is any moral to be crawn from this Hillsdale scaudal, it is one which the sentimertal penitent probably never suspected; and that is, that there is no such thing as honor among paramours, and sooner or later, either under pressure of fear, hate, vanity, or remorse, those who have the weakness to sin will have the weakness to blab.

#### An Entirely New Proposition.

We now have in press, and will be ready to fill orders before this notice reaches our rescers s splendil new book, entitled The SUDDAY QUESTION, and SELF-CONTRADICTIONS OF THE

This work consists of 123 large, closely printed pages. It is an exhaustive review of the socalled Sunday question, and self-contradictions of the Bible. The work shows the so-called divine authority for the supposed holy day, to be the cupping device of designing pries a rather than the inspiration of an Infinite God! This work, which we sell for the low price of fifty cents, and send the same free of postage on the re-ceipt of the money, we will send to any old subscriber on receipt of seventy-five cents. together with the RELIGIO-PHILOSOPHICAL JOURNAL to any new subscriber on trial for three months; or, we will send the same work and the JOURNAL for three months on trial direct to a new subscriber, on the receipt of severity five cents. For one dollar, we will send for a new subscriber, the JOURNAL three months and the above-named book, together with that very remarkable book colled LIFE's UNFOLDINGS, or The Wonders of the Universe Revealed to Man.

We hope that every subscriber to whom we are now sending the Journal will avail him or herself of .bis generous offer, and thus secure these books, as well as to thus aid in doubling the number of the subscribers to the JOURNAL.

Andress S. S. Jones, 189 South Clark street Chicago, Ill.

We are in want of dues for the Journal, When it is not convenient to pay all, let us have a part, as an earnest of a good will. Wake up! we are in earnest.

READ the adverti-ement of that most wonderful work, JESUS OF NAZABETH.

-Many people estimate their importance from the high eminence of their prile.

-A knave is a dishonest fool

Mrs. Robinson's Tobacco Antidoto.

The most certain and perfectly harmless an'idote for the potentials effects, and remedy for the tobacco appeute, is known by the above

It is compounded by Mrs. A. H. Robinson, the celebrated medium of Coicig, while entranced by a celebrated chemist, long in spirit life. This antidote is warranted to breek the habit of using tobacco by the inveterate lover of the weed, when the directions (on each box) are

Agents for selling the same throughout the country are wanted. For sale, wholesale and retail, at this office. Price \$200 per box-sent by mail free of postage, on receipt of the money.

#### Grove Meeting to Wiscousin.

At Reidsburg, Saturday and Sunday, Aug. 26th and

Speakers, Dr. R. C. Dunn, J. O. Barrett, and Mrs. Mattle Hu ett Parry.

#### NEW ADVERTISEMENTS-

[NEW EDITION ] THE

#### BIOGRAPHY OF SATAN:

Or, an Historical Exposition OF THE

DEVIL AND HIS FIERY DOMINIONS. Disclosing the Oriental Origin of the Belief in a DEVIL and Puture ENULESS PUNISHMENT. Also the Pagan Origin of the Scriptural terms, B PF COMLESS PIT, LAKE OF PIRS AND BR'M STO IS, RBYS OF HELL, CH INS OF DARKVESS, CASTING OUT DEVILS, EVER-LASTING PUNISHMENT, THE WORM THAT AEV-ER DIETH, LTC., LTC.

By K. Graves.

CONTENTS.

Address to the Reader. 1. Evils and demoralizing off c's of the doc-

trine of endless punishment, 2. Ancient traditions respecting the origin of evil as d the Devil. 3. A wicked D. vil and an endless Hell not

tought in the Jawish Scriptures. 4. Explanation of the words "Devils" and "H. Il" in the O d Testament.

5. G d (and not the D vi') the author of evil according to the B ble. 6. God and the Devil originally twin-brothers.

and known by the same titles, 7. Origin of the terms, "Kingdom of Heav-en," "Gates of Hell," etc.: also of the tradistons respecting the Deagon chasing the woman (see Rev. 12), the woman clothed with the sun, etc.

8. Hell first instituted in the skies. Its origin and descent from above. 9. Origin of the tradition respecting "the

bottomless pit." 10. Origin of the belief in a "Lake of fire and brimstone." 11. Wuere is Hel!-incient notions respecting

its character and origin. Origin of the idea of man's ev'l thoughts and actions being prompted by a D v l.

The Christian's Devil-where imported or borrowed from. 14. The vari us retributive terms of the B ble shown to be of Oriental origio.

15. The dectrine of future atter-death punishment proved to be of heathen and priestly origin—heigg traced to its invention by arcient Pagen priests.

Conclu ion—One hundred and sixty-three ques-ti na fer besievers in post mortem punish-

This little work is deserving of and is receiving a very large sale and extended circulation.

Price, 35 cents; postage, 2 cents. \*.\* For sale, wholesale and retail, by the publishers, the Religio Purcosornica . Publishing House, 189 S. Clark

## James Brooks.

The Great Developing Medium, will send printed instructions, which never fall to develop in fall those who have any mediumistic powers. Send for them at ence. Test your spiritual gifts. Inclose two dellars. Address 306 S. Clark at, Chicago.

#### THE PSALMS OF LIFE.

A COMPILATION OF PSALMS

HYMNS, ANTHRUS,

CHANTS,

ETC. Habodying the Spiritual, Progressive, and Reformatory Sentiment of the Present Age. By John S. Adama. This work has been orepared with special reference to the large and increasing demand for a volume expressing the sentiments and views of the advanced minds of the pre some and mosting the requirements of every species of Reform. It is entirely free of Sectarianism, of all the theological dogma- of the past and fully recognizes the presence and m nistration of Spirit, in every condition) life on earth.

This book contains five hundred and twenty-two choles Selections of Poetry, with suitable music on each page

Handel, Hadyn, Mozart and Other Distinguished Composers.

It combines the advantage of "Hymn" and "Tune" Book It is prefaced with a Classification of Subjects, and Com-plete Indexes of First Lines, Tunes and Metres; and being of convenient size, is generally accepted as the Standard Music Book of Spiritualism, Radical

ism and General Reform. alike desirable for the LECTURE-ROOM and the HOME

OF THE PROPLE. "I think there is in the book a greater proportion—no I think I ought to say a greater amount—of beautiful and truly spiritual poetry than in any other collection I have seen, whatever the size of the volume."

Rev. John Pierpont. PRIOR: -- Paper cover, 50 cents; Postare, 6 cts. Board sover, 65 cents; Postage, 12 cts. Cloth-bound, 50 cents

For Sale at the RELIGIO-PHILOSOPHI-CAL BOOK STORK.

187 and 189 South Clark St., " Chicago, I ven19 tf.

ABRIDGED EDITION

OF THE

#### SPIRITUAL HARP.

PRIOR:-\$1.00. Postage 16 cents. For sale at the RELIGIO - PHILOSOPHICAL PUBLISHING. HOUSE,

187 & 12 S. Chirk St., Chicago, 14.

[Teran Entres, REVIEW AND CORRECTED.] JUST PUBLISHED!

A Complete and Truthful History of that Good Man and

PRINCE OF MEDIUMS.

Jesus of Nazareth

PAUL AND JUDAS.

Through Alexander Smyth, Medium. This work has been read with intense interest by

#### thousands, and is universally pronounced the most REMARKABLE WORK

in the whole line of Spiritualistic Literature. It is the only true and reliable history of the remarkable medium called Jesus, ever written. After waiting eightee hundred years, Paul and Judas, finding the times propitious, and an excellent medium through whom to communicate, have given to the world a book of lasting interest, by taking possession of Mr. Smyth about one hour in every twenty-four, usurping all his pow ers, giving a continued series of well-connected scenes. presenting scenery, characters and personages, dialogues and actions in their regular order and succession, embracing all the most important personages and incidents which occurred during the sojourn of Jesus upon earth. There was, probably, no book ever written in which such perfect life-pictures occur; every city and country village, every river, brook and mountain, and scenery in general, is so vividly portrayed that an actual journey through the country could hardly be more interesting. The characters in this unexampled drams are so faithfully portrayed, that, as you are introduced to each in turn, you seem well acquainted and delighted with your company, and the many points of interest you are called to visit. The book is replete with interest from beginning to end, and contains 319 closelyprinted pages.

PRICE, \$1.50; postage, 20 cents.

For sale, wholesale and retail, by the Religio Phitosophical Publishing House, 187 & 189 South Clark St. Chicago.

HERMES MERCURIUS TRISMEGISTUS: (For Maximus! King of Egypt! Malgaizadec!)

HIS DIVINE PYMANDER. His First Book; Pyminder-Tue Spirit from the Far Heavens; The Holy Sermon; The K y; That God is not Manifest, and yet Most Manifest; Goi; The Song;

Truth; The Crater; The

Divine M nd. This most ancient and glorious book ought to be in the house of every Christian, moral and religious person in the land-especially ministers. Also at his of scoffers, doubt-ers, infidels, and skeptics, for it contains what can nowhere ease be found. This rare and superb volume also contains the world famous Asiatic Mystery—the singular and astounding belief and secret doctrines of the Rosicraclan, Alchemists, Hermeists and other illuminati. Also translations from the Vedas; Brahm; the Bong of Brahm; and the Smaragdine Table.

Pr ce \$1.50; postage 20 cents.

\*\*\* For sale, wholesale and retail, by the Rultero-Puntssophical Publishing House.

#### IT COSTS

Only about one third Bookblvders' prices to do binding bandsomely by the use of Alden's Bready Book-Burder. Sizes suited to any publication, from the multiest Mi-mably to the integest weekly. Price circular free. Find 50 cents for samples of both \*-16 and Blandsomer. Size for the RELIGIO-PHILOSOPHICAL JOURNAL, No. 18; price \$1.20 and \$1.50. Address, Religio-Philosophical Publishing House, 189 S. Clark St., Chicago.

# ROSICRUCIA!!!

THE ROAD TO POWER!! SEXUAL SCIENCE! F. B. Dowd's Private Lectures to Ladies and Gentlame. I peace p let of 60 pages, containing prin doles, tileas, and advice beyond prior Ignorance is the curse of mankind. Price 50 cents. For sale by the author, F. B. Dowd, Davenport,

DR. B. L. MOFADDEN AND WIFE, MARRETIC PRYSIclan, Spiritual Test Med ums, Business Clairvoyants, e c.,

v10 n15 tf.

have located at No. 848 W. Madison St., corner of May, up stairs, Chicago, They invite all who wish the benefit of their mediumistical powers to call and see them. They hold developing circles, diagnose disease without any previous knowledge of the padiagnose disease without any previous knowledge of the patient, tell of the past, present and future, give news from absent and departed friends, etc. They also explain the laws of life and death, good and evil, the cause and cure of inharmony, etc., thereby enabling persons to be a law unto themselves,—to be their own thinkers, teachers, doctors and preachers. All Mediums are invited to attend free of charge. The Centradictions of the Bille, Lying Spirits, and false communications philose phically explained. Sittings for the examination of diseases, and private communications, from 8 a. M. to 5 r. M. Circles each evening; Sundays not excepted.

cepted.
N. B.—Can accommodate a few Boarders.
v10 512 134

#### GROSVENOR SWAN, M. D.

DR. SWAN MAY BE FOUND AT AIL hours, at 117 Wabash Ave., Chicago, where he will be happy to read e calls from his o'd friends and patrons, and al who may require his serv ces. ₩9 n8 tf

AGENTS! READ THIS!

WE WILL PAY AGENTS A SALARY OF 830 per week and expenses, or allow a large commiscion, to sell our new and wonderful inventions. Address M. WAGNER & Co., Marshall, Mich. 720286m.

#### 813 RACE ST.

R. R. STODDARD, of 813 Race St., PHILADEL-PHIA, can accommodate MSDIUMS visiting that city with 1. e rooms for business purposes, at reasonable rates.

#### ABSTRACT OF

A comprehensive summary of Sishop Colembo's argument proving that the Pentaseuch is not historically true, and that it was composed by Samuel, Jeremiah, and other prophets, from 1100 to 524 S. O. The substance of five volumes in 48 pages. Price 25 cents. American Naws Co., N. Y. vio n8 6m

COLENSO ON THE PENTATEUCH.

#### BELVIDERE SEMINARY,

FOR YOUTHS OF BOTH SEXES.

Belvidere New Jersey. Fall Term begins Wednesday, Sept, 18th. One of the most liberal institutions in the land, being strictly non sectarian. It has the superior advantages of a healtoful and beautiful location, added to the comform and gental influences of a pleasant home, with excellent opportunities for obtaining a practical education in any or ait of its averal departments, English, Classical, Literary, and Scientific. Pupils graduate in each department in Gymnastics.
For datalogues, address vio all 9:,

## WANTED AGENTS

Misses Bush, Principalrie

In every Town and City, to sell an article needed in every household. BELLS RAPIDLY, Large PROPITS to ASSESTS. Send stamp for Circulars. C. E. WOOLLEY & Co., Room 12, No. 18t Langue St., Chicago, TIO all of

#### NEW ADVERTISEMENTS.

MEDICINA PSYCHICA! ANIMA MEDICA!!

Dico hominem externum esse animat: Internum sero non animal ud imaginem DUI

VERAM/"-VAN HELMONT.

THIERS' ODYLLIC WAFERS, The most safe, ministery, and effectual Nervine Medium Developer and Curalive in all DISEASES OF THE NERVES,

Including Neuralgia, Epilepsy, Hysteria, Dyspepsis, Rheumatism, Gout, Lumbago, Sciatica, Chorea, (St. Vitus' Danced Depression of Spirits, Melancholy, etc.

Sent per mail, in letter form. Price \$1.00 per package. Test or sial packages mailed free for 25 cents. Address, W. F. J. THIERS, M. D., NEUROPATHIST, No. 72 I St., Washington, D. C. viû nil tf

THE

## HOLLOW GLOBE:

Or, the World's Agitator and Reconciler.

A Treatise on the Physical Conformation of the Earth.

> M. L. SHERMAN, M.D., AND WRITTER BY

PRESENTED THROUGH THE ORSANIER OF

PROF. WM. F LYON.

EXTRACT FROM PREFACE.

"Tais book is addressed to the reasoning intelligence Humanity,—to all inquiring and reflective/minds, avery-

where upon the earth

"We earnestly request the reader to suspend his judgment
concerning the ideas advanced, until he has carefully perused its pages; when he may be better prepared to form
hi-opinions, and offer his criticisms.

"We do not claim that the teachings contained in this
work are infallable, neither are they presented in an authoritative manner. But we do claim that it contains more original, natural and startling ideas, which are of a reat interest
to civilized humanity, and which seem to be entirely irrefutable, than any book of its size that has made its appearance
in modern times.

"We, therefore, commend it to the careful consideration
of the modern thinker, being fully persuated that its pages
contain a large fund of thought which may open to his mind
new fields of escarch, thus tending to enlarge his understanding, and enlighten his intellect."

EXTRACT FROM INTRODUCTION.

EXTRACT FROM INTRODUCTION.

"THE central idea contained in the following work, and the "I'm central idea contained in the following work, and the one that most of these chapters are designed to substantiate, is, that this globe is constructed in the form of a hollow aphere, with a shell some thrivy to forty miles in thickness, and that the interior surface, which is a beautiful world in a more highly developed condition than the exterior, is accessible by a circuitous and spirally formed aperture that may be found in the acceptored open to lar Sea, and this opening affords easy navigation by a broad and deep channel leading from one surface to the other and that the largest opening anords easy havigation by a troad and neep channel leading from one surface to the other and that the largest ships or st-amers may sail or steam either way, with as much facility as they can pass through any other winding or somewhat crooked channel. And we have endeavored to show as clearly as possible, that the physical formation of the globs is such as to be perfectly compatible with an outer and inner world, or two worlds instead of one."

12mo., 447 pp. Price \$2 00; postage 20 cents. \*\* For sale by the Religio Philosophical Published House, 189 S. Clark St., Chicago.

Reprinted from the London edition of 1785 by the Rengis-Philosophical Publishing House. Chicago.] THE

BHAGVAT-GEETA,

Or Dialogues of KREESHNA AND ARJOON.

In eighteen lectures, with notes. Translated rom the orig

inal Sanskreet, or ancient language of the Brahmins. BY CHARLES WILKINS. Senior merchant in the service of the Honorable, the East

India Company, in their Rengal Establishment. The antiquity of the original and the veneration in which It has been herd for so many ages by a very considerable portion of the human race, renders it one of the greatest curiosities ever presented to the literary world. Our edition of the BHAGVAT-GEETA (sometimes collect

the Hindoo New Testament) is print d on heavy tinted pa-

per and heautifully bound. It is in great demand, orders for nearly all of the first edition having been received before & left the binder's hands. Price \$1.25; postage, 12 cents.

# \*\*\* For sale, wholesale and retail, by the Religio Phile sophical Publishing Hous, 187 & 189 S. Clark et., Chleage LIFE'S UNFOLDINGS

WONDERS OF THE UNIVERSE

REVEALED TO MAN. The Medium, in his address to the public saye: The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenom-ena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive lig-teners. Of himself, he can only say he is an uned-neated farmer, far advanced in years. He asks for

this pamphlet a careful and attentive perusal.

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

Unfoldings: He also stands at the pinnacle of all organized Life in the native purity of all things. On page twenty-four, the author treats of "the way mediums paint likensses, in the true order of

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

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

have seen. \*\*\* Price 30 cents; postage, 2 cents. For sale whelesale and retail by the pull shirs, the Religio-Philosofhical Publishing House, 189 South Clark St., Chicago,

#### THE Descent of Man,

Selections in Relation to Sex : By Charles Darwin, M.A.F.R.S. With Illustrations.

Two Vols., over 400 pp. each, Price \$2.00 per Vel.; postage \$4 cts. \*\*\* For sale by the Religio Philosophical Publishing House, 189 S. Clark St., Chic go.

# EMPRESS!

THE SECTIONS Natother Embler Goods.

FOR The Use of Ladies and Gentlemen. Send strup for obroniars. Address: " Bigeninis " Co 188 Clark St., Room 19 Chicago