\$8,00 PER YEAR IN ADVANCE.]

Eruth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

[SINGLE COPIES EIGHT CENTS

6. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, MAY 6, 1871.

VOL. X.-NO. 7.

Original Loetry.

Written for the Religio-Philosophical Journal, A HERETICAL POEM.

" The Doom of that Fellow 'Searching After God.' By Mereticolus; Given through the Mediumship of Mis, M. J. Wilcoxson.

'Tis the nineteenth century, so they say; And every one hopes to have his way, And if he can't get it, by hook or by crook, He will mend the old laws and alter the book; Oh, 'tis "quackery" here, and 'tis " quackery" there "Tis " quack" that begins and ends the prayer; Though diplomed Doctors may all disagree, Till it comes to their bills and their Rule of Three.

Before the people could go to school, The Knight of the Lance might bleed the fool, But now that the people have learned to read, There are fewer fools for the Doctors to bleed. And now that the peop'e can cure themselves, And are running away from the Doctors' shelves, The Knights of the Esculapian school Must : Iter the laws and get the rule. The sleepy cat of the State's best choice Must be used as a paw for the nuts so nice,-And so the people must all be taught How they in the net of the Kaight are caught. The Doctors of Physic and Doctors of Creeds Will straightway atten I to the people's needs,-And any one daring to put a pill In grandma's mouth, to cure ner ill, Must be fixed for the crime, with a good round sum, And wait next time ill the Doctor come. Should grandma date, with her pitful heart, To spread a plaster and ours the smart, When poor little Willia falls in the fire. How soon she may fall 'neath the law's dread 're! For if it's a c ime to exlect her duce, When furnishing balm for the sufferer's use, Does not the crime apply to the act? Shall the law forb'd a merciful fact?

Legally now the people must die-Legally go to their place on high; Baby may cry for the catuip tea, And wriggle to death on the nurse's knee, For the Doctor, so many miles away, Will come, perhaps,-if there's any pay! But as for "healing" as Jesus did,-Oh! better to close the coffin-lid;-"Tis "queckery," "heresy," "blasphomy," too-And the Doctors would have "so little to do!"

But now, with the laws to enforce the pay, And keep the powerful "healers" away, They may dose with poisons, to any exten-And no one can ever fine them a cent! They may blister and lecch, they may whittle and gash, And for every victim demand the cash. No crime for drugging a man to death! No sin in the poison that stops his breath! If the victim is a angled-deformed for life-The law does not pity; then pity the strife ! In the "nineteenth century" who would suppose A law could be passed, with aim to or pose The act of healing by touch of the hand .-And this in a "Christian," "Republican," land?

Sare the Paritan stocking is out at the toe; And the beautiful "Bine Laws" are come to the show. The Mathers must have a few witches more To stew into ointment and treat the old sore! The breaking of Sabbaths in kissing of wives Will next be the stone where they sharpen their knives: And paring of nails on the "Lord's Holy Day" Will come in for a tax in a Paritan way! A hole in the charter, they think they have found. And Gop will just fit it, and make it all sound. And if the dimensions of "God" you would know, Walk up like a man to this Paritan show.

"Amend!" says the Doctor;-"Amend!" says the

"Companions in labor may killing increase !" "I kill," says the Doctor, "this duty my own,--You, as a good Priest, will take care of the Throne." "And you," says the Priest, "leave the brimetone to

To the forthcoming profits we thus will agree." "I'll doctor the Healers," says Hammond, "ha, ha!" "I'll roast all the witches," says Priest, "with my

straw!" "We'll build God a throne!" says Alliance the Great. "For this old Declaration * is sealing our fate !"

The Paritan kettle, where Quakers were stowed, And witches were drowned by the Puritan brood, Has rolled to the "City of Brotherly Love;" And the stew that is cooking leaves "nary" a dove! But now we protest, when right in the middle They put Father God, to play their old fiddle! Promoted to hangman for Mather and Story. He'll be stack in the caldron of Paritan glory: And the fellow who went in a "Search after God" Is the next to go down in that Pailtan flood.

* Declaration of Independence.

From the New Church Independent. A Spiritualist Funeral.

The little Swedenborgian Temple, of Laporte, Ind., on a week-day afternoon not long ago, was the scene of a funeral which, to the eyes of the mixed assembly scated there, was no doubt "a curious affair." A young wife, eighteen years of age, the daughter of a Spiritualist, universally beloved for her sweet disposition and beauty of person, had been suddenly called from earth. The c'rcumstances of her death were of a most painful character. In the fearful thross of that apocalypt's season when a young wife becomes a mother, she and her offspring had been transferred to the realm of guardian angels. The bereaved family had telegraphed for a "trance

speaker" to conduct the funeral service, and had applied to the trustees of the New Church for the use of their House wherein to perform these last sad rites. The request was unhesitatingly and kindly granted.

It was one of those bland, premature spring days in March, that we heard the solemn bell days in March, that we heard the solemn bell ringir g frem the village steeple, announcing the hour of the funeral. Laying aside the bundle of letters waiting to be answered, we leisurely repaired to the Church. Old ladies and widows in black; careworn, cadaverous-looking women, whose faces we never miss at a funeral; jaded mothers, superannuated fathers walking slowly behind their long gray beards; bright young damsels floating along in pairs, and broods of lattle girls, were crowding into the edifice. As we passed in, we observed at the door a light-haired young man of nervous, sanguine temperhaired young man of nervous, sanguine temperament—the brother of the deceased, waiting the arrival of the procession; and taking our seat, we observed him actively moving through the audier ce distributing mus c books to the singers.
"How queer," whispered several persons near us—"he's one of the mourners!" Here, indeed, was an innovation upon old customs, both strange and unnatural to the refined sensibilities of a numerous class present,—that class of persons who shrink from improprieties and never dream of suffering martyrdom from religious motive or principle. Though the public exh.bition of a prominent part in the conduct of the funeral by this brother was doubtless unnecessary and the incentive based in error, there was nevertheless a nobility in this moral courage which in the hour of grief prompted him to porform a duty regardless of popular prejudice. We knew that beneath that pale, serene f c, were emotions deep and tender; and far down beat the bruised and heavy-laden he ri with the grief we all feel when our loved ones pass through the mortal screen which hides from us the forms of the angels. Far be it, then, from us to utter one ungenerous thought or unkind criticism on this feature of the funeral.

Soon the c fila was borne in, followed by the stricken family—the father and mother, brothers, sisters and youthful husband. Then a bald head d man, with deep lined feature, large, glaring eyes and prominent note, ascended the pulpit, and for a little while the house was very still. We thought of the little girl whom we had often seen romping with her playmates,—of her ringing laugh, her loving smile, and the voice that was sweet in song; we thought of the maiden, we thought of the lover-of the harpy pair we had orca espied on a summer evening encircling each other as lovers do, when the for-est trees and the birds are their only companions, Ah, how soon the anguish of mortal suffering had broken in upon that dream of love and marriage! How soon her earthly hopes and joys were transferred to the untrammeled and boundless life of the spirit! The eyes that beamed with affection, the I ps that responded to love's caress, the checks that blushed at the praise of her own loveliness, and the ringlets of her wavy hair oft rippled by the summer breezes of earth, -all, all were now laid away cold and still in the narrow house of death. But the immortal soul that had invested the material covering with animation and beauty, does it not bloom in a fairer world than this, clothed with all the grace and charm of youth? Conscience, and reason, and ocular demonstration answer Yesalways, Yes!

The speaker arose and uttered a very impres

sive invocation. There was no chapter from the Bible-no text for a sermon; we wish there had beer. After the prayer there came another pau e, then a commotion in the audience, when the brother and several little girls accended the singing gallery, and the childish voices mingled in a hymn or spiritual so g to the tune of "Long Ago." After the novel, impressive music from the juvenile choir, the speaker proceeded in a deep solemn voice to address the audience and the afflicted family on the subject of death and immortality, p'c uring the grandeur and beauty, joys and enployments of the "Summer Land" to which this dear sister had been taken. He had just come from the bouse of mourning—the house that this young wife had brightened with her presence, and while there had seen her spirit-form, arrayed in beautiful garments, learing lovingly over the shoulder of her young husband, caressing him and wiping away his tears. And there, too, he had seen her babe in the arms of an angel nurse. He knew that some in the audience would smile with ircredulity; some would think him implous. But where was the implety—where was the barm in believing and seeing the spiritual side of our being? Who shall forbid us to speak that which we do know? He was old and ripe in years, standing upon the brink of the River, only waiting for the ferry to bear him over into the fair country beyond. What temptation had he then to speak a delib-crate falsehood to this audience? A few very cheering and consoling reflections upon the life of the departed—the last hours of the sister, repeating the words of the song she sang-and the speaker sat down. Again the brother and little girls mingled their voices in the closing hymn, Then came a whispered message to the undertaker—the creaking of screws, a smell of var-nish, and an opening of the coffin lid. The

speaker arose saying:
"All those who love Julia, will now pass
round and look at the casket. She is not here, We passed round with the audience and

locked upon the white, placid face encircled with a wreath, with closed eyes lying as in sleep.
We left the Church duly impressed with this unusual, and what many would term a sacrile-gious, funeral. Although these Spiritualists are. in many instances, drifting about upon a dangerous sea without anchor or compass, having thrown aside the Scriptures as an "Old Book," etc., there is nevertheless, in the acknowledg-ment of a spiritual world around us filled with

sentient beings, a redeeming, humarizing, spiritual zing element which breaks up the old crust of proscript ve, dogmat'c theology and makes a rift in the dense, gloomy, forbidden clouds of doubt and despair which have so long hung over the Churches. It is customary—nay it has become the fashion, especially in our own denominations, to speak speeringly and contemptuously of the Spiritualists. If we are Christians and not pharisees, we shall give them the hand of fellowship, repreve them gently when we see them drifting away from God and the Bible, and try to lead them by the still waters, where life is pure and sacred and there are "Pleasures at His right hand forevermore.

> From the Richmond Ind., Herald. PROPHECY.

What Power can Foretell Future Events? A little girl came into my effice one day and said, "Mr. Stigleman, I saw in a vision last night your foundry blow up," I said it was only a dream, she replied, "no I was not asleep and I saw it very plain, the whole heavens was a cloud of smcke and dust filled with br ck-bats and other fragments; and there were two or three killed and several wounded." I was then engaged in the foundry business in Alton, Ill., in connection with Mr. James Patterson, we had a fine establishment having cost about \$70,000. This was in 1862 Some few months after I was strangely impulsed early one morning to hasten to the foundry, which I obeyed, and as I opined the gate on going in I discovered all was not right, I ran to the boiler as d saw it was red hot and McLaughlin our Engineer in the act of starting the engine. I stopped him instantly, had he started it an explosion would have ensued; he had been in some fuss with our foreman the night before and got to drinking over it, I discharged him and shortly afterwards leased my interest to Jas. Patterson and F. K. Nichols. McLaughlia applied and obtained his old situation. I felt uneasy about it, and told P. that life and property were in eminent danger with such a man at the engine, but he thought the former coasion was a good warning and retained him. Mac was a Scotchman, and aside from drink, was well enough. Some few months afterwards, I had been to market and passing by the Foundry gatesaw Mac about starting the engine, I felt the same pressing sensation come over me that I had felt on the former coession to run to the beiler, but as he was not in my employ I passed along one square and turned the corner, when I heard a terrific report followed by a shock that caused the earth to tremble. I looked up and saw over the building smoke, dust, and various fragments pr cisely as describe i eight or nine months before by the little girl. On returning I found the sidewalk by the gate entirely covered over with rubbish where I had passed about

five minutes before. McLaughlin and another man was killed, and several badly injured, for tunately it was early and the hands had not got in, but the destruction of property was heavy. While they were getting Mac and the others out of the rulns I happened to step upon the head of the boiler which had been thrown out some distance and stood upon it some time meditating on the s'range and terrible affair. I thought of the vision and how I had once saved it, yet it would come. I will describe the boiler head which I stood upon, for it cuts an important figure in this strange affair, many years afterwards. It was

54 inches in diameter, had 48 flue holes, 214

irches in diameter, with a flange turned up

around the outer edge. Time passed on and in June 1870 I returned to Wayne county, Inc. and on the 13 h of Novemher, following I attended a so ritual seance in Lyceum Hall, Richmond, Mr. Maxwell was principal medium and was engaged in describing spirits on the other side from where I was, a strange lady was sitting by me who had not sp ken to me nor I to her, although we had been sitting together for over an hour, and while Maxwell was still describing on the other side this lady says to me, "I-see a large plate of iron slipped under your feet," not knowing what it meant I let it pass, after awhile she said "I still see that plate of iron under your feet." I then asked her to describe it, she said "it is round and full of holes and is turned up all around the edge, it looks like a big basin full of holes and it is larger than the side of the organ." I got no impression of what it was, after a little Maxwell looked over and said, "I see just behind that gentleman, (pointing to me) a man that seems to have been killed suddenly by an explosion or something of that sort, the left side of his head is torn off and his left shoulder and arm is gone, he is about medium height, rather raw-boned broad across the shoulders and shows considerable strength, described his eyes and general features and then says be has very peculiar hair it is a whitish color but very peculiar," as soon as he spoke of his hair I recognized it was Mc-Laughlin. Maxwell said, "I see that he had some whisky aboard." Before I confessed a recognition I asked for his nationality "I see that he has come across the water," was the reply. The description was as perfect as could be given by McLaughlin's most intimate friends and would be identified by any one that was ever acquainted with him, I also recognized the plate of iron as the boiler head that I had stood upon the

morning of the explosion. Now these are all facts, and I would be willing to swear to them if I were on my dying bed. Hundreds in Alton, know of the explosion and its terrible consequences; many know how near he came to blowing it up before, and several knew of the foretelling of it by the little girl. I am also willing to swear, and do most postively affirm, that I never gave a description to any living being of McLaughlin, nor of standing on

of Nov., it had entirely passed from my mind. I have but rarely spoken of the explosion as a circumstance, for I have eversince censured myself for not running to the boller on the morning of the explosion when I was sostrongly impressed to, for I believe I could have saved it again. to, for I believe I could have saved it again Now the question arises, who was it that had a hand in this awful affair to me, as well as to others, was it Saint, was it Devil.?

C. STIGLEMAN. Richmond, Ind., April, 1871.

SPIRIT LIKENESSES.

Letter from J. B. Fayette.

BROTHER JONES:—A portion of my time for the past ten or twelve years has been devoted to spirit painting. Eight years of the above time, I have only painted in the night time, the other portion has been occupied by daily business, by which I have gained a support for my family. I have painted very many portraits, and sent some to every State in the Union—disappointing a few, and making some glad and happy. But to the point. The spirit friends wish me to give to humanity, the evidence obtained in the above time in relation to spirit manifestations. In order to comply with their wishes, I have been locking over my correspondence, and have copied some letters, and will send them to you, and if you think they are worthy of publication in your excellent paper, all right, if not, it will be all right, so far as I am concerned. I do not send them as an advertisement, to solicit or obtain business or notoriety, as I have a business that requires all my time and attention nine or ten months in the year, consequently have no time to devote to painting, except I encroach on the period nature needs for repose. I will mail some copy to-morrow, and thus fulfill in part the wishes of the spirit friends. I find that much of my correspondence is mislaid, lost or des royed, and if I give the portion of evidence contained in it. I should be compelled to copy from memory, but that would only amount to assertion on my part, but this is ready to mail to you. It copied from the letters now in my possession.

Very Respectfully,

J. B. FAYETTE. Owego N. Y.

DEAR SIR:-Your note and the picture came to hand in due time. Many persons have seen it, and all pronounce it the most artistic spirit painting they have ever seen. All who are acquainted with my family, declare it to have a close family resemblance, and my family recognize the features of a son that was drowned many years ago. It you can do that kind of work with this perfection, I have no coubt you would get an excellent patronage here, and do well. You would be perfectly safe to open up here for that business. You will please write on a piece of paper the conditions requisite to painting the picture, the time occupied in its execution etc., to be kept with the painting.

I am yours truly, THOMAS RICHMOND. E Chicago, Ill., April, 1865.

MR. FAYETTE-DEAR SIR:-Your letter by mail, and painting by American Express, was duly received. Please accept my most heartv thanks. I not only recogn ze the features of my spirit mother, but the portrait is correct in every particular,—even to the dress she last wore. This is a remarkable test, as she was never in this country. And this test ought to be known I therefore enclose a full statement of the same direc'ed to the office of the BANNER OF LIGHT for publication. I shou'd like to get more paintings of spirit friends, but am unable at the present time, but hope you will favor me again when I am able.

Yours Truly, O. H. FISHBACK. St. Louis, Mr., April 1st, 1861.

> From the Kansas City, Mo., Times. Ghouls at Work.

About four months ago the body of Lizzie Mayis, one of the class delicately alluded to as one of the demi-monde, was interred in the city cemetery, the matter creating some stir at the time on account of the youth of the girl and other attendent circumstances which were spoken of in the papers at the time. The sensational part of the incidents were dressed in a somewhat exaggerated manner, perhaps, and the matter carried to a little excess. She was buried at great expense by Mollie Hipp, of whose house she was an inmate, and between whom and the deceased there is said to have existed a strong affection, somewhat remarkable between women of their class, who are generally supposed to be void of the ordinary affections which away the human heart. The matter finally died down and had been forgotten by all except a few of those concerned. There is, however, a sequel to the story, which contains some remarkable features of a somewhat sensational character. We have investigated the matter and are tolerably well assurred of the correctness of such facts as we shall present.

A few days after her death and while the circumstances of the case were still fresh in the minds of the public, Mollie Hipp, her friend, it is said, since the days of their childhood, was visited by a dream in which the dead girl spoke to her and told her that her grave had been robbed, and telling her by whom the deed had been done. She mentioned it to several persons. but they looked upon it as the rayings of a distempered fancy. The dream recurred to her several times, until it influenced her to such an extent that she determined to test the matter by having the grave opened. After some trouble the boiler head, I have not to my knowledge she succeeded in getting a permit to do so, and thought of it until it was called up on the 13th yesterday put her design in execution. When

the grave was opened the coffin was found to be empty! A fine plate glass, coating \$160 was broken, and nothing was found in the coffin but the shroud and a few of the grave clothes. The ecrews and other silver trimmings of the coffice had all been taken. It is stated that the girl had a number of rings and jewels of value upon her person, which, of course were not to be found.

Taken as a whole, the case presents some singular phenomena. The story sounds something like the sometime brilliant creation of a reporter's airy imagination, but that foundation and detail are true, is proved by the fact, that there was no are true, is proved by the fact, that there was no motive for the opening of the grave beyond or beside the dram, which was found to be so remarkably true. We are no believers in the supernatural, but frankly confess we are unable to explain this case. We cannot offer a more appropriate observation upon it than that of Lytton Bulwer, in the "Haunted House." This, there is not the supernatural What we have then, is not the supernatural. What we have hitherto regarded as the supernatural is found to be the natural, and is explainable by some law which we have not yet discovered.

Remarkable Presentiment.

One of the married ladies of Charleston, who embarked in the fated "Home" steamer, in 1837, and who had passed the summer in the north, resided, for several months previous to her departure, with a relative in this city. On several occasion, she related to a numb r of persons in the family, and to friends who visited her, that she could not account for the remarkable apparitions that almost daily were conjured up beforeher. Though at work in the chair and awake, she would constantly have her feelings wrought up almost to hys'erics by the sight of some dreadful shipwreck, the parting of the vessel into fragments, and the drowling of crowds of people, princ pally her family and friends, enguised in the angry billows. It would seem, by the narrations which have been made to us, that, though little dreaming then that she was to come to the awful realization of her imaginings, she foresaw, with prophetic exactness, all the de-tails of that dreadful event, which has drawn forth the sympathy of every American bosom. A few weeks after, the new steffier "Home" began to be taked of; and immediately, as if by some fatal impulse, she persisted with her hus-band that this should be the vessel she would go home in. The name seemed to possess a charm in itself, that invited those who were preparing to escape our winter for the balmier skies of their south. Her husband had resolved to defer his return to a later period; but it was to no purpose. The lamented wife seemed bent on her first resolution; and thes perished the whole of this interesting family.-New York Mirror.

LITERARY.

Peterson's Lady's Magazine, for May, has arrived, and it is indeed a splendid number. The illustrations are superb, and the fashion plates just the ones required by the ladies. There are many really fine features connected with this magazine.

Wood's Househ.ld Magazine.- Most heartily do we welcome the May number of Wood's Household Magezine. We hardly recognized it as it entered our office in its new, spring c'othes; but while admiring the color and quantity of its dress, we were delighted to discover that it adorned our old friend. The improvements which have followed thick and fast in this Magazine, show the enterprise and success of its publishers. The heavy paper is a great addition as well as the cover, and its typographical appearance is unsurpassed.

Its contents are unexceptionable, and among its list of contributor are some of the most noted writers of the day. We do not understand how Mr. Word is able to do so much for so little money-nevertheless we are very glad to acknowledge his achievements. The Magazine is furnished for the small sum of one dollar. Specimen copy free. Address S. S. Wood & Co., Newburg, N. Y.

IS THERE ANY THING IN A DREAM?—A young man named Noble recently visited Nashville Tenn, to meet some friends whom he had not seen for many years. One night while there he awoke from a frightful dream in which he saw his father killed by an assassin. So vivid was the dream that it was some time before the young man could compose himself to sleep again. He did a , however, and the next morning told the family with whom he was stopping of his dream. Of course they said it was very queer; but nothing further was said about the matter. On the 25th, however, a gentlemen-brought the intelligence that the father of young Noble had been robbed and murdered on the same Monday night.

GUARDIAN SPIRITS.—The belief that guardian spirits hover around the paths of men, covers a mighty truth; for every beautiful and pure and good thought which the heart holds, is an angel of mercy purifying and guarding the soul.

-Mr Britten sailed from Liverpool on Tuesday last for New York, to prepare a home for Mrs. Hardinge, Mrs. Floyd, and himself, on a snug little estate which he has acquired near to the city of Boston, Mrs. Hardinge and Mrs. Floyd will follow in a few months.

-Mr. D. D. Home has returned from Russia. It is said he is about to be married to a Russian lady of high rank.

A fortune-teller was driven out of Columbus, Kentucky, last week, by the citizens.

The same of the sa

Original Essays.

Written for the Religio-Philosophical Journal. ROSICRUCIAN MUSINGS. By F. B. Dowd.

How refreshing for a traveler to meet with faces glowing with interest and friendship! It is like drinking from a pure spring when weary and thirsty offer a long tramp across a heated desert. One looks up at the great rocks, from whose immovable fastnesses the cool water gushes, and thanks the Great Mystery, not only for the water, but for the shirst. Such were my feelings as I struck hands with W. Barr and his kind family, and Joseph Potts and his two medium sons, Wm. and Andy Potts, at Horrisburg. Pennsylvania, in the valley of the Susquehanna. Here—where we can talk with the hoary headed mountain peaks on every side, and linten to whisperings issuing from crystal waters. rushing-and sighing in their bounding freedomfrom depths unknown; where one could never be lonely with Nature, were it not for the unnatural howling of maddened hosts calling themselves human—I drank in new lite, not merely from Nature and friendship; for I had the in expressible pleasure of witnessing manifestations, to me, confirmations of previous speculative opinions. At a private scance at Brother Potts' the angels came

A few words in reference to this family. Joseph Poticis an azed man, bald and gray, a widower, living with his two sons, Wm. and "Andy," twin brothers, and Lucinds, a nicce, who is house keeper. The old gentleman is past work, but is hale and hearty, and heaven reems looking out of his calm, peaceful countenance as he tells of the life they live with the departed. The boys are industrious mechanics, not from necessity, but from choice, for fate has been kind to them, financially. "The da," the nicce, does the bouse work. I encice, for face has oven kind to them, mancially. "Clinda," the nicce, does the house work. I met this family at a funeral, where a drawling Methodist minister mocked at breaking hearts with stereotyped sayings and prayers of "earth to earth and dust to dust," etc., hollow, meeking counds, which fell upon my soul with a duli thud, as falls the earth on a count. 63 falls the carth on a coffin lid.

favilted to their house, I went the same evening, and met the family, and two other gentlemen. The old gentlemen, Joseph Potts, showed me first, the spirit pictures, consisting of large and small allegorical paintings, some of them totally incomprehensible, others simple and plain, but all very finely executed, something like crayon drawings, but which, under a magnifying glass show very fine etipplings, the colors seeming to lie outside of the paper, like fine grains of sand. These paintings were arranged on the walls of the sitting room, on the second floor, where they hold their family circles. He then took me to the third floor, to a spare bed room (where I had the pleasure of sleep spare sea room (where I had the pleasure of sleeping several nights) which he assured me was kept locked all the time, when not in use, solely for the spirit's work shop. Unlocking the door, he cautiously entered the room (and at other times I noticed how reverential the old man always appears when he enters this room), and showed mecaveral sheets of white dearing pears blocks of white dearing pears because several sheets of white drawing paper lying on the bed. I examined them carefully. One long piece lay underneath several smaller pieces, this being probably two yards in length. Not a pencil mark could be discovered, save a half drawn face on one of the small sheets. He assured me that here the spirits made the pictures which I saw below, farnishing their own colors, and doing the work with their own hands, with not a soul in the room. I was careful to examine the papers, for he assured me that they—the spirits—cometimes painted pigtures for strangers as tests; that they had provi-ously done so for E. V. Wilson.

Maying extisted myself, we returned, the old centleman locking the door, and putting the key in his packet, and also locking the door at the foot

of the stairs leading up to this room.

We all a sembled, six in number, in the sitting room, and I am positively certain that not a soul tres in that house, except those sitting in the circle. William played on the organ, or meloceon, while we sat around a small stand in silence. Presently William said-spelling the words slowly, as if reading comething:
"We have painted a pleture for this stranger, up

ofairs, which you may go and get presently."
William is a trance medium, sometimes speaking, but oftener reading, as letters are shown him in

Not an hour had clapsed from the visit to the spirit room, when I followed William to the room, and returned with the long sheet of paper, upon the under side of which was painted a beautiful representation of the seven spheres, where I know that not one hour before there was not a single pencil

This picture I have with me, to exhibit at my lectures, illustrating human progress and possibil-

No one can appreciate this until they have known the noble father and twin brothers who are above the noble lather and twin brothers who are above cuspicion, standing monuments of truthfulness and honesty; doing what they do for no earthly gain, and certainly having no motive to deceive an obscure stranger like myself. Indeed, Andy assured me that he had rather not give these manifestations to those who were unacquainted with him, for it led to suspicions which he had rather not

At another time I went from their house to At another time I went from their house to Brother H. Brenneman's, to attend a public circle. Andy and I went together, and as I took my hat and umbrells from the hall I left my gloves, thinking that the night was warm, and I should return. Andy went out first. At the circle, Patrick, the spirit who controls Andy, said he would "palm" me, meaning that as I read character from the nalm of the hand he would present me a hand to paim of the hand, he would present me a hand to read, saking me if I could read as well in a black hand as a white. After some merriment about hand as a white. After some merriment about "palming" me, he told me to open the window, and find the hands behind the shutters, which I did, finding my gloves. Then he sald there was a communication in one glove for me. We, four or five—searched in vain, and sald there was none, but he said we were blind, and at last, a stranger found the communication between the lining of the glove. Now, this may be explained as trickery. the glove. Now, this may be explained as trickery, but I would ask, what motive could he have?

I have met men who have been acquainted with the family from childhood, and who assert that they are humbugs and impostors when you speak of these manifestations, but when questioned as to their character, will admit that they are unim-

peachable and unsullied in morals.

Volumes might be written of the strange manseparations in this samily. But I look for greater. A few years ago they were sickly, dyspeptic and weak. Joseph assured me that life had become burdensome, and he looked with horror upon an old age which would be only a curse to himself and those around him. Then came the spirite, and by breaking dishes and in other ways, compelled them to listen and obey. They have used no meat, or stimulants, tea, coffee or tobacco, for some four-teen years, and a healthier, or stronger, or more calm, even tempered family, cannot be found on

Religion, to them, is a practical life, and at even ing, as they gather together in the sitting room to play, and commune with the dead, they forget the rude world outside, and are content in their unpretending, simple ways and life. I could not for once doubt the honesty of the good Joseph as he shook my hand and looked me caimly in the eye when I told him good-by, saying:

"If you ever come this way again, call on us;

Deception does not make men noble and generous. Joseph is often for whole days alone in the house,

while the others are at work. I asked him: "Are you not lonely?"

"No;" tald he, "I am never alone."
Ah, what volumes are in that sentence! To people solitude with whispering and singing angels, and to crown old age in its feebleness with im-mortal wreaths of heavenly rest and content, is indeed an unfoldment of the spirit which points to the possibilities of human nature, and tells us that age is only burdensome by reason of the dullness of its cold sense, and want of epirituality. If chic is delusion, then let us have defusion, incomuch each brings health and happiness. If this he im-egination, God! give us more of it! This hind, however, came to them through mes

obeying the domands of perverted, desenced nature, has by sight self-denial, and devotion to identify them by the good of other modes of existence. The demands of Nature are not the com-

Written for the Religio hitseophical Journal. THE LAWS OF SPIRIS COMMUNION.

By D. F. Kaynes M. D.

In pursuing this subject, we are investigating man's spiritual nature, and when we have learned of his capabilities and powers, and know approximately, what is has done and can do as an embodied spirit, weshall then have a basis from which to study he laws by which it is or can be done.

For, as man, physically, is related to all the physical elements of our girle, so is the spirit-ually related to all the lawland forces of spirit working therein, and emaning the spirit elements and force corresponding thereto, in the world of life beyond.

Well authenticated cases o double appearance furnish us positive evidence hat man is a twofold being.

In a case of this kind, a geitleman in Connecticut had been absent on a royage at sea, so much longer than he had articipated, that his family began to think he was lost. His wife learning of a seer, who could solve the mystery and doubt in the case, want to consult him in the matter, and laid the cast before him.

Ho requested her to keep quiet, and he would see what he could learn in the matter. Leaving the house, he went out under a tree, and remained apparently unconscious for nearly two hours; then he recovered consciousness, and slowly returned to the house. Arriving there, he informed the lady that he had seen her hus-band in Jamaica, and preceded to narrate the circumstances of the interview; that he had learned from him why he had been detained, what he was doing, when he would start for home, and when he expected to arrive—every detail of which was literally true.

On reaching home, the gentleman told his wife, that on such a day and hour—naming the day and hour, the seer was hunting for her husband. He saw a gentleman who told him his family were anxious for his safety, and wished to know why he had not been home as they exprojed, and that after he had narrated the facts of his detention and the circumstances that had taken him unexpectedly to the West Indies, before he could question his interlocutor, he was gone. His wife, without telling him why, had him accompany her to the residence of the seer, when he exclaimed, "That is the man I saw in Jamaica, and talked with about my journey and detention."

The following from Robert Dale Owen's book, authenticated, as it is, by the evidence of a number of reliable witnesses, also demonstrates, as in the former case, not only that the spirit can leave its body and return again to it, but that it can manifest itself under favorable circumstances at an Indefinite distance, and do what it could do, if the body were in reality present:

Mr. Robert Bruce, originally descended from some branch of the Scottish family of that name, was born, in humble circumstances, about the close of the last century, at Torbay, in the south of England, and there bred up to a scafaring life. When about thirty years of age (in the year 1828), he was first mate on board a barque, trading between Liverpool and S'. John's, New Brudswick.

On one of her voyages, bound westward, being then some five or six weeks out, and having neared the eastern portion of the Banks of Newfoundland, the captain and mate had been on deek at noon, taking an observation of the sun; after which they both descended to calculate their day's work.

The cabin, a small one, was immediately at the stern of the vessel, and the short sairway, descending to it, ran athwart-chips. Immediately opposite to this stairway, just beyond a small, square landing, was the mate's state-room; and from that landing there were two doors, close to each other, the one opening alt into the cabin, the other fronting the stairway into the stateroom. The desk in the state-room was in the forward part of it, close to the door; so that any one sitting at it and looking over his shoulder, could see into the cabin.

The mate, absorbed in his calculation, which did not result as he expected, varying considerably from the dead-reckoning, had not noticed the ciptain's motions. When he had completed his calculations, he called out, without locking round, "I make our latitude and longitude so and so. Can that be right? How is yours,

Receiving no reply, he repeated his question, glancing over his shoulder and perceiving, as he thought, the captain busy writing on his slate. Still no answer. Thereupon he rose, and, as he fronted the cabin-door, the figure he had mistaken for the captain raised its head and disclosed to the astonished mate the features of an entire stranger.

Bruce was no coward; but, as he met that fixed gaze looking directly at him in grave silence, and became assured that it was no one whom he had ever seen before, it was too much for him; and, instead of stopping to question the seeming intruder, he rushed upon deck in such evident alarm that it instantly attracted the captain's attention.

"Why, Mr. Bruce," said the latter, "what in the world is the matter with you?" "The matter, sir? Who is that at your desk?"

"No one that I know of." "But there is, sir; there's a stranger there."
"A stranger! Why, man, you must be dreaming. You must have seen the steward there, or the second mate. Who else would venture down without orders?"

"But, sir, he was sitting in your arm-chair, fronting the door, writing on your slate. Then he looked up full in my face; and it ever I saw a man plainly and distinctly in this world I saw

"Him! Whom?" "Heaven knows, sir; I don't. I saw a man, and a man I had never seen in my life be-

"You must be going crazy, Mr. Bruce. stranger, and we nearly six weeks out i" "I know, sir; but then I saw him."

"Go down and see who it is."
Bruce hesitated. "I never was a believer in ghosts," he said, "but if the truth must be told. sir, I'd rather not face it alone."

"Come, come, man. Go down at once, and don't make a fool of yourself before the crew." "I hope you've always found me willing to do what's reasonable," Bruce replied, changing color, "but it it's all the same to you, sir, I'd

rather we should both go down together." The captain descended the stairs, and the mate followed him. Nobcdy in the cabin! They examined the state rooms. Not a soul could be

"Well, Mr. Bruce," said the captain, "did not I tell you you had been dreaming?" "It's all very well to say so, sir; but if I didn't

see that man writing on your slate may I never see my home and family again!" "Ah! writing on the slate! Then it should

be there still." And the captain took it up. "By heaven!" he exclaimed, "here's something, sure enough! Is that your writing, Mr.

The mate took thoulese; and there, in plain, legible chame eve, stood the words, "Steer to the nor'-west." "Have you been triffing with me, cir?" added

the curain in a stern manner.

before him, in deep thought. At last, turning the slate over and pushing it toward Bruce, he said, "Write down, " Steer to the nor'-west." The mate complied; and the c p'ain, after narrowly comparing the two handwritings, said, "Mr. Bruce, go and tell the second mate

to come down here. He came; and, at the captain's request, he also wrote the same words. So did the steward. So in succession, did every man of the crew who could write at all. But not one of the various hands resembled, in any degree, the mysterious writing.

When the crew retired, the ciptain sat deep in thought. "Could any one have been stowed away?" at last he said. "The ship must be searched: and if I don't find the fellow, he must be a good hand at hide and seek. Order up all hands."

Every nook and corner of the vestel, from stem to stern, was thoroughly searched, and that with all the eagerness of excited curiosity, for the report had gone out that a stranger had shown himself on board; but not a living soul beyond the crew and the officers was found. Returning to the cabin, after their fruitless

search, "Mr. Bruce," said the captain, "what the deves do you make of all this? "Can't tell, sir. I saw the man write; you see the writing. There must be something in

"Well, it would seem so. We have the wird free, and I have a great mind to keep her away, and see what will come of it."

"I surely would, sir, if I were in your place. It's only a few hours lost, at the worst."
"Well, we'll see. Go on deck and give the course not-west. And, Mr. Bruce," he added, as the mate rose to go, "have a look-out aloft, and let it be a hand you can depend on."

His orders were obeyed. About three o'clock the look-out reported an ichberg nearly ahead, and, shortly after, what he thought was a vessel of some kind close to it.

As they approached, the captain's glass dis-closed the fact that it was a dismantled ship, apparently frezen to the ice, and with a great many human beings on it. Shortly after they have to, and sent out the boasts to the relief of the suf-

It proved to be a vessel from Quebec, bound to Liverpool, with passengers on board. She had got entangled in the ice, and finally frozen fast, and had passed several weeks in a most critical situation. She was stove, her decks swept-in fact, a mere wreck; all her provisions and almost all her water gone. Her crew and passengers had lost all hope of being saved, and their gratitude for the unexpected rescue was proportionally great.

As one of the men who had been brought

away in the third boat that had reached the wreck was ascending the ship's side, the mate, catching a glimpse of his face, started back in consternation. It was the very face he had seen three or four hours before, looking up at him from the captain's desk!

At first he tried to persuade himself it might be fancy; but the more he examined the man, the more sure be became that he was right. Not only the face, but the person and the dress exactly corresponded. Ac soon as the exhausted crew and famished

passengers were cared for, and the barque on her course again, the mate called the captain anide. "It seesems that was not a ghoat I saw today, sir; the man's alive."
"What do you mean? Who's alive?"

"Why, cir, one of the passengers we have just saved is the man I may writing on your slate at noor. I would swear to it in a court of jus-

"Upon my word, Mr. Bruce," replied the captain, "this gets more and more singular. Let us go and see this man.

They found him in conversation with the cantain of the rescued ship. They both came forward, and expressed in the warmest terms their gratitude for deliverance from a horrible fate-

slow-coming death by expesure and starvation.

The captain replied that he had but done what he was certain they would have done for him under the same circumstances, and asked them both to step down into the cabin. Then, turning to the passenger, he said, "I hope, sir, you will not think I am trifling with you; but I would be much obliged to you if you would write a few words on this s'ate." And he handed him the slate, with that side up on which the mysterious writing was not.

"I will do anything you ask," replied the pas-senger; "but what shall I write?" "A few words are all I want, Suppose you write, " steer to the nor-west."

The passenger, evidently puzzled to make out the motive for such a request, complied, however, with a smile. The captain took up the slate and examined it closely; then, stepping aside so as to conceal the slate from the passenger, he turned it over, and gave it to him with the other side

up. "You say that is your handwriting?" said

"I need not say so," rejoined the other, looking at it, "for you saw me write it."

"And this?" said the captain, turning the

slate over. The man looked first at one writing, then at the other, quite confounded. At last, "What is the meaning of this," said he. "I only wrote one

of these. Who wrote the other?" "That's more than I can tell you, sir. My mate here says you wrote it, sitting at this desk. at noon to day."

The captain of the wreck and the passenger looked at each other, exchanging glances of intelligence and surprise; and the former asked the latter," Did you dream that you wrote on this slate?"

"No, sir, not that I remember." "You speak of dreaming," said the captain of the barque. "What was this gentleman about

at noon te-day?'
"Captain," rejoined the other (the captain of the wreck), "the whole thing is most mysterious and extraordinary; and I had intended to speak to you about it as soon as we got a little quiet. This gentleman "—pointing to the passenger—
"being much exhausted, fell into a heavy sleep or what seemed such some time before noon. After an hour or more, he awoke, and said to me, 'Captain, we shall be relieved this very day. When I asked him what reason he had for saying so, he replied that he had dreamed that he was on board a barque, and that she was coming to our rescue. He described her appearance and rig, and, to our utter astonishment, when your vessel hove in sight, she corresponded exactly to his description of her. We had not put much faith in what he said; yet still we hoped there might be something in it, for drowning men, you know, will catch at straws. As it has turned out, I cannot doubt that it was all arranged, in some incomprehensible way, by an overruling Providence, so that we might be saved. To Him

be all thanks for His goodness to us." "There is not a doubt," rejoined the captain of the barque, "that the writing on the slate, let it have come there as it may, saved all your lives. I was steering, at the time, considerably south of west, and I altered my course for nor west, and had a look-outaloft, to see what would come of it. But you say," he added, turning to the passenger, "that you did not aream of writ-

ing on a cinte?" "No, sir. I have no recollection whatever of doing so. I got the impression that the barque

The captain sat down at his deek, the slate added. "Everything here on board seems to me quite familiar; yet I am very sure I never was in your vessel before. It is all a puzzle to me. What did your mate see?"

Thereupon Mr. Bruce related to them all the circumstances above detailed. The conclusion they flually arrived at was, that it was a special interposition of Presidence to save them from what seemed a hopeless fate.

> Written for the Religio-Philosophical Journal. SPIRITUALISM AND SORVERY.

> > By Mrs. M. J. Wilcoxson. NUMBER TWO.

"What relation, then, does pure and perfect or undefiled Spiritualism hold to the realm of Sorcery? Let us see,"-First Article:

Every object in life has its background. Every scene rests upon supporting shades and effects. Light and darkness are both equally natural, inevitable and productive. The different shades of life fill up the passing hours from noon to midnight; and twilight is the middle page between the two. How completely is the circle filled! How perfectly is the sublime agreement of natural causes there portrayed? How magnificently rolls on to higher courts of being this rounded globe we inhabit—now swept by the full light of its zenith sun-now calmly drinking in the light of countless stars, or veiled in cloud and storm, and tempest! Each passes on in the same divine ministry; molding, shaping, and tinting the pages of our landscape. Verily, as the inspired bard of olden time hath said: "The light and the darkness are both alike to Thee."

The first lesson which the liberated soul must learn, is that Nature is in perfect balance and harmony with the conditions of life-that darkness has no more agreement with evil than has light—that the effects of both are equally grand -that each are alike the agencies of perfection, and the fruits of both are equally legitimate, and equally necessary to sustain growth and preservation. Partial and even total darkness are as much Nature's supreme potencies as partial or perfect light. Therefore, we must not, in assuming to excuse our own follies, our own hypecrisies, cast the blame upon Nature. "And men loved darkness rather than light, because their deeds were evil." How irequently we hear this passage quoted by the timid and timeserving of our own order, to say nothing of the "orthodox" opposition, and how desperately they attempt to bring into disrepute "dark circles," and every form of manifestation requiring the self-same laws of chemical perfection that nature does. For any one to take the position that darkness is the sole empire of imposture and deception, is one of the weakest of all positions, for we affirm, and with an assurance that is daily supported by facts, that the greatest frauds and villanies are those that face the daylight, and with brazen effrontery palm off a counterfeit scrip for the genuine issue. When one may be detected deceiving in dark circles there are hundreds disguised in "sheep's clothing" and broadcloth respectability, plying their tricks of trade, and privateering upon the practable and subjective credulity of the people. "It takes a thief to cry 'stop thief'" quite as often as it takes an honest man, and many a guility criminal is to be found on the "state's evidence." All such trickery and artifica lives as much in the light of day as in the derkness of night. therefore the bible illustration does not always apply. It is generally the weak, challow, and cowardly trickstors who began their trude in darkness, and came to grief thereby, who now, to save themselves from suspicion, are casting discredit on dark circles, and keep alive the is Spiritualism anything but Spreery, alias Diabolism? If they do not ask these questions, they are prolific in arousing and circulating them through skeptical and timid minds. There is likewise a certain class of minds who would rather ruin than fail to rule, and their inordinate ambition to reach the round of complete authority, and lead the masses as other authoritarians have done, makes them blind to the most important revelations.

We think that every analytical mind will per-ceive at once what is true in the chemistry of material things, is equally true as we follow the chain of cause and effect on to the realm of mind. Nothing occurs without a cause, always using the term in its relative sense. And nothing cccurs without its conditions. Of course, then there is no cause without a result. And that result is the legitimate fruit of the cause. Darkness is as legitimate as light. Its growth is as legitimate in a physical sense. The germ, in order to break its confines and push itself out into the light, must have its preparatory life in darkness. The nugget of gold, or even the tiny sands of the shining ore have been for eons held in the crucible of darkness, where Nature, the Great Chemist, finished her work of refinement and brought forth the pure metal. The clear transparency of the diamond has taken all the night of hidden power in which it has been wrapped, before it could be known and prized by man. The whole earth must be veiled in darkness a large portion of time in its daily and yearly revolution.

Now because hundreds and thousands have practiced their evil proposities in darkness, all the year's of this world's history, shall we get up a protest against the "dark circles" of na-ture? Shall we insist that Deity shall listen to our ridiculous, empty conceit, and bring all these phenomena of the ages out into the broad daylight of our assumed wisdom; Wonderful daylight this! The dense black darkness of ignorance! The pitiable emptiness of words! No logic—no reason! Our argument (?) runs in this style—"Come along, Mr. God,—listen, Mrs. Nature,—we have discovered the "imposture;" You have created or instituted the whole thing and now we have prima facie evidence that nine hundred and ninety-nine thousand blacklegs, gamblers, thieves, midnight prowlers, and assassins are in that cabinet of yours—those dens of infamy and crime. They are plotting against the peace of society. They are arrant knaves and counterfeiters. They are swindlers and murderers. They are pirates and free-booters. And we say, "Away with these dark circles of yours, it's a disgrace to our cause, and we will appoint a Committee in our National and State Conventions to decide the merit of your claims. Let everything be done in the light. You do not need the darkness for your manifestations. There is too much humbug in this. We have ourselves sprung a dark lantern upon your tricks, and now we will raise our voices against you. We will compel you to 'down with those dark circles."

Just as sensible, truly, is the above position, as that assumed by our Lovelands, Tinneys and Jamiesons, who have at length tumbled into "the lest ditch" in their unfounded propositions against dark circles. Though nine mediums out of ten should be proven as apparent deceivers at some point in their profession, more or less frequent, it would prove nothing whatever against the underlying law or mediumistic principle. The genuine manifestation may be counterfelted in many phases of this modern phenomena. Of that there is no doubt. The same is true of a United Spies' bond or greenback. Does either destroy the value of the original? Not in the least. Do vici us unprincipled persons, practic-I say in my dream was coming to rescue ue; ing their decils in darkness, destroy the value "On my word and men and a coller, sir," replied Bruce, "I know no more of this matter but how that impression came I cannot tell.
than you do. I have tell you the exact truth."

I have an exact truth."

I have an exact truth. There is another very strange thing about it," he

Car of divine law? Not at all. More anon.—

Voices from the Zeople.

MADISON, IND.—A. F. Baker writes.—I have the reading of your excellent weekly paper, which my brother receives, and if he should cease to take it, I will take it in my own name. It is just what we need to circulate, in order to undermine and overthrow the formidable structure of hell-begotten nonsense established by Gleumenical and ec-clesiastical councils of dark ages, that have so long cramped and dwarfed the human intellect.

BRENHAM, TEXAS.-G. J. Steck writes.-I like the Journal better than any paper I have

BONHAN, TEXAS.—A. C. Martin writes.—God bless you, and may you never fail to set down facts that will sink deep into the hearts of the orthodox,

HAVANA, ILL.-Mrs. Phillbrick writes.-The paper, with us, has become a regular member of the family, and an almost indispensible perquisite.

NEPONSET, ILL.-B. C. Holcomb writes.-There are a good many enquirers after our heaven-ly religion around in this vicinity, and I think if we had E. V. Wilson here a little while, we would have a large harvest.

FALLASBURGH, MICH, -B. Lewitt writes -I hope you may long live to defend genuine mediums against the attacks of bigots, who, by putting them down, hope to put out the glorious light we are now receiving from the spirit world. PADUCAH, KY.-J. Newton writes.-Success

to the Journal, and your manly efforts, which, I trust, will be sustained. The feeble voice of the Journal was heard a few years ago in infant whispers, whose only support was truth planted in B

AUBURN, OREGON.—H. Chancy writes.—The Journal is spoken of highly everywhere on this coast, especially on account of its liberality, and broad, comprehensive views. These things are very pleasing to Western people, and there is a reason for it. The great altitude, broad prairies, lofty mountains, pure atmosphere and healthy climate, where man inhales the fresh atmosphere at every inspiration, are all calculated to eliminate his narrow-mindedness, expand his soul, and teach it to "lock through Nature up to Nature's God." Go on with your noble work, and if you fall to meet with an earthly reward, depend upon it your trials will purify the spirit so that it will be entitled to take higher rank "over the river."

WALLA WALLA, WASHINGTON TERRITO. RY.—W. S. Miner writes.—If the Journal were read at every fireside, public opinion would soon manifest so great and desirable a change that the bulls of the Pope, the anathemas from the pulpit, and a sauctimonious clergy, would only be a jest to the rational and reflecting mind.

WEST LIBERTY, OHIO.-J. C. Taylor writes.--I am well pleased with the paper, and endorse the fundamental principles of Spiritualism, and think the day is not far distant when the great majority of the people will see through spiritual eyes.

GALLIPOLIS, OHIO. - Mrs. Alexander writes. --I have taken the Journal since 1866, and each year it becomes more dear and interesting.

LAWRENCEBURG, KANSAS -D. C. Seymour writes.—Our grand paper comes laden every week with its thousand and one truths of philosophy, reason and spiritual beauty. TITUSVILLE, PA.-Lyman C. Howe writes --Mrs. Manley is a writing medium of much prom-

church people. The was hereelf a strict church member two years ago, and was converted to our golden faith by Planchette and her own medium IDA, MIGH -N. DAVIS writes.-I have taken the paper from its commencement, and expect to as long as it is as progressive and independent as it is now. If the "Search after God" is published

ise, and is doing a good work among skeptics and

in book form, I want six copies. SWANVILLE, MAINE,-Mary Ford writes -- I regret to make the request of you to stop my paper. I believe my term of subscription for three months is almost expired, and I think it not prudent for me to continue it any longer. I love the hold and out-spoken truths that I find in its pages. They are food for my soul, and I do not know how I shall live without them; but the doctrine is a new thing in this place, and there is such a persecution—you don't know how it rages. My husband is a Baptist minister, and he is very bitter in this documentations. He save it is the deville week. his denunciations. He says it is the devil's work. I think your paper is rather too strong meat for babes. They must be fed on milk! I have been a Spiritualist for twenty seven years, and am firm as a rock. Lately, myself and two or three others have attended a circle in our place, and it has been attended with good success, and we have been signally blest; having had speakers sent to us when we did not expect them. signally blest; having had speakers sent to us when we did not expect them, and our numbers have increased every Sunday. We meet afternoons and evenings. I had the management of the meetings for some time, but the angels have sent a brother to my rescue, and I feel some encouraged, still it looks dark and discouraging when I think of the fearful odds that we have to contend against. If my soul was not handled with the Holy Ghost If my soul was not baptized with the Holy Ghost and with fire, and my animal nature in subjection to the higher law, I never could endure what is thrown upon me; but God and the angels are with me, and do strengthen me, as they did one anciently. I feel quite interested in the discussion, and shall meet with a loss by not having it, but the world will get it, if I do not. We have had one case of obsession, a woman who has been a medium for a great many years. Since we have had our little meetings, the influence has troubled her a good deal.

Remarks:-Poor woman, we will not hesitate to send you the Journal, free, if you can bear the persecutions of a Christian husband and pious neighbors. in regard to the insane woman, we advise you to send to Mrs. A. H. Robinson, whose advertisement you will find in this paper. She treats such cases with universal success, upon the Positive and Negative principles. Her condition is the result of a lack of equilibrium in the vital forces.

OCONTO, WIS-J. S. Ordway writes.-Please find inclosed three dollars to pay for the RELIGIO-PHILOSOPHICAL JOURNAL. I subscribed for it in August, 1870, for three months on trial, which expired on the 23rd day of October. As you have continued to send it, I now give you my most hearty thanks the refor, for the family and myself have become very much interested in its teachings and reading matter, and now would hardly know how to do without its visits.

PLEASANTON, KANSAS -- E. B. Wheelock writes.—Mr. Stephen Dacker, a prominent business man of Pieasanton, Kansas, and an out-spoken man in the ranks of Spiritualism, has now nearly completed a large hall, which he designs shall be free for all spiritual lecturers and reformers. A notice of its dedication—not to the Lord—but to the progress of human free thought, may be expected to appear fere long, in the LOURDAL. pected to appear, ere long, in the JOURNAL.

CANASTOTA, N. Y.—Levi Van Dusen writes.— Inclosed you will find three dollars, for which, the JOURNAL will please visit me for the next year. I can not dispense with my spiritual food, any more than I can with my temporal food, and I believe you are good and pure and true.

ALLEGAN, MICH.-F. Vandercook writes.-To say that I can not do without the Journal, would only be repeating what thousands have already

HENRY, ILL.-E. Wright writes,-We must have the Journal as long as we can pay for it, for it is the best investment that could be made with that amount of meney, especially to those who dore think for themselves.

ELK GROVE, WIS - William Brownell wrifee. -Piense and inclosed six dollars for the Journar, for the past and present year. I take three other papers, and the Journal I would be the last to

CLARENUE. MO.—A. O. Durbem writer.—We want more lecturers in the field. The masses, in this section, as least, are unoquainted with the plineiples of the Marmonial Philosophy.

SPIRITUALISM IN LOUISVILLE.

By W. M. Connelly.

Louisville is a city of 110,000 inhabitants. It is more centrally situated than any other great city in the country. It has unrivalled, but as yet, almost wholly unused water power. It has rare manufacturing and commercial advantages. It is the great gateway from the North-cast to the South and Southwest. It exercises a controling inflaence upon public sentiment in all the Southern States, and it may interest your readers to know the character of this influence, and how far it is being affected by the growth of Spiritualism.

There, are here ninety-three churches of all sorts, and their average Sunday attendance is not fifty thousand, consequently there are about sixty thousand who do not go to church.

Modern Spiritualism was planted here a good

Modern Spiritualism was planted here a good many years ago by the labors of Brothers Whiting, Slade, and other earnest and devoted apostles. It grow rapidly for a time, and had its societies, its sociables, its lyceums, its lectures to crowded and enthusiastic audiences, and its wonderful manifestations; but unhappy divisions, brought about by weakness and selfishness of individuals, caused it to wither almost as rapidly as the gound of Jonah. Its ke. most as rapidly as the gourd of Jonah. Its kectures coased, its balls were described, its lycoums died cut, its circles and seauces were abandoned, and, at last, the society gave up the ghost, and over its remains orthodex acctarianism swelled up, and public sensiment bawed down and did reverence to priesteraft and b gotry.

After a long winter, spring came once more. A few believers in the Spiri ual Pailosophy met in an obscure kall to see whether a reorganiza-tion could be effected. They adopted a plat-form which he effected the largest theory of re-ligious belief, and they selected efficient of highly respectable personal character and clear, good sense. These efficies, and their no less worthy and judicious successors, have, during the past year, procured the services of those excellent lecturers on Spiritualism, Miss Nettic M. Pease, Mr. White Mrs. Addit T. Balley Mrs. Well. Mr. Whiting, Mrs. Addie L Ballou, Mrs. Wilcoxson and Mr. Cephas B Lynn. Mr. Lynn is now speaking to crowded houses, and gives great satisfaction.

The spiritual society is steadily growing.
The number of believers in the Spiritual Philosophy is multiplying among both those who attend churches and those who do not. Five orthodex clergymen have preached against Spiritualism, and nine others are known to be decidedly favorable to our principles. Most of the preachers avoid the subject, being conscious that a denial of the reality of modern spirit manifestations, is likely to beget a doubt of the manifestations that happened in a darker age, eighteen hundred years ago, and which are adduced as proofs of the divine origin of the Christian faith.

Diversity of views as to modes of procedure, and matters of a personal nature, have led some to withdraw from the First Spiritual Scelety of Louisvile, and form what they designate as the First Christian Spiritual Society of Louisville, but there is no diversity of principle, and if the Christian Spiritualists, who do not now prebably number a score in their organization, should grow sirery, they will hold exactly the same views of the Spiritual Philosophy that the principal society does. They think it most advisable when times are comparatively duli and money cearce, to employ home lecturers, and have in this organization Dr. Rose, Dr. Nicely, Mrs Fay, Mr. Krider and Mr. Collins-

worth, who, I understand, address them.

The First Spiritual Society, of which Mr. E.
P. Spurrier I: president, and A. Cuscaden, storetary, emp'oys the best lecturers without regard to the locality of their residence, and depends upon the subscriptions of members and the voluntary contributions of auditors to raise the funds to pay them, and other expenses. Its policy has been to hold forth a high standard of personal character, and to employ lecturers fully able to cope or be compared with average orthedex civines, and to demand the same freedom and court sy that is shown to those holding other and so-called evangelical beliefs. The result has been, that there is no place in the United States where orthodoxy so much respects and fears Spiritualism as it does here. Perhaps this is in some degree due to the tone in which Spiritualism has been presented. The fact that Spiritualists are as reputable in private life, as reliable in business, as kindly and benevolent, as truthful and as public-spirited as other people, will not alone account for the respect paid to it here by its opponents. I believe that this proceeds in a good degree from the frater-nity and organization of Spiritualists, and the consciousness among orthodox sectarians that the advocates of our philosophy are fully able to defend themselves. It may also be in part due to the fact that we have fought our opponents on issues that we select, not those that they choose for us from the indiscreet utterances of men in our ranks. Thus we have not cared to discuss whether there are or are not mistakes or falsehoods in the Bible, but again and again Mr. Whiting, Mrs. Wilcoxson and others have challenged our orthodox clergy to debate the question that their Bible sustains Modern Spiritualism, and the clergy dared not take up the gage thus thrown down. Wise people know that they dare not do so, and Spirit-

ualism grows apace. We have here a fraternal organization that scems destined to accomplish a great and good work. It is called the Army of Progress, and welcomes all who will co-operate with it. Its purpose is mental improvement, the cultivation of brotherhood and relief upon the simplest and cheepest and most effectual plan in case of

sickness or death. Neither in the Society nor the Army can any creed be obligatory, nor in either are there disciplinary restrictions of individual liberty.

The plan of this organization is to be submitted to the Decatur Convention, and it is hoped that the result may be a wider co-operation of liberal minds in carrying forward the great work of the world's redemption. Under it the burden of supporting our lecturers and speakers will not fall on the few; our apostles will be better sustained, our organizations be more stable, and our papers attain a wider circulation. Above all these the manifestations, which to many minds are transferongest recommendations of our philosophy, will be multiplied, and mediumship be honored and rewarded, instead of being traduced and villfied, as it is at present.

Letter of Commendation.

BROTHER BROOKS: I received your instructions, and at the first trial went into a full som nambulic condition, saw my spirit friends, and conversed with them. I now see and converse with spirits readily. They tell me the nature of disease and of how long standing. I feel very grateful to you for your instructions. I wish every one to know how easy it is to go into that state, and walk with the loved ones, when you understand the proper conditions,

Yours with great respect, Moses E. Runden. Batavia, Ill., Apr. 1st, 1871.

To James Brooks, Esq, 306 S. Clark St., Chicago.

The Situation in New Hampshire.

When there is so much that crowds for expression, we must limit ourselves to a few of the main points, only.

We have had another Convention at Lems'er. the sixth one; and like all the others, though few in number were there, it was a success. There was the usual speaking and singing,

circles were held and resolutions were passed; but there was nothing particularly new. Some of the cificts of these conventions are as

Spiritual s's get acquainted with each other,— circles are held, new mediums developed, new speakers brought out, and our principles and position considered, and to a certain extent set-

In every place where a convention has been held, there has resulted a revival of Spiritualism; and in every place they want us to have another convention.

We suppose the next convention will be in Sutton, about the first of May or June next. There certainly never was a time in our state when the cause gained as it does now.

On our present light and experience, we will undertake briefly to explain what is the best management of a convention. We would call it a New Hampshire Spirit-

ualist Free and Independent Convention. What we mean by free, is, that we would have a meeting as free as possible and have order; and that we would have nothing to do with constitutions or byc-laws, membership or anything of the kind whatever.

What we mean by Independent is, that we would have each convention a perficithing of fixelf, and without anything whatever to do with any convention before or after it. We would chaose officers for a convention, and to serve through one convention, and nothing more. Eigh convention, would be a thing by itself, and have nothing whatever to do with anything before or after it. To give our reasus for all this, is not recessary; but we put it forth in the light of suggrations only.

We must alinde briefly to the political status of cur state, just two or three items, and we will term them indications.

Inst one year ago, the Republican Caudidate in Sutton, (Mr. William II. Marshall) for Representative in the State Legislature, was defeated in the election, because he was, and is, a Spiritualist—was defeated by church members belonging to the party, who would not vote for him for the above named reason. The result was that nobody else could be chosen, and so the

town finally voted not to send anybody.

Last fall just after the Concord Convention. at a circle held at Mrs. Surgent's house near the South end of the city, the writer of this article was the first one controlled to speak, much to his own surprite at least. The substance of what he said was prophetic of strong times for us (Spiritual of) ahead, and that attempts were aron to be made to stop Spiritualism by legis-lation there, (pointing to the State Capital Building .)

Clairvoyants present gave the name of the controlling spirit as Abraham Lincoln.

Our opponents cried Humbug, and the cause only gained faster. Misserpresentation and ridicule was next resorted to, until the laugh has been through on the property of the control been turned on themselves. Next they cried Devil, until now the masses of the people seem determined to investigate for themselves. As a last resort they are determined to crush us out

by force. LETTHEM TRY IT! F. CHASE.

The Science of Evil.

'The Science of Evil; or, First Principles of Human Action." Together with three lectures,-"Salvation and Damnation Before Birth.; or, the Scientific and Theological Methods of Salvation Compared; Sunday-its History, Uses and Abuses;

Prayer—the True and False Methods compared."
By Joel Moody. Topeka, Kansas. Crane & Byron, Publishers, 1871. Pp. 850. Price, \$1,75
The first book ever published in Kansas, it certainly is most creditable to that state and to the publishers. It would be difficult to find a piece of book work in any city better performed in binding, paper and type, in which respects, it is a superior volume, and almost a model for older cities to Its contents are entertaining and able to a remarkable degree. We were wholly unprepared to find so close a reasoner and so fine a writer on a theme so difficult. It is clear enough that the East is not the only source of light. We do not mean by this that we accept all the author's positions and conclusions, though the main one is unquestionable to our minds, namely, that evil is not absolute or final, but is limited in extent and duration. A great many novel ideas are started and discussed, which can not fall to stimulate the mind of even the reader who is not prepared to

accept them.

The book is a remarkable one, not only in respect to its originality, but its ability of argument and statements, and it is really worth perusal by all who are interested in the great theme discussed. It is to be regretted that the proof-reading was not more thoroughly done.—Chicago New Covenant.

"MODERN AMERICAN SPIRITUALISM," A TWENTY YEARS' RECORD

OF THE COMMUNION

EARTH and the WORLD of SPIRITS.

ONE VOLUME, LARGE OCTAVO, SIX HUN-DRED PAGES, ENGLISH MUSLIN, BEV-ELED EDGES, SUPERBLY AND PROFUSELY ILLUSTRATED WITH PORTRAITS, Etc., ON STEEL, WOOD IN TINT, LITHOGRAPHY, Etc., Etc.

ITY EMMA HARDINGE. (This work has been prepared by the author

Under the Direct Supervision and Guidance of the Spirits,

who have inaugurated the movement. It contains excerpts from rare pamphlets, private journals periodicals now out of print, and various other sources at tainable only to the author.

The collection of these records has cost many years of in cessant research, and altogether it forms one of the MOST COMPLETE, ASTOUNDING AND THRILLING HISTORIES.

that has ever issued from the press. The first cost of the work will considerably exceed the sale price which has been fixed by the author, with a view of rendering it attainable to all classes of readers,

SUBSORIBERS AND THE TRADESUPPLIED at the Office of the Religio-Philosophical

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

PRICE 8,75 POSTAGE 44 CENTS,—\$4,18 Spence's Positive and Negative Fowders. for sale this office.

MEDIUMS'

The Religio-Philosophical 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 or 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 regintered.

forget their solf respect as to speak evilly of other medi-nome, not unfrequently even of those who are far their su-perive. The names of such persons will be drapped from this Register so so n as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that individuals visiting mediums carry conditions with themselves—so to speak— which aid or destroy the power of spirits to control the medium visited; hereeit is that one medium gives sais-faction to certain persons, another better to others—ail having their rienes, and justly so, too, and all equally hones; and useful in their place. It is a lamenta le fact that some mediums so far

CHICAGO.

Mrs. Or in Abbott, 190 S. C'ark street, Rooms. Mrs. Ettle Brown, 128 W. Washington St. Dr. W. Cleveland, 85 West Harrison St.* Dr. D. O. Date, 211 Wabash Avo., Chicago *
Dr. B. D. Date, 211 Wabash Avo., Chicago *
Dr. B. Dwyer, 223 West Madison St. Ohicago
Mrs. M. E. Gotchell, 182 Randolph St.;
Dr. L. P. Griggs, 229 W. Madison street, oor, Peorle., *
Mrs. Jorgen-en, Pariors 23 and 29 Honore Block ‡ Mrs. Jorgen-en, Parlors 28 and 29 Honors Block †
Mrs. Lovering.†
Ers. J. T. Lowis and wife, 75 Third Ave.*
Mrs. Norgrove, 188 205h St.
Mrs. A. H. Robinson, 148 Fourth Avenue *††
Mrs. M. Smith, 141 S. Clinton St.*
Dr. Bargent, 75 Third Ave.†
Dr. M. L. Sherman and Wife, 266 South Clark Et.*†
Dr. M. L. Sherman and Wife, 266 South Clark Et.*†
Dr. M. L. Sherman and Wife, 266 South Clark Et.*†
Dr. M. L. Sherman and Wife, 266 South Clark Et.*†
Dr. M. L. Sherman and Wife, 266 South Clark Et.*†
Dr. M. Wilbur, edb W. Randolph St. *
A. D. Willis, Gor. Clark & Madison St. ¶

FROSTON.

BOSTON. BONTON.

BY. H. B. Slorer.*†

BYR. Julia M. Friend, 116 Havrison Ave.

P. H. B. J. Hickney, 303 Trement &c.

BY. Hoin, 326 Herrison Ave.*

BYR. H. O. Lethan. 202 Washington St.

Freeman Hatch, 8 Seever Place.

Eire. L. W. Letch 97 Salisbury St. †

Eire. Hornani. 30 Edinboro St.

W. H. Munder, 170 W. dp ingdeld street. Thrs. Hornani. 30 Edinboro St.

W. H. Munder, 170 W. dp ingdeld street. Thrs. A. S. Eldridge, I Oak St.;

Hrs. A. N. Hardy, 125 W. Concord St †

Banuel Grover, 23 Dix Place.

Eire. F. C. Dexter, 231 Trement St.;

E C. Edtelejohn, 28 Hanson street, Buston, Eires.

PHILADELPHIA. PHILADRLPHIA.

Brs. S. A. Authony, S. E. Cor. of 7th and Catharing
D. S. Cadwallador, 1995 Race St.
Mrs. H. J. French, 1825 Ridge Aas.
Mrs. A. Goodfellow, 412 Enterprise St.
Mrs. L. T. Mann, 249 South 12.h st * 5
Katle B. Robin on 2.23 Brandywine St.
Mrs. H. McNeil. 1846 Hanover St.
Mrs. H. McNeil. 1846 Hanover St.
Mrs. Taylor, 855 North 19th St.
Mrs. Stoddard, 218 Mt Verson St.
Dowitt C. Hough, 2108 Mt. Verson St.

NEW YORK CITY. Jonnie Banforth, 54 Lexington Ave. † Misz Blanch Folsy, 684 Third Ave. Mrs. H. Beymour, 140 Bleeker St. Mrs. J. Gotton, 217 E. 31st St. J. William Van Names, 420 Fourth Ave. *??

BLOOMINGTON, ILE. Mrs Holen Grover. Dr. Mary Lewis, Bleomington, Ill.§ BAYONNE CITY, N. J.

GREEN GARDEN ILE Mrs. Us'Bins. +‡ GENESEE, WIS.

Mrs. E. W. Bsicom. * † Mrs. F. A. Logon. SAN FRANCISCO. Wm. H. Hotch, 128 Rearney St. ST. CHARLES, ILL. Mrs. Leonard Howard. #1

SAN JOSE, CAL. Mrs. Mary E. Beach. WHITEWATER, WIS. Mrs. A. B. Severance +: MISCELLANEOUS.

MISCELLANEOUS,
Little Ande, Cedar Repl's, Iowa. †
Jonathau Allen, Genesco, Id.
L. dema Atwood, Lake Mills, Wis.
Miss M. A. phiett. Dayton, Chio. *
D. Atkinson, Marietts, Onlo †
Mrs. E. A. Blair, 166 Ride *t., Salem, Mass. ¶
Dr., H. Butler, Wellsboro, Tioga Co., Pa.*
M. K. Cassion, 185 Bank street, Newark, N. J.*
Mrs. J. F. Currier, Cincinnati, Chio.†
J. W. Ell's, Atlanta, Ca. †
David S. Fuller, Davenport, Iowa. *†
Alons Fairchil , Schnectady, N. Y. *
J. B. Fayette, O:wego, N. Y. ¶
Dr. B. W. Freemen, 116 Heigh St. Columbus, Chio. *
Mrs. Wm. L. Gay, Canavious, New York. *
Dr. J. M. Holland, 206 Upper Broadway, Council Bluffs
Iowa. *

Judge D.L. Hoy, Mebile, Alabawa. U. S. Hamilton, Beloit, Wis. Dr. E. Heal, 82 Whitehall St., Atlanta, Ga,* Dr. E. Heal, 82 Whitchall St., Atlanta, Ga,*
Mrs. Jennic Ferris, 1
Minnic Jeffreon, 5 Traveling. †
Mr. & Mrs. C. H. Leland, Myricksville, Mars. †
J. H. Nolan. Waterville, N. Y. §
Mrs. A. Nesbit, Cannonsburg, Mich.*
Dr. Abba Lud Palmer, New Beston, I'l. *†
Mrs Nellis Fine. S nth Berd Ind, *
N. B. Star, Port Huvon, Mich. §
Bamuel Smith, Box 123, Rockford, Ill. *
A. B. Severance and Mrs. J. H. S. Severance. M. D.
457 Milwankee street, Milwankee, Wis †‡
Mis. P.W. Stephens, east side of 4th street, between I & J.
Sacramento*

Annie C. Torrey, Houston, Texas ‡
M. C. Vander Cook, Allegan, Michigan.
D. P. Kayner, M. D., Ede, Pa.*
Mrs. J. A. Drake, 24 Hoffman Block, Cleveland, Obio.
J. W. Kenyon, Watertown, Wis.
Isase Jackson Sloan, Covington, 1nd.‡
A. Thomas Lunday, Station Obio. A. Thomas, Lynden Station, Ohio.

* Healer.

Spirit Artists.

Psychometrist.
Business and Test.
Answering Scaled Letters.
Solemnizing Marriages and Attending Funerals.

Exeter Hall! Exeter Hall! HAVE YOU BEAD EXETER HALL

The following are extracts from a few of the notices of Exeter 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 Mail.

"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. -Unvestigator, Boston. "The humane and charliable tendencies of the book

must receive the approbation of every friend of human ity."—[Daily Telegraph, Toronto, Canada. Price, 60 cents." Postage, 4 cents.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 187 & 189 South Clark

The Biography of Satan; or an Historical Exposition of the

DEVIL AND HIS FIERY DOMINIONS, disclosing the eriental frigin of the belief in ;a Devil and Future Endless Punishmer. All about the ROTTOMLESS PIT. KEYS OF HELL Chains of Darkness, Casting out Devils, etc. By K. GRAVES, author of "Christianity Before Christ," Price :- 25 conts. The Trade Supplied at Liberal Rates.

PUBLISHED BY RELIGIO - PHILOSOPHICAL Publishing House. 187 & 189 S. Clark St. Chicago.

Spenker's Begister.

We are sick of trying as been a standing Register of Mestings and list of speakers without a hearty co-operation on the part of those most to low tell

HIBBATTER We stall register such meetings and speakers as are for along the and by the parties interested with a pledge on their the section will keep us restration regard to changes; or descend to that Expressive indicate a willingaces a said in the circulation o the Jour-MAL, both by word Arm rota.

Let us hear premptly the all who accept this proposition nd we will do our par well.

J. Madison Allon, Angeles N. S.

O. Fannie Allyn, Steinthem, Mass †
Mrs. A. R. Allon, 122 Year Vlachington street †
Dr. H. Azely, 124 Journ Clove St., Chicago.
Harrison Augir, Charles City, Iowa.
Addie L. Bailon. Address Catego, care of Religio-Petro
SOPHIGLI JOURNAL.*
Br. J. R. Bailey, bur 252 handred Ind.*
Rev. J. O. Barrett, Glock Boulan, Wisconsin.
Mrs. A. P. Brown, S. J. Ph. Dury Center, Vt. †
Dr. J. K. Bailey, bur 252 handred Ind.*
Rev. J. O. Barrett, Glock Boulan, Wisconsin.
Mrs. A. P. Brown, S. J. Ph. Dury Center, Vt. †
Dr. Wm. D. B. sin, Jur. Stark & Madison at Chicago †
Reity A. Besch, Spring Valley, N. Y.
Mrs. Bell A. Chamberlain, Medicord, Minnosota.†
Mr. and Mrs. F. W. Calkings, Green Gardon, Eli †
H. T. Child, M. D., 634 Raco St., Philadelphis, Pa.*
Mrs. A. H. Golby, Winchester, Rundolph do., 126.†
F. B. Dowd, Rosierucian, Davenport, Iowa.*
Lowis F. Cummings. Address care of the Journal.*
John Corwin, Five Corners, N. Y.
Androw Jackson Davis, Orange, N. J.
Rev. J. Francis, Ogdensburg, N. Y.
Androw Jackson Davis, Orange, N. J.
Rev. J. Francis, Ogdensburg, N. Y.
Joseph F. Hamilton, Belbire, Now.,
Thomas Harding, box 501, Starges, Elicitanuel S. Harnilton, Belbir, Kow,
Thomas Harding, box 501, Starges, Elicitanuel S. Harnilton, Belbir, Wis.*
Miss M. Lou Hopper, St. Louic, M. S.
W. E. & Chmes, Grass Velley, Cal.
L. D. Hay, Michlo, A'a.†
Dr. Wm. R. Joseelyn, Addreso him in ource of this Office. *
D. P. Kayner, M. D., Eric, Ph. S.
L. Lewie, Valparaiso, Ind.
P.R. Lawrence, Ottumwa, Iowa.
Geo. W. Lusk, El on Rapidy, Mich. *
Mrs. F. A. Logan, care of Warren Chase, 6N North
Fifth Street, St. Louis, Mo.
J. Mansfield, Soville, Ohio.*;
P. C. Miles, North Watolbore, Mass.
J. S. Manleny Esq., Vancouver, Washington Torritory.
Mrs. S. A. Pearkail, Disco, Mich.*
Mrs. L. H. Perkins, Kansas Jilv., Mo. †;
Dr. W. Perkins, Kansas Jilv., Mo. †;
Dr. W. Perkins, Kansas Jilv., Mo. †;
Dr. Harrist R. Pope. Morribown: Mills.*

Mrs. S. A. Pearsall, Disco, Mich.*
Mrs. L. H. Perkins, Kansas July, Mo. ††
Dr. E. Perkins, Kansas July, Mo. ††
Dr. E. Perkins, Kansas July, Mo. ††
J. S. Rouse, Casey, Ill.
Dr. P. B. Randolph, 89 Court St., Boston, Pfass.
Mrs. B. A. Rogers. Address in cargot A. J. Grover, Rock sland, Ill.*
Samuel Smith, R. ckferd, Ill.*
Warren Smith, Alexandria, Madison Co., Ind.
Job Smyth, Hallsport, N. Y.
Mrs. J. H. Stillman Severance, M.D., Milwankee, Wis ††
Mrs. J. H. Stillman Severance, M.D., Milwankee, Wis ††
Mrs. Lunra Connov Smith, care of this office, Chicago.

Mrs. J. M. Stillman Severance, M.D., Milwanice, Wis 17
Mrs. Liura Cuppy Smith, care of this office, Chicago.

Mrs. Liura Cuppy Smith, care of this office, Chicago.

Mrs. L. Sherman, M. S. S. Cic. & St., Chicago.

Mrs. L. A. F. Swain, Union Lakes, Rice Co., Mill.

D.U. Seymour, Lawrence, Konson.

Bonjamin Todd, Portland, Gregon.

Mrs. Benjamin Todd, Portland, Oregon.

Mrs. Benjamin Todd, Portland, Oregon. M. M. Tousey, Lake Mills. Mrs. B. R. T. Trogo, Oll City, Pa †‡ J. B. Tupper, Jamestown, Wis † Hudson Tuttle, Berlin Heights, G.*† Dr. Samuel Underhill, Tonica, III *

Dr. Samuel Underhill, Tonica, III *
J. William Van Namee, Eimira, N. Y. †
Mrs. M. J. Wilcorson, Care of Journal, Chicago, Iil *
J. C. Wilkenson 5 John at To edo Obio, **;
E. V. Wilson, Lombard, III ;
A. B. Whiting, Albion, Mich.†
Elijah Woodworth, Leslie, Mich.
E. B. Wheelock, Blairstown, Iowa;
Mrs. Fanny Wheelock, Blairstown, Iowa;
Mrs. Emma Hardingo lectures in London for the next six months. Address 6 Vassall Torrace, Kensington, W.,
London, England. No unpaid letters received.*†

* Inspirational. Solemnizing Marriages and Attending Funerals.

UNDERHILL ON MESMERISM. WITH

Criticisms on its Opposers,

and a review of humbugs and humubo-GERS, WITH PRACTICAL INSTRUCTIONS FOR EXPERIMENTS IN THE SCIENCE-FULL DIRECTIONS FOR USING IT AS A REMEDY IN DISEASE---HOW TO AVOID ALL DANGER,

THE PHILOSOPHY OF ITS CURATIVE POWERS;

How todevelop a good Clairvoyant THE PHILOSOPHY OF

SEEING WITHOUT EYES.

THE PROOFS OF IMMORTALITY DERIVED FROM THE UNFOLDING OF MESMERISM-EVIDENCE OP MENTAL COMMUNION WITHOUT

SIGHT OR SOUND, BETWEEN BODIES FAR APART IN THE PLESH-COMMUNION OF SAINTS, OR WITH THE DE-PARTED.

BY SAMUEL UNDERHILL, M.D., L. L. D., LATE PROFESSOR OF CHEMISTRY, ETC., ETC. Price \$1.33. Postage 12 cents, The Trade supplied. Address S. S. Joues, Chicago, Ill.

FLORENCE SEWING MACHINES.

Wm. H. Sharp, & Co., General Agents. 48 Madison Street.

This machine is recommended to any who desire a frat-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!!

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 induce-

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

case. Call on or address:— HELIGIO-PHLOSOPHICAL PUBLISHING HOUSE. 187 and 189 South Clark street, Chicago.

THE MAGNETIC TREATMENT.

SEND TENCENTS TO DR. ANDREW STONE, TROY.
N. Y., and obtain a large, highly illustrated book on
this system of vitalizing treatment. v9 n23 tf.

WOOD'S nouse Hold MAGAZINE contains in every number one complete prize story valued at \$100. Forty pages of other matter. Yearly, \$1. Sold by news-dealers at 10 cents per copy. Splendid premiums. \$500 cash to be awarded for prize clubs. Specimen copy free. Address S. S. WOOD. Newburgh, New York.

ROME. Spiritualists visiting Chicago, will and a pleasure home at 148, 4th Avenue, on the South side. Only ave minutes' walk from the Post-Office. Good mediums always in attendance.



[PAUL and Junas Entering the Cave of John the Bartist.]

JESUS OF NAZARETH.

PAUL AND JUDAS.

Throngh Alexander Smyth, Medium,

This work has been read with intense interest by thousands, and is universally pronounced the most

Wonnenful Book

in the whole line of Spiritualistic Literature. It is the only true and reliable history of the remarkable medium called Jeans, ever written. After waiting eighteen hundred years, Paul and Junas, 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 powers, giving a continued series of well-connected scenes. presenting scenery, characters and personages, dialognes and actions in their regular order and succession, embracing all the most important personages and incidents which occurred during the rejourn of Jesus apon 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 haraly 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 910 closelyprinted pages.

Paice, \$1.55; postage, 20 cents.

For sale, wholesa's and retail by the Rating. Philosophical Pun issing House, 137 & 189 South Carls St. Chicago.

The Great

MAGNETIC CURE.



SEND FOR CIRCULAR TO DR. B. SMITH, NORMAL, ILLINOIS.

Artificial Somnambulism.

The author of the above named book, is a philosopher The author of the above named book, is a philosopher of large experience and great merit.
In this work he treats of the philosophy of mind as demonstrated by practical experiments during the last twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded, and fullacious; and at the same time gives a rational theory for phenomena manifested.

DR. FARNESTOCK is a thorough believer in spirit communion and teaches in this work the males operated. munion, and teaches in this work the modus operandi, to a demonstration.

The following is the table of contents of this valuable

CHAP. I.—HISTORICAL SURVEY. Mesmer not the discoverer of the state—His theory of it—Its examination by the French commissioners—Their conclusions—The au-

the French commissioners—Their conclusions—The author's remarks.

CHAP. II.—Of the causes which have retarded the progress of the science.

CHAP. III.—Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc.: I.—Of the instructor or "operator." II.—Of the patient. III.—Instructions. IV.—Of the sensations experienced by those who enter this state. V.—Of their awaking.

CHAP. V.—Theory of this state,

CHAP. V.—Of the sommambulie proper sleep. I.—Of a partial state of Artificial Sommambulism.

CHAP, VI.—Phreno-Sommunbulism. CHAP, VII.—Of the senses: I.—Motion; or, the power to

move.
Chap. VIII.—Of the functions of the faculties. I.—
Consciousness. II.—Attention. III.—Perception. IV.
—Memory. V.—Association. VI. and VII.—Likes and
Dislikes. VIII.—Judzment. IX.—Imazination. X.—Will.
Chap. IX.—Of the peculiar functions of perception in
the different faculties while in a memoristate. I.—Of the
peculiar functions of perception when in a state of Artificial Sommanbullsm. II.—Ine functions considered
when in a state of Artificial Sommanbulism. 1.—Conseconsness. 2.—Attention. 3.—Perception. 4.—Memory. when he a sale of Armacian of Chinanounism. A.—Memory, 5.—Association, 6 and 7.—Likes and Dislikes, 8—Judgment, 9.—Inagination, 10.—Will.

Chaptik,—Of reading or knowing the mind, 1.—Illustration, 11.—Ulustration, Theory of Dr. Collyer, Mental

tration. H.—Ulinstration. Theory of Dr. Collyer. Mental alicemy or electrifying.

CHAP. M., 1.—Of the identity of other mysteries with this state. H.—Of the mysteries practiced by the modern maclends of E.yot. HI.—Of the "mysterions lody." IV.—Of the cartin mirrors. First earth glass. Second earth glass. V.—Second sight. VI.—Phantasms.

CHAP. MI.—Transposition of the senses.

CHAP. MI.—Natural Seminambulism. I.—Trance.

CHAP. MI.—V. Aural Seminambulism. I.—Trance.

CHAP. MI.—Of interior prevision. H.—Of exterios prevision. HI.—Prophetic dreams. IV.—Witcheraft.

CHAP. MI.—Sympathy. I.—Calvoyance. Clairvoyance at a distance.

CHAP. MI.—Of the sense of hearing.

CHAP. MI.—Of the sense of feeling.

CHAP. MI.—Of the sense of feeling.

CHAP. MI.—Of the sense of feeling.

CHAP, ANIL - of the sense of motion. Of their physical

Chap. xxii. 207 the sense of motion. Of their physical strength.

Chap. xxiii. 207 the influence of Artificial Sommambulism on the system. I.—Of its influence upon a healthy sphiect. II.—of the influence of Artificial Sommambulism upon discussed subjects.

Chap. xxiv.—Artificial Sommambulism considered as a therapentic agent.

Chap. xxiv.—Of the kinds of disease cured while in this state. I.—Chorea, or St. Vitus's dance, II.—Endope, y. III.—Dyspersia, IV.—Intermittent fever. V.—Fever. VI.—Case. VII.—Indamonatory rheumatism, VIII.—Chouse rheumatism. IX.—Hysteria, X.—Melancholy from unrequired love, XI.—Case, XII.—Case, XIII.—Case, XIV.—Surgical operations.

Chap. xxvi.—Surgical operations.

Chap. xxvi.—Obstetrical cases, Conclusion.

This valuable work is for sale at this office, at 11.50 per volume, postage 20 cents. See book list in another column.

Keligio-Fhilosophical Fournal

EDITOR, PUBLISHER AND PROPRIETOR. S. E. JONES, J. B. FRANCIS,

ASSOCIATE SDITOR

EXECUTO-PHILOGOPHICAL PUBLISHING HOUSE. All letters and communications should be addressed E. E. Joum, 180 Hoven Clark Brenn; Crisaso, Illinois.

Office 187 and 189 South Clark Street.

CHICAGO, MAY 6, 1871.

TERMS OF THE

Seligio-Philosophical Journal.

\$5,00 per year, \$1,50-6 months, \$1,-4mo. Fifty Cents for Three Months on trial TO NEW SUBSCRIBERS.

In making remittances for subscriptions, always procure a first on New York, or Post-Orrice Moner Onder, if pos-tible. Where neither of these can be procured, send the sconey, but always in a registrated letter. The registra-EDRY, DUT ALWAYS IN A REGISTRAD LETTER. THE REGISTRATION for hes been reduced to FIRTER CARTS, and the present explaination system has been found by the postal authorities to be virtually an absolute protection sgainst losses by East. All Postmasters are obliged to register letters when geomested to do so.

esquested to do so.
All subscriptions remaining unpaid more than six months,
will be charged at the rate of \$2.50 per year. FAPERS are forwarded until an explicit order is received by the Publisher for their discontinuance, and until pay-ment of all arrearages is made, as required by law. No sames entered on the subscription books without the first payment in advance.

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

NEWSPAPER DECISIONS.

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

whether he has squeetibed or hot—is responsible for the payment.

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

3. The courts 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 premisional fraud.

LOOK TO YOUR BUBSCRIPTIONS. 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. 20th, 1870, it will be mailed, "Smith J.—10 Dec.—9." The 9 means 1870. If he has only paid to Dec. 10th, 1869, it would stand thus; Smith J.—10 Dec.—9, or perhaps, in come cases, the last two figures for the year, as 70 for 1870, or 59 for 1869.

Thosesending money to this office for the JOURNAL should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

A SEARCH AFTER GOD.

NUMBER XXXVII.

The First Gause-The Germ of Each Human Being-Matter not Dependent on a God for Existence-Reasonable Conclusions in Reference to a God and Man.

Epirit-In all ages of the world, and in all conditions of society, the inquiry has been made in reference to the existence of a First Cause. The first man, the first planet, the first comet, the first central sun-where are they? There was a time in the history of the world when this earth was regarded as the first world. Adam the first man, and Eve the first woman, but that idea has long since passed away, but the human mind, ever ion the alert, is still asking for some ancient landmark that points significantly to the first man, or the First

Lucretus-Indeed! is there no First Cause? If no First Cause, then everything must neces-Early be the result of chance.

Epirit-Matter-whence its origin? That body of yours is a complex organization. It is composed of matter. Matter has eternally existed—it is indestructible. So far, then, as the material of your physical organization is concerned, it has had an eternity of duration. Centuries ago, pertions of it may have been flying in the air, moving in the fields in the body of the cow, ox or horse, or, perhaps, hanging in the forests as fruit. There is no first to the material of which your system is constructed. That which composes your physical organism to-day, years hence may furnish nourishment to the vegetables of the earth, Now,-38 to the first man,-you desire to know something in reference to him. Please, then, be patient with me. Assuming, then, the material of the body as a starting point, we find it beautifully arranged and admirably adapted for a specific purpose. In this arrangement, we see evidences of design in the adaptation of one part to another, but you are aware that matter and its laws has eternally existed, and connected therewith is a beautiful adaption for certain purposes, and we could straightway infer that there is a design connected therewith. The matter of the body had no beginning-what, then, connected therewith that did have an absolute creation? What part of it has always existed, and what part absolutely created? If God had anything to do with it, was there an absolute creation? Wherein? Did he use existing material? Of course he did. What does that imply? An organization, and God the organizer. What God organizes, he can disorganize, and you are at his mercy. God the organizer, and man the organization? One the creator, man the child? Now look at such an arrangement and weigh it carefully. If, then, man was organized through the instrumentality of a God, he was made out of existing material, and in compliance with existing laws. The material, then, of which man is made, always existed, and that we know can not be annihilated, but we fear our conscious existence may be, if at any time the germ thereof was organized, because the power to organize implies the power to disorganize, and even if this germ was created through a "natural" process, could is not be destroyed through a "natural" process also? We must banish this idea of the absolute creation of human beings, or accept the

other extreme, a possibility of their destruction-Increas-You assume, ther, that there can be no absolute creation without the power of absolute destruction?

Spiris-I am only reasoning as to the probable results. I rather banish this idea, and ecisblish the fact that the germ of every human being always existed. It is only by that means that his immortality can be fully sustained. If

the germ of every human being always existed, the same as matter, his immortality is fully established. The only change is condition that takes place within his nature is either progressive or retrogressive. The former grandly illuminates his soul, the latter darkens it, and may for a time suspend his consciousness altogether. The first man, like Gid, cin not be found.

Lucretus-The idea that the germ of every human being has always existed, and is co-eternal with matter, places us in carious relations, and does away with the necessity for a God alto-

Spirit-We can only grasp with existing conditions. You can recognize your own existence, and so far as your own consciousness is concerned, that is within yourself. The first man, if he exists, either had, or had not, a conecougness of who created him. So far as our own existence is concerned, our consciousness tell us nothing in relation to our crigin. We are led to believe, however, that the germ of every human being always existed.

Lucretus-You seem determined to dispense with the existence of a God altogether, and seem to think that life itself would be on a more substantial basis without one.

Spirit-If matter was created by a God, it would not be eternal; it would not have eternally existed and not having existed through all past time, we would have but little hope that it could always endure. Take away all intelligent creative pawer, so far as man is concerned, and does not his life rest on a more substantial bisis? When you know that the germ of his nature is eternal, you take the creation and destruction thereof cut of the hands of a God. Even the religious world long since separated God from matter, or do not regard it as a part of him. That rests on a substantial basis, and has no God to fear, for its existence is not dependent on him at all. Dies man as an individualized conscious entity, rest on a less secure foundation than matter? We know that matter is eternal,-it does not owe its existence to God,-and can we not claim that man, or the germ thereof, is eternal on the same grounds? Now, God in order to make man, was c mpelled to use material co-eternal with himself. If he created consciousness, he could as easily have created matter. If there is one nart of man that has not always existed, then there was one part of him that was absolutely created, but the absolute creation of anything is an impossibility-the making something out of nothing is beyond the power of a God. Taking all sides of this question into consideration, we deny the absolute creation of man-regard it as an impossibility-just as much an impossibility as the creation of matter.

Lucretus-Admitting your position to be true. please tell me, to whom is man responsible?

Epirit-Only to himself. Lucretus-What, only to himself? What a condition this would surely lead to.

Spirit-To whom should man owe allegiance? Do you desire a servant,—some one to pay homage to you?

Lucretus-No; but if a God, he does. Sptrit-Man owes allegiance to that which created him-it cannot be otherwise. He who created him would demand allegiance, but no one has ever requested me to serve him, or become his servant. That conscious germ which has eternally existed, is in a comprehensive sense, free!-owes no allegiance to any one, and is bound by no chains. As the child loves and reveres its parent, so do I respect those who are far above me in the scale of existence. You claim that there is a God that has eternally existed, who is omnipresent, omniscient, and pogsesses all power. Now, I appeal to your reason,-would it not be more consistent to admit that intelligences occupying limited space, and possessing only limited power and wisdom, always existed, instead of one who occupies all

Spirit-I aim to make my positions plain. I deal in no abstruse terms. I will proceed. The world, or the religious portion of earth's children, entertain the idea that a God, occupying all space, and possessing infinite wisdom and power, exists, and will persecute you for endorsing positions of a contrary nature. They entertain an idea that is not founded on common sense or reason, and will be shocked, -worse than when Galileo shocked the world,-if they are told that such a being is an impossibility, but that intelligences occupying limited space, and possessing only limited wisdom and power, might, perhaps, have eternally existed.

space, and possesses infinite power and wisdom?

Lucretus-Please be more explicit.

Lucretus-Your views are so lucid, and seem so reasonable, that really I am lost with conflicting emotions within myself.

Spirit-The world is ready to acknowledge it as a possibility for a being possessing attributes in an infinite degree to have existed eternally. but regards that man as a vile innovator who would once intimate, the germ of each individualized intelligence had always existed. The being whom they assert has always existed. has never been seen, his presence has never been felt, his voice heard, or his operations observed, while those that I assert have always existed. have been seen, their presence felt, their voice heard and operations observed, and if cither have had an eternity of existence, I have more reason to believe that man has, instead of an

Lucretus-Your statements and reasoning seem to bear upon them the semblance of truth. Ithink your position the more consistent of the

two. Spirit—If God exists, it is independent of any designer,—of any cause. If man, the germ thereof, has sternally existed, it owes its existence to no one-exists independent of a First Cause. It is no more difficult to believe an eterativy of duration for an individualized, conecious entity, than for matter.

Lucretus-Admitting your position to be true do you not do away with a supervising intelligence?

intelligences are co-eternal with matter. Matter | J. sus, which they administer in doses to suit all has its laws, as wall as individualized intelligences, but those of the former are subservient to the latter. Gid, if he exists at all, has an infi lite, conscious life, and while cognizant of his own existence, must be conscious of each individualized, intelligent existence, also. Should there not be in such a case a reciprocal action, and we sense his existence as well as he ours? But we know nothing of the existence of any such being. You assert that he is omnipotent, omniscient and omnipresent, and has eternally existed. In our Seach after God, we have found beings who possess some power, great wis lom, and are present within certain limits, - and the germ of each, we believe, has eternally existed.

Lucretus-If your idea of finite intelligences having eternally existed, be correct, then there can be no Infiaite Intelligence incorporated with all things. But are there not laws connected with matter that seem to be imbued with intelligerc.?

Spirit-In regard to Nature's laws, I have fully explained their characteristics in a precading communication. Intelligence seems to be the controlling cause. Matter and its laws, in many portions of space, are in a negative state until aroused by the skill of man. The husbandman of earth ploughs his ground, pulverizes the soil, and sows his seed, and thereby certain activities of matter are awakened, and soon a golden field of wheat is the result. In vast unexplored regions of space, where the footprints of spirits have never been seen or their voice heard, or presence felt, matter and all its activities are in a negative condition,perfectly dormant, as it were. Now, for any one to suppose that this matter can arouse itself, awaken its dormant energies, and form of its own innate properties a world, he is greatly mistaken. Now, believe me, that as you are compelled, in following your ordinary duties of farming, to arouse to action the energies of matter through certain operations of your own, there was a time that those s'ill higher in the scale of existence, had to arouse the negative laws of matter, in order to produce the earth on which you live.

Lucretus-Then matter and its laws can not form a world, independent of a supervising intelligerce?

Spirit-No; its laws are as powerless to produce a world as they are to produce a house, without the supervising intelligence of some one, as I will hereafter more fully explain.

To be continued.

A BAPTISMAL ROW.

A Girl Baptized Against the Protest of Her Father-Two Officers Hold him while the Work is Done.

The rows that occar in the various orthodox churches of our country, come under a great variety of heads, and soon a dictionary, different from all others, will be required, in order that those who lead a pure, upright life, outside of church organizations, may understand the vocabulary employed to represent the various erup'ive conditions of the "Doctors of Souls." We have had "Sicramental Rows," "Sacred Fights," and "Religious Set-to's," but these vulgar terms are but a commencement of those necessarily required, in order to express the wonderful rubber-like qualities of ministerial functionaries who have donned the ecclesiastical robe, accepted their "high" calling, and worship God in accordance with rules laid down by him who sent forth a lying spirit, that King Ahab might be destroyed, and who occasionally so far forgets his exalted position as to "let his anger burn to the lowest hill" (Ex. 32: 22), in order thereby to scorch some one who has been cast thither.

Now that we have had "Sacramental Rows." "Sacred Fights," "Pious Quarrels," and "Religious Set-to's," what new term has to be coined in order to express understandingly a serious disturbance that occurred among those hightoned "Doctors of Souls."

Glance at the head of this article, and what meets your eye? Do you see God in it? Perhaps you do-as plainly as you will ever see him in the "Constitution of Uncle Sam," or in the bosom of that eminent divine who never gave away a cent for benevolent purposes, on account of his habit of clenching his hands so tight in prayer, that he could not open them to assist the hungry or needy,—perhaps he is as plainly discernible there as in the heart of that august minister of the gospel, whom Mrs. Partington said had graduated "from the cock and rat pit to that of a circus-rider, then a locust preacher, then a staple minister of the gospel." Well, that makes no difference, as we simply desired to refer to that "Baptismal Row," which occurred on the romantic banks of White River, in the prominent "divorce State" of Indiana, and which has created such excitement that we have no doubt that the orthodox God. sitting on his seven-by-nine throne, somewhere. -where nobody knows, and but few sensible people care, if they can only keep his disturbing qualities from being engrafted in the plastic heart of Uncle Sam, who has no taste for "rows," and who at present is as healthy as one could wish,-looks upon it with a keen eye, and then sprinkles thereon a few drops of the "blood of the Lamb."

This "Baptismal Row" was an event just as important as when Tom King, the prize-fighter. put on his ecclesiastical robe, and entered the "religious prize-ring," to have a "set to" with his Satanic majesty, who made Job boil, God curse, Judas Iscariot shell out, Peter deny, and Herod crucify, and who adopted for a motto, the morning after his creation, "Truth is mighty and will prevail," and from that day to this, like the Illustrious Father of his Country. "he never could tell a lie," but the world would rather he had lied a thousand times to Eve, and "kept the thistles and weeds from the country," and thereby prevented any necessity of having the world inflicted with "Doctors of Souls," Spirit-Not by any means. Individualized who carry with them the innecent blood of he continuing his verbal protest, however in hereafter. Price, \$1,50; postage, 16 cents.

grades of crime-some requiring one drop, others a barrel, while that minister who had seven wives would be required to bathe in it for a hundred years. But you may regard this outside of the question that stands forth at the head of this article, and demand us to confine ourself to our subject. We will do so; but preliminary thereto, we desire to state that it would have been much batter for the world if the Serpent had not foreshadowed the action of the little Georg', who with his hatchet in his hand cut down his father's favorite cherry tree, for be it known that he was truthful to Eve,that's what's the matter! Had he told mother Eye that her eyes would not be opened, and that she would not become as God, knowing good from evil, he would have given expr. ssion to what is generally understood as a lie, but the "truth is mighty and must prevail," was as true with the Serpent as with Mark Twale, who, too, cut down his father's cherry tree, and immediately went to him and said, "It was I who did it, I cannot tell a lie, father;" whereupon his father, angry as a wild hyena, said, Son, I would rather you would tell a thousand lies than to have cut down that tree," and then he gave his son just such a cursing as God did the Serpent for telling the truth to this Eve. The advantage of lying, in a moral point of view, so far as that ancient conglomeration of mystical traditions is concerned, is valuable, for be it known, that these traditions were invented by the india-rubbir-like mind of that plastic law-giver Moses, who bottled them, and wrote thereon "Inspiration;" but not like Bourbon whisky or sherry wine it has gradually lost its efficacy, until now it is considered almost worthless. And now in this enlightened nineteenth century, philosophers have commenced considering the amount of good that would have been realized in agriculture, if the Serpent had told a lie to Eve, and thereby prevented her from eating the fruit of that tree which, like a Chicago belle, was fine to look upon, but like strychnine whisky, would kill at ninety rods. Had he told a lie, Canada thistles would not have pierced our feet when a boy, nor nettles stung us, nor brambles torn our flesh, as we used to hunt blackberries on Chestnut Ridge, in New York. But our subject was a "Baptismal Row," a

new subjet just added to the criminal serioreligious caleadar or dictionary of the orthodox church, and which originated, as we have said before, in Indiana. This term was derived from Bab, the originator of wooden nutmess, and "mal," which means evil, and "row," derived from the Abysinnian language, found first as a hieroglyphic in a cave in Africa, and is used now in the criminal calendar as row-dy. The reader who has studied Greek, Latin and the Corg.) Negro dialect, will see at a glance that we are a linguist more learned than Robert Collier, who is the only man in America who thoroughly understands the nature of Dary, and who is fully conversant with the by-laws of Nature, all of which may be attributed to that wonderful accumulation of matter to the extent of about 200 pounds avoirdupois in his person. Having fully explained the meaning of the term "Biptismal Row," so that those conversant with the ancient languages will recognize the liuthfalness of our statement, we now cease our levity, and desire to give a history of this most extraordinary case, though feel half inclined to continue this, like a story in the New York L dger, but fearing that our readers might consider it as a sell, or as an adroit advertisement for Orton's Tobacco Antidote, we desire to s'ate that Col. Bundy is the sole agent for the sale of that article, and he is constantly receiving certificates of its efficacy. Fearing that our readers will still consider us as playing upon their credulity, we give below an extract from the Muncie (Indiana) Times, of March 21. But before doing so, we desire to quote a couplet from the good old Methodist hymn which savs:

"While the lamp holds out to burn. The vilest sinner may return." But just a word: this hymn was not sung by Eve after she was driven out of the Garden of

A BAPTISMAL ROW.

"On Sunday afternoon last, a scene transpired on the banks of White River, in this city, which has caused a large amount of discussion in religious and other circles, and which created an intense excitement while it was being enacted. The facts, as related to us by various persons. are as follows:

"Some weeks ago a daughter of Mr. S. Rodman, of this city, while attending services at the Baptist church, became deeply interested in religious questions, and finally expressed a desire to become a member of that church by being hantized in accordance with its usages—that is, by immersion.

"The young lady is in a very delicate state of health, and her father requested her to postpone the rite till a more propitious state of the weather should arrive, he fearing the shock of an immersion in ice cold water would seriously, if not fatally, injure her. She still, however, expressed a desire to have the rite administered and Rev. J. M. Bennett, pastor of the Baptist church, agreed to receive her into the church, by immersion on last Sabbath. Hearing this. her father took her to the residence of Mr. Bennett, showed him how fragile was her physical condition, and urged him to postpone the ceremony to a more propitious season. He had no other objection, he said, to the immersion of his daughter, but this one—his fears that her health would be permanently injured by it.

"Eider Bennett, however, determined to proceed with the affair, and appointed last Sunday afternoon as the time, and White River, at the foot of High street, as the place. Mr. Rodman then endeavored to prevent his daughter from being present, but in this, he was unsuccessful and at the hour appointed, Elder Bennett, with a number of his parishioners, male and female, and Miss Rodman, repaired to the banks of White River, and prepared for the administration of the secred ordinance. Mr. Redman heard of it, and at once hurried to the spot, and forbade the minister from proceeding any tur-ther in the matter. His protests were disregarded, however, and the minister and the young lady stepped into the water. Mr. Radman's protests became more emphatic and determined, and finally Mr. Martin Galliher, one of the church precent, ordered Sheriff Swain and City Marshal Robinson to seize and hold him until the ceremony was over, which they did,

which he was seconded by an elder sister of the penitent.

"Before, however, the ceremony was over Mr. Rodman asked the minister to desist till his lawyers could be present, and his rights in the premises determined by them, promising to cease his opposition if they should decide that he had no right to control his daughter in the matter. He accordingly sent for Messrs. Kilgore and Gregory, but before they arrived on the scene the ceremony was over.

"As soon as the young lady was baptized, she was put into a carriage and driven rapidly away, and the crowd dispersed,

"The affair created considerable feeling and discussion, and one or two lawsuits will probably grow out of it, as Mr. Ridman says he is determined to know whether the law gives him the right to control his minor children or not. If the affair takes this course, it will make one of the most interesting and important cases ever tried in our State courts."

MEDIUMSHIP OF CHARLES H. READ.

Letter from R. Gasly.

Mr. S. S. Jones-Dear Sir: I have not the pleasure of your personal acquaintance. In reference to myself, therefore, I take the liberty to enclose one of my circulars.

Charles H. Read, who in his posters and cir-culars calls himself "The Mysterious Man," has been with us for the last week. He has given several private and one public "entertainment," charging an admission fee at all. I have not witnessed his manifestations. Those who have seen them (in the dark) tell me they are wonderful. His coat, they tell me, is taken from his person, while it is tied on and held fast by some person taken from the audience, and the party holding him is unable to tell when or how it is removed. O her like mysterious feats are performed.

What do you know of this mysterious man Charles H. Read? For many years I have been a reader of our Spiritual papers, but do not recollect of seeing his name among our mediums. While here he did not publicly claim to be a medium for spirit manifestations, although I am told he did in the private ear of some. Your association with leading Spiritualists, and long connection with the Journal, las given you many opportunities to learn the character of our public mediums. I hear that Mr. Read has been traveling for a long time in his present capacity. What do you know of him as a Spiritualist and a medium? Is he regarded as a reliable medium for spirit manifestations, by the leading Spiritualists of our c untry? In what light shall I hold him up to the public? I would not knowingly brand a reliable medium as a professional trickster, nor would I foist upon the public a mountebank as a genuine and truthful medium? My aim is to do him

I have male these inquiries for the good of our cause, and with the approval of many of our friends, by whom he was not generally payronized here.

If you should think the subject worthy of your attention, you will please answer by letter, or if you prefer, you may publish this entire, and answer editorially through the Journal. There is among us too much false pretension, and too much credulity. Let us "try the spirits," and the mediums. I expressed a wish to do this before Mr. Read arrived here. But he, or those who took him in charge, did not see fit to give me an opportunity to do so.

Hoping to hear from you soon, I am Very Respectfully, R. GASLY.

Coldwater, M.ch., Apr. 24 h, 1871.

REPLY. We never saw Mr. Charles Read. We only know of him through the BANNER OF LIGHT, those who have attended his senness, and from letters we have received. Some writers speak of his mediumship in the highest terms of praise, others denounce him as an imposter and as greatly given to highly coloring the truth, to as to, in some cases, render it alm st imper-

We are inclined to the opinion that he is one of the best mediums for physical manifestations in the field. We are also inclined to believe that he is a little vain in his boastings. But what of this? Read is true to his own organism, of which he may, perchance, brag, but in its making up, he certainly had no voice.

Read is a medium. Mediums are not made to order; they are developed by an unseen power. If our spirit friends can afford to develop and use them, why should we denounce them for traits of character which are inherent in their natures, and engraved there before they were born?

He may, if he choose, go before the public announcing simply the phenomena that is manifested through him, and let the witnesses determine the cause, and by so doing he may escape much persecution.

Read never, to our knowledge, denies being a spirit medium. He, like every other medium, has to run the gauntlet of public criticism outside of the simple question of mediumship. In one breath he is accused of being a great boaster, and perhaps truthfully; in the next, he is complained of because he does not boast of being a medium!

We have this advice to give our readers. Whenever you have a chance to do so, go and witness the phenomena manifested through his mediamship. Scrutinize carefully, but with a spirit of kindness, and you will be richly compensated for your time.

We hope to see him in this city soon. Many are anxiously waiting his arrival. Physical manifestations are rapidly on the increase, and are doing more to convert skeptics than all other phases of mediumship combined.

Pythagoras and Plato.

Among the other fine works of spirit artists, to be found in the reception rooms of the RELIG-10 PHILESOPHICAL PUBLISHING HOUSE, are the likenesses of Pythagoras and Plato,-large sized photographs from life-sized drawings by

We are indebted to Brother and Sister Albert. and Lamila Stegeman for the photographs, and shall be pleased to have our friends call and see them and other works of the fine art, at their convenience.

Hit.

We are now filling all our orders for Dr. Mary E. Walker's book with the above striking title, and can supply the demand without delay.

Spirit Likenesses.

It is a veritable truth that Mr. A. D Willis is located at 136 S. Clark street, (northwest corner of Clark and M dis m streets) in a nice picture gallery, where he daily catches the shadow of spirits, with the ord nary camera, by the side or above the likeness of the person who sits for the picture.

Numerous artists have gone through and wit nessed everything that is done in taking these likenesses and awarded the verdict of honesty to Mr. Willis. He simply manipulates and follows the ordinary process of taking likenesses, and yet these generally shadowy and imperfect, and yet sometimes very good, likenesses appear. Some are recognized and some are not.

We sat, and after several trials, without anvthing but our own likeness being visible, finally had the pleasure of beholding on a plate, by the side of our likeness, that of a young lady. apparently about twenty years of age, with a counterance levely and cheerful. In it we think we recognize a family resemblance, and balleve it is the likeness of our beloved daughter Lavinia, who passed to spirit life twenty-one vea:s ago, at the age of nine weeks. It is a fulllength likeness,—the face and one hand being quite distinct, whi e the form and clothing is shadowy and indistinc".

Mr. Willis has left his gallery in Crawfordsville, Ind., and come to this city for the special purpose of giving those who des're it an opportunity to secure spirit likenesses. He wil remain here a few weeks and then return home to his cwn gallery.

Our friends in this section of the country will do well to call upon him at an early day if they desire to test his mediumship in spirit photography.

Inquiry.

S. S. Jones-Dear Sir :- Pardon me, I wish to ask a question. Is it possible for any one to b c me a medium,—and how? Have you any Works that would enlighten me. Please anewer with a few wor s in the Journal.

Very truly yours, - S. W. CHARLES Wernersvile, P.I., April 21th, 1871.

REPLY.-All people are more or less mediumistic. As the faculty of the mird is developed in mulic or mathematics, by subjecting the scholar to the well-known rules of those branches of s'udy, so mediumistic powers,-latent to some extent in every person,—are brought out by an chservance of certain well-known rules of de-

These rules are very fully set forth in "Underhill on Mesmerism," and "Fahnestock's Artificial Somnambulism."

. These two volumes contain a great amount of useful information in forming circles, and in developing mediums. See book catalogue in this paper. We will send both on receipt of three dollars, free of postage.

Letter from S. S. Rembert.

S. S. Jones-Dear Sir: - Will you have the hindness to give us, if convenient, a full, specific, and satisfactory authentication of the verv interesting phenomeua of the Bangs children, according to the statement of their mother, published some weeks since in the Journal, and

Very respectfully, S. S. REMBERT.

'Memphis, Tenn., April 20, 1871.

REPLY.-The Bangs children are now in this city, and hold seances for the benefit of investigators. To such seances, we refer all who would receive full, specific, and salisfactory authentication of the phenomona referred to.

The Bangs family stand above reproach among their paers, who are first class citizens of this city.

Our report was full-what more would our correspondent have but actual observation.

Spirit communion by those who seek it, is an every day occurrence in this city, through a great number of phases of mediumship. Physical mediums are rapidly increasing, and the spirit manifestations through them, is most positive evidence of the immortality of the soul, and its power to communicate with mortals.

Thomas Gales Forster.

At his request, our well beloved brother. Thomas Gales Forster, was, on the 21st of April, constituted a "Regular Minister of the Gospel" in legal form, by the RELIGIO-PHILO-SOPHICAL ECCIETY, and authorized to solemnize marriages anywhere in the United States and Territories.

Those who may be about to enter into a matrimonial alliance, will find B.o. Forster a very competent servant of the law, in tying knots not easily untied—except in Chicago !

The "Hollow Globe."

This very remarkable book, about which considerable has been said in these columns, is now ready for delivery. It is a well gotten up work of about four hundred and fifty pages. Price, \$2.50; postage, 24 cents. For sale at this office.

The price may seem high to some, but we believe that every purchaser who shall give the work a careful reading, will consider that they have got value received for their money. Orders for nearly the whole of the first edition have a'ready been received.

· Hindoo New Testament.

Fine progress is being made on the Buagvar GEETA. It will be ready for delivery in about three weaks. Send in your orders, friends. It should so into the hands of every reader.

The first limited edition was bound in paper. and sold in England, to the fow who dered to have it in their houses, at four pounds sterling. We now processe to bind it neally in muslin, and sell it for one dollar and twenty-five cents per copy; postage, 16 cents. Sond in the orders -Ciet or less first filled.

Bersonal and Tocal.

-J. R. Francis will lecture at Crosby's Music Hall, Chicago, during the month of May, Sunday even

-B. F. Cushman, Troy, N. Y, desires to correspond with Harry Bastian in regard to his stopping and giving seances at that city. Will Harry write him, and oblige. Harry's address is now North Boston, Eric County, N. Y.

-Mrs. Jorgenson, who was arrested by the civil authorities on account of exercising her mediumistic gifts, is still at her parlors, rooms 28 and 29 Honore Block, Chicago. She is really a most excellent symbolic seer and inspirational adviser, and all who give her a visit will not fail to be well satisfied. Her persecutions will result, we hope, in the increase of her patronage.

-Dr. D. P. Kayner is now a resident of this state. He is an able lecturer, and a first class clairvoyant physician. The Observer, a paper published at his old home, Ecie, Pa, thus speaks of him: "Dr. D. P. Kayner will soon leave for his new residence, St. Charles, Ill., where he intends to practice as a calryoyant physician. The doctor is a gentleman of decided ability, and has enjoyed a large practice in our city. He will be accompanied by many

-We are happy to see an increasing demand for the works of our gifted co-worker, Hadson Tut-

-Brother Peffey writes to us that the twenty-third anniversary of modern Spiritualism was duly celebrated at Colburn, Ind. Mrs. Beck, a trance speak. er, delivered an address appropriate for the occasion.

-Oar friends will find the Spurrier House a pleasant place to stop at, in Louisville, Ky. Sie advertisement.

-The JOURNAL has now nearly fifty subscribers at Keokuk, Iowa. Thanks to the friends there for the interest they have manifested in our belief.

-Harry Bestian, the medium for physical mani festations, is now East, and his post office address is North Boston, Eric County, N. Y. He is an excellent medium, - one of the very best, and we hope he will receive a cordial greeting among the riends at the East.

-Mrs. M. J. Wilcoxson is now lecturing at Terre Haute, Ind. She is one of our most efficient laborers in the field of reform.

-There are over firty women connected with the New York press.

-"Health by Good Living" has reached a sale of nearly 20,000 copies.

-Br. E. E. Perkins is now at Kansas City, and will answer calls to lecture.

-Dr. H. P. Fairfield will speak in Wilmington, Delaware, Sunday, April 30th; in Putnam, Conn., during May, and will make other engagements. Address, Ancora, N. J.

-For spirit artists, Brother Bench, we would refer you to advertisements in this paper.

-Miss Mary E. Currier, the musical medium, has closed her public seances for the present.

-J. M adison Allen is actively engaged in the lecturer's field. He is a trance speaker, yet always conscious. His lectures on Spiritualism are usually given by a spirit or band of spirits, separate and distinct from himself. Sometimes his own conolongages is explinated un in that of the control ling mind, and he forgets all about himself, and seems to be at the time the spirit who is control ling him. He is cometimes reenly conscious of being some distance above his body, enjoying a delightful interview with certain persons who had been dear friends before their "chryemutation," and while talking with them, he could look back and behold his body, and moving earth lips, and even hear the words that were being uttered by some. body through them This is, of course, very pleasant, and somewhat novel to him. He sees spirits and spiritual things, every day of his life. Mr. Allen is really a first-class speaker, and far superior to those flashy inspirational lecturers who look with such contempt upon the trance and "shut eyed" mediums. He should find constant employment. for his lectures are always entertaining and instructive. His address is Ancora, N. Y., or care of BANNER OF LIGHT.

-All our lady readers are interested in "A Wo man's Secret," a story of great merit and power for good, written by a prominent Chicago lady. -Mrs. M. S. Hoadley has been drawing large audi-

ences at Lynn, Mass.

-Mrs. F. A. Logan is in Wisconsin. She attended the convention at Wankesha. She will extend the field of her labors along the line of the Milwaukee and St. Paul R. R., and will answer calls to lecture in Wisconsin during the summer months. Address her at Genesee, Wisconsin.

-Mrs. Clara A. Field will spend the summer in

--Have you read "The Mental Care?"

-Bishop Doane, of Albany, has prepared a special form of prayer for rain, to be used by the Episcopal churches of his diocese. The prayer book has a form to be used on the occasion of summer drough, but none for a drought occurring in win-

--Dr. Harris, of Mason City, Ill., writes: "Mrs. Bell A. Chamberlain did not give us the cold shoulder I supposed she had, for the same day I wrote to you about her, I got her letter saying that she was coming, and she has puzzled the wise ones, here as well as elsewhere.

-"One Religion, Many Creeds," is a valuable book that deserves the attention of all liberal people. It is put up in splendid style, and sells for less than

-J. Q. Brinks thinks that a good test medium would do well at Graham, Mo. -Brother Nathan B. Laird writes to us giving an

account of how he saw the spirit forming over the dead body of his son. -"The Future Life," by Mrs. Sweet, has a con-

stant call from hungry souls. Like its author, it is full of sweet thought.

-Alonzo Fairchild, of Schenectady, N. Y., is a healing medium. -The house of Brother Geffery, of Salem, Ind., is

open to all good lecturers and mediums.

--Davis' "Fountain" still flows from our chelves

in undiminished volume. -John Roberts, of New Boston, writes to us speak ing flatteringly of the lectures of Mrs. S. E. Warner. The Spiritualists there propose to build a hall

-"Jesus of Nazareth," by Alchander Smyth, is still in great demand. A new edition will seen have to be pablished.

-Crosby's Music Hall has been engaged by the Spiritualists for another year.

Zhiladelphia Department.

BY..... CHILD, W. D. Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Narrative of a Dark Spirit.

NUMBER SIX.

By Rev. John Pierpont.

It has been very properly asked by those who have read this narrative, whether it was a just punishment to keep an individual so long as this one has been, suffering for crimes, the tendencies to which were, in the main, inherited. I would say in regard to this, that accountability is of various kinds or grades.

In raviewing my own life, I am glad that in my early days I studied law-act only human law, but the principles of government. The study of law in its broadest aspect, contemplates a knowledge of the principles which govern matter in the visible universe and mind in its

results of these early, and to me, laborious studies, gave me great advantage. I was enabled to comprehend many principles, much more readily than I might otherwise have done.

On my entrance in this life, I found that the

Although laws and regulations similar to those on earth, are confined mainly to the lower spheres and conditions of this life, still the knowledge of these is of value to us.

Our study of law comprehends, first the grand principles which relate to the government of matter in its various forms of unfoldment, and the spiritual forces which are operating in this domain : next the higher and more spiritual forces which are operating in and through mind, and producing the varied ex-pressions of principles, as the former do of matter. For, matter is the outworking of spirituomaterial forces, and divine principles are the outworking of the higher spiri ual forces. In the s'udy of the latter, the great question of human accountability c mes up.

I desire to present some thoughts upon this, and to illustrate them to you by the conditions of this brother, for whom you have manifested

so much interest. We may consider hum in accountability or responsibility under three heads-leaving out a condition in which the individual is independent of all responsibility. We have, fir t the state in which an individual is only responsible to a very limited extent for conditions which others

have thrown around him. Second, That state in which he is responsible for the conditions he has brought around and within him elf, but not consciously so of the

acts that he is performing. Third, That state in which he is responsible for every act.

The first state of irresponsibility is confined to idiccy, certain forms of insanity, and to early

We should not refer to this, but for the fact that persons may pass out of it into one of the other conditions. We can not say of a child born either in the best or worst conditions of earth, that it is in any way responsible for these. Its knowledge is so limited that it does not amount to any thing definite, and it is entirely

subject to cond tions. So of our friend Antonio; I can see now c'early what were the first conditions which surrounded him on his entrance into earth-life, and I have no appreciation of any thing lower or more to be dreaked, and while it may seem to be a very long time since that period, we must remember that his parents, and especially his father, are still groping in darkness amid the most revolting conditions; and it will be a part of Antonio's mission to bring them out of these, when he has reached a cortain plane of development.

I would refer the student of this philosophy to the able lecture of my friend Hurd, given through our mutual friend, that excellent medium, Mrs. Yeaw, and published by you in the

Antonio came in the second condition to which I have referred, about the time that he refers to the labors of the good Sisters of Mercy. He was not responsible for acts then, nor for conditions, until he began to create them himself, and only partially so then, as they were but extensions of those which he had inherited. Hence the difficulties with which these good women had to contend, in endeavoring to impress upon his mind the terrible nature of his acts, and to awaken some feeling of responsibility for them.

I have seen and conversed with these sisters, and they confirm his statements, and are among those who are seeking to aid him. We realize now that it was indeed a very feeble spark of responsibility, even for his actions, that they could impress upon him in his low condition. for in all cases it is not until there can be some computction or suffering for wrong that there

can be any progression. I have traced his life through all its course on earth, and have never found an individual in whom there was so little responsibility awakened for acts done, and this accounts for the long period that he has been compelled to remain in the shades of outer as well as inner darkness.

During his entire life on earth, a very small per centage of his acts were of a character for which he was responsible, or for which he felt any compunction. For the inherited conditions a spirit is never responsible, the irresponsibility for these can only be removed by slow degrees of growth, which must be aided by those who have transmitted them to the individual, and the father whom I have seen is not yet in a condition to do any thing to remove these chains which he placed upon this child, by his low and degrading passions. The mother, whem I have also seen, has done more for him; she was not so deeply immersed in crime, and it is through her influence, aided by others, that he has been enabled to overcome what he has of these conditions. Let me present this fact as strongly as I can. The responsibility for conditions must always rest upon those who produce them. This is a fearful lescon for humanity, but one that a'l

should fully realize. The third state, that of responsibility for actions, is the highest condition of life with you or us. It may be compared to the cash system. while the other is like the credit system which

so often leads to bankrupicy. These who are in conditions for which they are not responsible, suffer more negatively than positively-more by being deprived of enjoyment than from any real pain. Those who produce low conditions, either for themselves or others, may become so callous and Indifferent, as not to be conscious of much suffering at the time, while those who are the most conscious of the nature of their acts are the most responsible, and will receive pleasure or pain, happiress

or suffering, according to the acts. The way out of the first condition is mailly through the mediation of others and the labors. of these who have preduced them.

Out of the second condition, one can only come through suffering on their own part, as they have produced these conditions. It is by

awakening to a conscipusness of the nature of single acts, and feeling the responsibility thereof, that an escape is made from these conditions. They who are indifferent, who are neither hot nor e ld, are in the worst condition, and can only

escape from it through deep suffering.

The reason why sensitive persons must suffer as you did, when coming in contact with such spirits, is that in order that they may be brought to a consciousness of their acts, some one must be brought into sympathy with them before they can experience a change, or realize that they are doing wrong. The saviors of mankind in all ages, have been baptized into suffering in all ages of the world, with those whom they were to help. This sympathetic suffering for wrong, often causes intense pain, physical v and

We may classify at ff-rivgs as follows: First, That which is purely sympathetic. Second, That which is caused in individuals rom consciousness of wrong acts by themselves.

Third, Tuat which is the result of wrong carditions produced by them elves.

Fourth, The sufferings resulting from conditions produced by others, which as we have said, is negative in i s character. All these forms of suffiring are curative.

They are growth pains, and must be endured in progress of the soul from lower to higher conditions. All human b ings must pass through some of these experiences, and spirits in all spheres, to which I have had access, find their happiness and progression promoted, at tim s by a willingness to visit those who are lower in the scale of life, and take on conditions of sutfering, waic't they know they can relieve others from. Thus is continued the beautiful work of being saviors one of another.

So, through all our experiences we find conditions advancing very citen, however, by repeating under more favorable circumstances the labors of those conditions through which we have passed. Like the frequent ablutions of the body, the soul needs these purifications, these real baptisms, that it may grow more pure and stainless, as I remarked in one of the he ares given by Mrs. Yeaw to your people.

If you would have a true and proper apprecation of human life, you must not look up in it in fragments. If you go into the studio of an artist, and select one of the finest and most braitiful pictures that his genius and skill have produced, and cut that picture up into thousands of little pieces; if you take up ing one of these, there will be no comeliaes or boauty in it.

You must have them all together, just as the soul of the artist had arranged them, and then you will fin i that exc's one was essential in order that you roight realize the true grande in ard besu'y of the pic urs.

So of human life, not the earth-life above is sufficient to give you a realizing some of the grand picture that the divine artist is painting. You must stand out in the great gallery of the Infinite, and linking along the vast carridors of life, see its panorams outstretched before you in the distance, so that all its groups, its lights and shadows shall be seen; then will you realize something of its beauty, its sub imity, its true

NOTICE OF MEETINGS.

NOTICE.

The Semi-Annual Convention of the State Association of Spiritualists of Minnesota, will meet at Farmington, Dacota County, Minnesota, June 2d, 5d, and 4th, 1871.

All delegates attending will please notice the following rules of railroad companies. On St. Paul and Sloux City R. R. exerction tickets will be sold by agents at the var stations (return tickets included), for full fare one way. On Milwaukee and St. Paul R.R., including Hastings and Dacota R. R., parties will purchase excursion tickets at various offices, for 60 per cent, of full round trip fare. On Lake Superior and Mississippi R. R., Including Stillwa'er R. R., delegates will be returned free, on certificate of Secretary of Convention that they paid full fare over that road in going to Convention. On St. Paul and Pacific R. R., delegates will find Convention tokets in the hands of the conductors on the trains only. Delegates can get board at the hotels in Farmington, for \$1.00 per day.

It is expected that Peter West will be present.

HARRIET, E. Pope, Secretary. Morristown, Rice Co., Minn.

NEW ADVERTISEMENTS.

PARTNER WANTED.

THE Subscriber is engaged as Superintendent of a Stock Company for the Manufacture of a Large Line of New and Popular Patent Medicines, and is desirous of reducing it to a Partnership Company, with a view of locating the busi-

a Partnership Company, with a view of locating the business in Chicago.

The Remedies have thus far attained an unparalleled popularity, and are destined to exceed anything in the history of Patent Medicine enterprises. Each preparation is made with a view of meeting the demands of this progressive age, and will live and grow popular when the present system of poisonous drug medication shall have passed away. The stock is held principally by men of limited means, who are unable to bear the expense of the anticipated change of location, hence a large share of the stock can be purchased for less than half its real value. Full particulars, together with supplies of all our printed matter, will be sent on application. Correspondence solicited. Address: Correspondence solicited. Address:

JOHN WILCOX, OHRO, WIS.

EMPLOYMENT

I want 1000 agents to canvas for the COMPLETE HERBALIST. I will give such terms and furnish such advertising facilities, that no man need make less than \$200 per month, and all expenses—no matter whether he ever canvassed before or not. A premium of a new dress given to lady canvassers. Address, Dr. O. PHELPS BROWN, No. 21 Grand St., Jersey City, N. J., and full particulars will be sent by return mail. will be sent by return mail.

AGENTS! READ THIS!

v10 n7 1t.

WE WILL PAY AGENTS A SALARY OF \$30 per week and expenses, or allow a large commission, to sell our new and wonderful inventions. Address M. WAGNER & Co., Marshall, Mich.

CROSVENOR SWAN, M. D.

DR SWAN MAY BE FOUND AT ALL hours, at 117 Wabash Ave., Chicago, where he will be happy to receive calls from his old friends and patrons, and all who may require his services.

SPIRIT PHOTOGRAPHS.

A. D. WILLIS,

CHICAGO, ILL.

Those who live at a distance from my rooms and wish to obtain spiritual pictures, can receive the same result as if they were here, by inclosing three dollars with a picture and a lock of hair, and setting the day and hour they wish a tri-al to be made. Address, Corner Clark and Madison sts.,

THE LAW OF MARRIAGE.

BY C. L. JAMES.

An exhaustive argument in favor of liberal divorce 'cgi islation. For role by the author, Louisiara, No Post-

MEDIUMS

PROF. A. GOODMAN

Magnetic Healer. ST. NICHOLAS HOTEL.

Decatur, Illinois. vio of th

> MRS. M. L. SHERMAN. PSYCHOMETRIST.

Passons sending photograph, lock of hair, menth of birth, whether single or married, with stamps, will receive delineation of character, including leading events in past and fature life, for two deline. Dispussis of disease or instructions for mediumistic development, one deline each and stamps. Address 300 South Clark St., Chicago, Ill. no vio tf.

MRS. LODEMA ATWOOD.

Healing Medium.

Mas been before the public as a successful Healer the past fifteen years. We rely entirely on the controling influences, We diagnose and give prescriptions by letter. Distance no objection. Will visit in person a reasonable distance those that desire, and can afford the expense. Delineation and ad. vice in a variety of ways. Emblems we give gratultously to all our patients, when presented by our guides. Our forme custom has been to come en rapport with the applicant by the hand writing or lock of hair; but to gave time, and the unpleasant sensation of taking on the symptoms of the disease. we require the applicant to give age and sex, with one or two leading symptoms of the disease, written by the patient, If able to write-if not, send lock of hair. As the giving of tests is not the object which we seek, but to restore the patient to health by Nature's own hand, in the shortest time possible, we do not deem it necessary here to lumber up an alvertisement with what we have done or what we can do, but prefer to be known by our fruits.

Terms, for diagnosis and prescription, \$2; Diagnosis without prescription, \$1; all subsequent prescriptions, \$1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 45, Lake Mills, Jefferson Co., Wis.

Dr. Abba Lord Palmer.

BOX 101 NEW BO 3 TON, ILLINOIS WONDERFUL PSYCHOMETRIST AND CLAIRYOYANT PHYSICIAN, SOUL READER AND BUSINESS MEDI-

Can diagnose disease by likeness, autograph, lock of hair,

without a fallure, and give prescription, which, if fellowed, will surely cure. Can trace stolen property, tell the past, present and future -advise concerning business, and give written ecomunica-

tions from spirit friends. Diagnosis of disease, with prescription, \$2.00. Cemmunications from spirit friends, \$5.00. Delineation of characacter with advice concerning marriage, \$1.00. nl v10 tf.

MRS. A. H. ROBINSON,

Healing, Psychometric and Business Medium, 148 Fourth Avenue, Chicago,

Mrs. Rominson, while under spirit control, on receiv ing a lock of hair of a sick patient, will disgnose the na ture of the disease most perfectly, and prescribe the propor remedy. Yet, as the most speedy cure is the essen tial object in view, rather than to gratify idle curiosity. the better practice is to send along with a lock of hair, age, leading sympton and duration of the disease of the eick person, when she will without delay return'a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of hersel she claims no knowledge of the healing art, but when her spirit guides are brought " en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in carable cases, through the POS TIVE and NEGATIVE forces latent in the system and in Lature. This prescription is sent 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 cured 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, diagnoses 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 when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and

Terms :- Diagnosis and first prescription, \$8.00; each subsequent, \$2.00; Psychometric Delineation of Character, \$3; answering Business Letters, \$3. The money should accompany the application, to insure a reply.

JAMES BROOKS,

THE DEVELOPING MEDIUM.

Those Desirous of Becoming Mediums Can Obtain Instructions:

How to Guide and Promote all Phases of Mediumship. How to Test and Develop Chairvoyant Sight; seldom, if ev er, fails to produce the first degree of sight at one trial. Thousands of people can see clairvoyantly when they un-

derstand how to induce the sight.

How to Enter a Somnambulic Condition.

How to make Progress at each Sitting.

For Instructions, inclose \$2.00.

How to Form and Conduct a Developing Circle. What Condition the Mental and Physical should assume to Receive and Dispose of Influence.

How to Prepare the Mind for Inspiration. Why Many do not Progress out of their Half-Developed

A Hint to those Seeking to Develop Five or Siz Phases at

JAMES BROOKS,

No. 206 S. Cark St., Chicago.

MRS. L. G. RICHARDS

WILL Give a Psychometric Reading for V \$1.00; with Medical Examination and Advice regarding Isusiness, \$2.00; Written Communications from Spirit Erriends, \$5.00. Lock of Hair and Photograph required, also time letter stamps. Pictures returned. Medicines sent if desired. Address P. O. Box 1219.

Dr. J. Wilbur, MAGNETIC PHYSICIAN.

160 W. Randolph street, Chicago, receives Parience at his residence. Board and Treatment, 815 to \$25 per week. Also cares by Magnetic Paper. Bend on : dol

The Rostrum.

THE CLOUD OF WITNESSES.

A Lecture by M.s. Juliette Yeaw, of Northhampion, Wass., Belivered at Harmonial Hall, Philadelphia, March 26th, 1871.

Reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

INVOCATION.

Oat into the illimitable realms of Infinite and Perfect Love, our soul's aspirations reach this morning. We feel that in weakness, the Great Power of Life is our strangth; that in every trial and emergency of life, Infinite and Eternal Love is sufficient to meet and answer the wants of the soul. We rej dea to know that the Spirit of Life hath never in any age been without a witness; but most of all do we rejoice, that to-day, many are the witness s of the truth of immortality; that these, witnesses are not in a few localities only, but in many. We rejuice in that oneness of purpose that bath drawn these souls together this morning with desires to know what is truth; that wherever it does knock at the portals of truth, angel-hands shall throw wide open these portals. OI may all who have assembled here,—spirits and mortals, -realize their different conditions of life, and that they are members of the human family; that each and all are in discolubly connected; that there are natural relations and dependencles that unite a'l, and, so realizing that grand and glorious truth, may they also realize that every act of their lives will aff c. the life of every child of the Infinite Father; then may they realize the relations that bind them to the great heart of humanity, to the coul of Infinite Love. We know that not one of them bath been exempt from the disc pline of sorrow. There is no one but hath given up to the keeping of the death angel some loved enc,—some treasure of their soul's affections? May they each and creary one realize the ministry of souls, in the remarkly and that all that have necessary membrance that all that have passed on are ministering spirits. May they acknowledge and recega ze their relations to the invisible world. May they so understand it, that they may become the recipients of the blessings that come from the spirits; and, masmuch as we give to them with liberal hands, so may they ceatter abroad the seeds of truth freely, that to each and every one may be given, so that they may enter into the more glorious companionship with these, and thus realize a more glorious field of labor, where the purposes and aims of the soul are to be s'imulated, and there is to be a more universal desire for each and every one to seek for happiness, not for themselves alone, but that others may be bleared, and real ze the beautiful and comforting inspirations that come to every child of the Infinite Father. We ask this as thy children, because we feel that we shall receive, and receiving, would also sentter it abroad.

LECTURE.

The subject to which I would call your attention this morning, shall be the "Cloud of witnesses," I would strive to define more perfectly those intimate relations that every human coul in material life holds, not only to the spiritual, but to the material spheres. I would strive to place before you in a clearer light, the respons bilities that are placed upor every human being, as there comes a truer and better underctanding of these relations.

To a large majority of Spiritual's's,—those who have become acquainted with the sublime unfoldings from the spirit world—there is a realizing souse that they are ever surrounded by a-cloud of witnesses,—all the dear ones that have passed into the spheres are with them, and with every new bereavement, every new trial, every new temptation that assails them along the nathway of life, their hope becomes stronger, their knowledge more perfect, so that they are indeed the objects of this gracious ministry, and the thought that they are not selfish to strive for their own development, but they are to look for the good of all,—not alone that your own woes and sorrows and doubts may be cleared away, but that you are so to understand and comprehend the relation that each specific act of your life bears to the immortal world, that you are to be enabled to determine what are the characters of this cloud of witnesses.

We do not suppose that any individual believes that they are surrounded by the same class of invisible spirits and that just the same are always to minister to them, that those who are related to them in the earth-life are always the class who are ministering to them in spiritual things. It is the varied condition of the mind of spirit that determines the nature and character of the influences that each soul attracts to itself. Were your spiritual visions opened daily, you would perceive the changes by which you are surrounded. These changes will account for the various experiences through which you pass; each hour of life presents some new experience, and each one awakens some hitherto undeveloped faculty or power of the soul.

Each night finds you different from what you were at the dawn of the morning light. You have gained a more extensive knowledge,—a knowledge that is the result of experience, the only true knowledge that the soul may ever become the possessor of.

We know that it is the desire of every human soul, that the cloud of witnesses by whom they are surrounded, should be of a nature that will lead them in the paths of purity and peace, that will strengthen them when they are assailed by temptation.

You, yourselves, have the power to determine that they so shall be. You have only to consider your relations to those who are yet embodied in the material form. What are the motives that are going forth from the center of your being toward the human family. Whenever you are brought in contact with them, what are the desires of your souls? Are they such as would cast out selfishness from the mind or soul, and lead you to consecrate every power of your being to the service of humanity, believing that he serves humanity best who serves his fellowman? He promotes his own happiness best who atrives most fully and perfectly for the happinecs of others.

I know that when a soul has been unfaithful to itself, to that deep interior sense of duty that speeks within every soul, there are oftentimes aspirations and desires, strong and intense for light. Every soul should remember that es

ye_sow so shall ye reap. Have you been to others a power and strength? When sorrows have encompassed you, when you have been surrounded by trials and temptations, have you repined beneath the heavy burdens which you were bearing, forget-ful of the fact that there are other souls that are suffering in like manner? If you are forgetful of that fact, if you have been keedless of the wants and necessities of others, if you have forgotten to be a ministering spirit unto other human souls, how can you expect to receive bountifully of the light and truth from the spheres of spiritual ex-

istence that are beyond? It is not enough to have an intense desire to be led in the ways of purity and peace,—to disordered imagination that presented the forms

have a more perfect realizing sense of that glorious home to which the spirits are bound. These can never exert a saving power over any human soul, except there is coupled therewith a desire to become the saviors of others; unless there is an entire spirit of self-forgetfulues, that makes the soul forgetful of its own wors and sorrows in its desire to benefit others.

As a dweller in the spiritual spheres, my views since I left material life, have been essentially changed. I was bound by chains so that I had scarcely any true prosption of the spirit life. So cramped and limited were the unfoldments of my spirit, that I had no wise and true conception of the Great Father, or of his children effor they had passed through the change dren after they had passed through the change of death. I found on entering this life that I was obliged to become a learner from those whom I had supposed, while in the form, I was vasily superior to. They were in a better condition when they entered spirit life. They had no burdens to lay down—never having had any very dogmatic religious views and false ideas to be relieved of. I was obliged to go to some of these for aid and assistance, before I could free fivself from the chains by which I was bound. When I perceived that many a word that I had spoken, and many an idea that I had entertained, had fastened a shadow upon some other persons, there came to me an everwhelming desire to return to earth and work for humanity,

Before I could speak through mortal lips or control a human organism, it was necessary that I should become acquainted with the relations that spirits and mortals hold to each other. A:ter considerable labor and experience here, I have been enabled to enter again upon the work of teaching, and I propose this morning to give you a few of those experiences, as I have watched what is to you the invisible realm of his and the varied influences that surround human souls, and seen how these influences are drawn there by your own interior conditions.
I have been many years in the spirit world, and
I have watched many persons until they have
passed through the change at death. I have
noticed the cloud of witnesses that have noticed the cloud of witnesses that have scrompained them to the spirit world-a cloud of witnesses that seemed to raise up, as it were in judgment against them, and open to them a realizing sense of the responsibilities which rested upon them. I remembered when I was in the earth-life, or e who dealt out destruction to many a human soul in the sale of intoxicating beverages. I thought I would wa'ch the cloud of witnesses that he was drawing to himself, and which were unfolding conditions and throwing out their accursed influences. I saw this man a member of a Christian church, believing that he had made his calling and election sure, he said: "I believe, Lord, help thou mine unbelief." He hed supposed that he would enter into happiness in the conditions of immortality, because

of his belief I watched the unfoldment of his spiritual life, and saw what was his tree condition when he entered that life, of which he was utterly ignorant. When I saw him with this assurance in his soul, that his happiness was thus secured, a professing Christian, who was not conscious of its first principles, in doing as he would be done by. For when one of these victims of intemperance had come to him with their hard earnings, and although his wife had protested against it, yet he would continue to take these, and see him going home to his family, imbruted by that which he had taken. He saw the strife and inharmony, the suffering and desolation, the sad and blighting influences that were brought upon that innocent family. Still, I saw this man hold his head proudly erect. I saw wealth rolling in upon him, and his power increasing arrangement. among men. He was put in places of responsibility and trust, and was looked up to by the multitude. I saw him when this miserable victim of intemperance passed to the spirit world. It had sent him out a poor, trembling soul into the untried realm of spiritual existence. I saw the widow of this poor man go to him for relief, for he was not only his victim but his ten ant. I sawher in sorrow and distress go to him and plead for mercy, and that he would not turn her and her little children out homeless into the world; that in their destitution and pov-

erty he would aid them. Then, I saw this sc-called Christian man tell her to depart from his presence. I saw him ruthlessly turn her into the street.

I watched the course of that poor woman, as unfriended and unpitied, she struggled through life and passed through the change of death; and in that hour, as she was passing through the change, I saw those ministering spirits who stood by her side, and revealed to her glorious

visions of the hereafter. When her body was but in a pauper's grave, no tears of pity fell from leving friends, none, save orphan children were there to weep. saw the claud of witnesses that were with her on her entrance into spirit life, and in all her poverty and destitution, her agony and suffering, there had been no thought of vindictiveness or hatred to the man who had been her companion, who had been so false to the vows he had taken when he led her to the altar. She had ever been tender and hopeful, that there might be for him better days. She had been faithful into the end, and she had drawn a cloud of witnesses around her, who sustained her

now.

There was another cloud of witnesses around him, who had ruined her husband. These rose up in stern array, when he passed through the portals into the invisible world. I saw her by him who had ruized her, blighted her life, made her existence a curse, as far as regards earthlife, but there was no thought, save forgiveness. The last words that passed from her lips were a prayer that she might find rest-and Father forgive him, he knoweth not what he doeth. Thus, as she entered the spiritual world, there was a compensation for her. The cloud of witnesses comfirmed her, and she knew that she had been faithful, loving and pure; that with a right womanly sweetness, she had borne herself through all these trials, and great was the joy with which, in the world of spirits, she met the companion of her earthly life. He was a victim of conditions, and had been more sinned against, than cinning, and having been aided by other spirits, he was soon raised to a higher plane of life, and had been striving in some vay to repay her for the sorrows and trials which he had inflicted upon her.

Not until this hour was she permitted to know that gracious ministration in spirit life, and to enter into possession of the great and glerious realities of that home of peace and love, of comfort and beauty, and a realization of her fondest

hopes in the erjoyment of true love. I saw that she had compassion for him who had wrought such ruin and desolation in the past. Then I saw, too, the hour came for him to enter into the spirit world, after long continued wrong, and daily growing more and more self-conceited—daily becoming more the object of the worship of the crowd. I saw him writhing in the agony of disease and pain, as his physical powers were slowly wearing out. There was a time for reflection, and through the long hours of the night, the cloud of witnesses rose up in stern array, and in the depths of his anguish with groams and sorrow, he realized as he never had before, that man can not be saved by profession; that there must be works as well as faith. He saw many things, and his friends said it was the wild muttering of his delirium that led him to speak as he did. When he saw

of many phantoms, that seemed to rise up in judgment. Many brothers and sisters called upon him and the man of God, as they called him, said of him, that he died with the hope of Christ in his soul. That there was no doubt he was saved, because he believed in the atoncment

The cloud of witnesses that were attendant upon him, knew that these visions that tormented him, were but the revelations of interior con-

ditions that had been developed by himself.

The cloud of witnesses by whom he was surrounded, were with him when he entered the world of spirits, and among that cloud was many a soul, who, while in the form had been sunken low in the cepths of degradation, and upon whom the chains had become so firmly riveted, that now they could not be broken. I saw them standing around him in stern array, and I saw him shrink from them, and return cursing for their cursing, and it was to him a pandenonium.

Then, I witnessed in that sorely tried and terrible hour, the cloud of witnesses around this woman as she approached this man. I perceived that he recognized her as the one whom he had cast off in her sorrow and destitution, years before. I saw a great fear come upon him, lest she might accuse him; and when she kindly extended to him a helping hand, he could not take it, and it was a more terrible retribution than all the cursing that he had heard. He turned away, unwilling to receive the ministration; but I knew there would come a time when this very soul will be able to accept such help but such is the condition of many spirits that they a e not able to accept such help, but when the right conditions have been developed, and then there comes out an inspiration to be the recipient of favors in that direction. I saw this man turn away in anguish, for she was heaping coals of fire upon his head.

Have you met with nothing of this kind in your own experience? Have you not met those to whom you have been unkind, who have treated you with kindness? Did that produce happiness? It may have produced a higher appreciation of the character of the individual, and by a sense of that higher appreciation, it has also caused you to see your own unspeakabe meanres, and so for a time there came a most rebellious feeling,—a feeling of anger that a mirror has been held up to you in which you

could see yourcelf. This is always a curative process, for this will by and by cause the persons to strive to better their condition; and when that desire is fully awakened, then the spirit is in a condition to seek for and receive the kindness that has been proffered before, and has been scorned, not because it was unappreciated, but because there was a condition then that would not allow it to be occupied; so for many a year, to continue the narrative of this individual, I perceive him to be suffering in his own spirit. He who, in his earth-life, had been the companion of the wealthy and proud, was now obliged to seek, in what would be called the lowest society in the spirit world, a companionship which was not altogether congeniel, because there were conditions in his own spirit that had assimilated him to those spirits, but yet conditions which he loathed; but this is only illustrative of thousands are tween

sards and tens of thousands of lives. The great cloud of witnesses will accompany them into the spirit life, and there are those that witness against you if you have been fake to truth; if you have been false to your duties to humanity.

They do it not in the spirit of anger, but it may be in the spirit of love. We know that the spiritual life is ample enough for the reformatory process, to be exercised towards all the children of our Father.

I know that there is a very large class of individuals who say that this principle, as advocated by Spiritualists, is calculated to undermine morality, and take away the idea of any necessity of doing right; that there is no inducement effered to do right.

I know there are those who are vastly con cerned lest some individuals will not get their rightful dues. It is not days, nor months, nor years that of termines the question of individual suffering. I have seen this illustrated in the fact that one day is as a thousand years. I have scen them writhing in mental torture and anguish, that was illustrative of the law of compersation,—an embodiment of suffering enough to satisfy even the most vindictive of mortals. It does not require an eternity in order to work out the salvation of an individual soul. It does not necessarily imply length of years of sufferings, in order that compensation may be given to each individual, for the great laws of life here being so arranged that each soul must become for itself its own savior, it must work out its own salvation; it must have remedies applied, and when these commence their curative work the first process is the awakening of desires on the part of the spirit to undo, so far as it is possible, the mischief and wrong it has perpetrated in this life. So there is a cloud of witnesses currounding all earth's children, who are here with you to work out their own salvation. There are many on the earth who have been victims of wrong and injustice from these, and they come to search out these, for they must become to them ministering spirits of good.

Oh, man or woman, whosoever thou art, who rememberest that there is one gone to the spirit world, that had for thee feelings of hate,—hat had wronged thee, a wrong for which thou hast suffered,—remember that by the great compensatory laws, that individual must be a witness against himself, and by this return shall all the injustice of the world be supplanted by justice; thus shall all its wrongs be supplanted by right. I might present numerous illustrations, but one

more must suffice for this time. There was a girl, fair and beautiful, innocent and pure. She trusted one who betrayed and ruined her, and she was lost, as the world counts it; lot,—shunned and excluded from pure and virtuous society. Others, fair and young, were warned by Christian mothers not to speak to her, but to avoid her, and so there was no place for her seemingly in the wide world. He who had betrayed her-was trusted and revered of men It was said of him that he was a Christian; that be was moral and virtuous Fathers pointed him out to their sons as a bright example, and said of him, "This is a self-made man." He was counted wise and great in the councils of the nation.

I saw both these on their entrance into spirit life. I saw her that was once a fair young girl, who had been driven by the scorn of society, and lack of sympathy and pity, into the haunt? of vice. There was no hand extended to aid or help her. I stood by her side in one of those low dens of infamy, as the last feeble spark of life was fading away. By my side stood her spirit mother, who through poverty and suffering had been made prematurely old; that mothers er whose heart had been broken because of the fate of her child, and whose love had never failed her, though it could not be exercised with saving power for her child,—such was the crushing weight that had been on them. I saw the eyes of that poor forsaken girl, opening on the scenes of spiritual existence, and a look of serene j y played over her sorrow-stricken countenance, and her pallid face was lighted up with a smile, for she had loathed the life that she had

been compelled to lead. There were women hardened by crime and sensuality, that surrounded her in that dark hour, and there was pity and tender tears dropping from eyes that were unused to weeping. There were deep and holy sympathies

awakened. I saw in that hour many spirits gather from the spirit world, and strive to make some impression upon these hardened hearts. I saw when the last feeble breath went forth from that frail form, and I noted the reception of that poor spirit in the arms of her spirit mother.

I see there are those who say this is giving a premium fer vice and crime—to say that one thus degraded was received in the arms of an arge! The angels knew that she had been

more sinned against than sinning.

Was there no retribution? I tell you yes;
for the soul that is false to i's alf, when it awakens to a sense of its responsibilities must suffer, and when the love-light that beamed from the eves of that mother penetrated her, though there was no accusing word, yet great waves of agony, sorrow and desolation swept over that soul, and she would not be comforted. For every one of her sin-scarred years there was agony enough concentrated, there was that which even the very hardest heart—he most vindic-tive spirit might be satisfied with. We know that the law of compensation will always act, and that retribution—justice, of which you speak so much-acts interiorly upon the souls of men and women.

After a time, these tender, loving tones of the mother awakened holy aspirations, and brought at last "peace, be still!" to that tired and trembling soul, and it was many a month before, in her meekness and abasement, she could hope that she was slowly, but surely, developing, and unfolding the powers of her spirit.

Have you thought that the condition of her soul was one of utter scorn toward him who had betrayed her, and that she prayed to her God that she might go forth with curses to him? No! but rather did she pray, "Father forgive him,—he knew not what he did." Rather did she pray that she might progress, and become a ministering spirit to others who were passing through similar temptations, and also to him who had ruined her; for the deeper the wrong, the greater the call for forgiviness, and the greater forgiveness that is exercised, the creater the development that is experienced.

Now she went torth to stand as a witness by the side of this man, and many a night did she strive to impress him with a sense of her pres-ence, and to awaken his interior convictions, and at times there seemed to rise before him visions of the pale face of his victim, and there was no sleep came to him. It was not for this purpose that she came, but that she might stir the waters in his soul. She was one of the angels that come down to trouble the waters, that by and by he should find had healing for him. After a time disease commenced its inroads upon him. He, too, with slow but sure steps, passed on towards that shadowy land-shadowy indeed to those who have been false to their relations to humanity, and as the shadows came near, ard their blight fell over him, more keenly, more sensitively than ever before arose before him a sense of the great crime he had committed.

He, too, was a member of a Caristian church, -great, I have said, in the councils of the nation; but he counted that as naught in that hour, when men thought it was raving delirium, but it was an awakened sense of personal respousibility.

He passed on to the other life, and elequent. words were spoken over his prostrate form. He was spoken of as one who was enjoying the companionship of the blessed, and had entered the company of "just men made perfect." His praise was echoed and re-echoed in many places. saw here, too, the cloud of witnesses around him, and as with unfolded spiritual perceptions he perceived her whom he had so grossly wronged, there was in her gentle mien naught of ecera or conferent or accusation, but it was a though a scathing fire had passed over his soul. Again and again, with redoubled power, rolled the waves of sorrow and humiliation, but there was no progression for him until he had accept ed her forgiveness, and until he had passed through a long retributive experience, and after some years in the spirit world, that man, through fear and trembling, through many sad experiences, stands to-day in a higher condition, but he loves not to hear men speak his name as one who did well upon the earth. He remembers with sadness the deeds that were noted by the angels, and testified to by the cloud of wit-

nesses that were around him. There has been wrought out by him a higher condition, and to-day while he may feel glad to speak elequent words, and quicken men's ideas on governmental powers, he has a greater work to do-to remove the errors of which he was guilty-to return to earth, and with strength

and power to overcome human weakness. It comes to this: that they who have been wrong doers—who have been engaged in any specific wrong—are, through the principles of retributive justice, when they have been raised to higher conditions, of necessity compelled, by the law of compensation, to visit the earth, and endeavor to remove those conditions which they themselves have helped to make. They must apply the remedies to the wrongs they have done. I might present many instances illustrative of this, had I time.

In conclusion I would adduce the practical application of the remarks that I have been making. It is that each human soul should recognize the nature of this cloud of witnesses that in every hour of life they are attracting toward themselves.

You need not fear the encroachments of undeveloped spirits. The laws of life and development are so arranged that they may be useful to you as aids and helps, so long as you are positive to the conditions through which they have entered these undeveloped states. You may draw them to you, as those whom you can essentially aid and help, if you are always actuated by pure motives and noble purposes. I know there are those, even among Spiritualists, who say that they will have no undeveloped spirits near them; they will hold no commun-

ionship, no interviews, with any but the higher

order of spirits.

Whosoever thou art, oh! man or woman, thou art signally deceived. The very utterance of such sentiments as these—the expression of such pharisaical pride—shows that thou art on a plane of life that will attract such spirits to thee. The man or woman who says, 'I will be true to myself in every hour, every moment. and every duty shall be performed in the best manner I can, and I will determine, as far as I can, what is duty, and I will say to inclination. if it should not concur thereio, "Stand aside." When this is the case, the cloud of witnesses around you will be such that you need not fear them. If any undeveloped spirits come to you, they will be there to receive a benefit, and you will not be so far removed from the good and true spirits, but that they will ever be ready to clasp hands with you, and they can do this the more readily the more you aid those who are on the lower planes. It is a divine bond of union that binds soul with soul, and draws you to aid all that you can. The true soul feels that it wants to reach down to the very lowest child of God and help it, and with this Godlike feeling and desire, it comprehends all, and by this earnestness of purpose and integrity of soul, it determines the character of the cloud of witnesses that are around it. So shall ye experience in every hour of life the peace that the world givetn not,-that passeth not away,-a peace that shall be sufficient for you in every trial, in every sorrow, and thus may ye ever be able to aid and help one another in love.

THE RAIN GOD, ELIJAH

By Luna Mutchison.

If the account given in the Bible (L. Kiegs, Chap. XVIII), of Elijth causing fire and rain to fall, in what is termed a miraculous manner, then the same things may be done under like conditions, since we have now found out, and are beginning to demonstrate that there never was a miracle performed only in accordance with law, although the law and its operations

may not be understood.

If Elisha made iron to swim contrary to the known laws of gravitation, or Philip was caught up and transported to a distant city, then were these levitations performed by some law as yet unknown; but to deny, and say that such things cannot be done, in the face of facts to the contrary, is merely an assertion without proof

Having myself been an eye-witness of the effects of the fearful rainstorm related by Mr. Jewett, of which I have also heard from those present on the occasion, I think this, and all other strange facts, should be closely investiga-

One essential particular that was left out by Mr. J., which was related to me, and on which I based the solution of the mystery, was this: that the old Indian Prophet ordered a large fire to be built and kept up for some hours, thus causing a column of smoke to ascend from the dry, heated valley up to the strate of cool vapor which was passing from the surrounding mountains, it would supply the electrical and spongelike conditions that the cool air from above would compress, and cause it to rain. This would be in accordance with the condi-

tions by which Elijth produced rain, for they had been burning sacrific s on Mt. Carmel from morning till evening, and as it was a test question to be decided, the Priests of Baal were, we may suppose, not s'inting of fire, besides, Elijah had been previously told by the Lord that it should rain.

If we could know just what was meant by, "The Lord said" so and so, and the mode of the communication, we might find a solution to much of the past, as well as present, revelations of God to man, or spirits with mortals.

Before we prepare to discard present mystorious occurrences, we must first prove true, or reject, the like miraculous events that are given in what many claim as an infallible book, since Reason has now assumed its God-like attributes. to sit in judgment upon all history, both sacred and profane.

If mind and the laws by which it acts upon the invisible forces are really the controling power in the formation and development of worlds, and of reproductive life and its conditions upon them, then most assuredly must man come into the knowledge of the laws and conditions necessary in order to use them wisely for the best purposes of progressive life and happiness.

Owensville, Cal.

Spirit Artist.

Permit us to add our testimony to the many others who have had undenlable proof of the genuine mediumship of Mr. Milleson, the spirit artist, When he was invited to Little Falls by our worthy brother, Henry Link, we were not altogether satisfied of the truth of Spiritualism, but seeing the group of Link's family, and the likeness of Mrs. Link's brother, with others drawn by Mr. Milleson, we gave an order, and invited him to our home. All the family pictures were hidden away.

A group was commenced, John Hancock first, a besutiful unknown boy next, and to our great delight came our darling freddie, in the arms of an unknown lady, Freddie appearing at the age of three and a half years, at the time of his grand, mother's death. We did not expect to see him as that age, but were told in explanation that his grandmother had assisted him to come, and the recollected his looks at the time of her death mora clearly, and could assist him to come at that age

more perfectly.

This portrait is so perfect that not a soul, old or young, has failed to recognize it at first sight, and some of the neighbor's children cried when they first saw it, and will often climb up and kirs the glass over it, and talk to it, as though he could yet commune with them!

Some two weeks subsequent, Mr. Milleson was at the house of Mr. Link, and there produced another one, representing Freddie at the time of his death, when near four and a half years old. This one we had on exhibition at a fair held in Little Falls, and thousands of people saw it, and recog-nized it as excellent.

And here let me say that Mr. Milleson never saw a portrait of our Freddie. We never had a good photograph taken, and the one we did thave, was when he was two and a half years old.

This, in our estimation, places Mr. Milleson beyoud all doubt a genuine spirit artist, for we watched the progress of this work, and know that there was no copying or other deception, and the short time devoted to each one of the portraits made it impossible for any man without spirit help to have executed them. From three to four hours were given to each—drawn life-size, done with the point of a black lead pencil, and are wonderfully beautiful, correct in perspective, faultless in form, and exquisitely shaded. We have them handsome-ly framed, with pier glass over them, hung in our parior, and we look upon them as priceless gems from the Summer Land.

We would say that we believe that any one, and all who will meet Mr. Milleson fairly and squarely, and give him the conditions necessary, one of which is, that he must be in the home and family circle of the earth friends of the departed -he will be as certain to leave, wherever he goes, the loved faces of absent ones, as he has been successful in Little Falls.

Yours truly, Anna Van Syke, D. G. Van Slyke, Tunis Van Slyke. Little Falls, N. Y.

The Twenty-Third Anniversary at Sackett's Harbor, N. Y.

The twenty-third auniversary of the advent of Spiritualism, was celebrated at Dr. D. S. Kimballs, where it has been observed for the last six years, by a respectable assemblage, in the following man. ner, viz, first, Mrs. Kimball came into the room, controlled against her will, by an Indian, Kenato. who, after shaking hands with those present made some remarks in his Indian style, showing them what he had done, and was doing, to overcome a tendency to a roundness and curvature of the shoulders, and to expand the front of the chest. On shoulders, and to expand the front of the chest. On returning to consciousness, after he left, she sang the "Golden Age," and was controlled again, and gave a beautiful lengthy invocation, suited to the occasion and times, when Dr. Kimball came forward, and after reading the epistle for Christmas day from from first Hebrews, the first chapter, with appropriate remarks, adapted to the times, both then and now, read a lecture.

After the lecture, Mrs. K. saw and described

After the lecture, Mrs. K. saw and described several spirits much as E. V. Wilson does. Turning to the right, she said, "Some one has seen a man hung, with long whiskers, which he took great pride in pulling down with his hands. Says he ought not to have been hung for the crime allowed although he was critte?" leged, although he was guilty." Recognized.

She was then controlled and gave a splendid legture for over an hour, concluding by the spirit conture for over an hour, concluding by the spirit con-troling describing quite a number of spirits of friends present, whose death sho had previously precieted within a given time, and it came true. They had unnecessarily insuited her, and she pre-dicted their death on the spot, one in six weeks, the other within six months.

Then, turning to an old lady, she described her husband, son and father, to another, her brother, giving cheering words of consolation.

Then followed a lecture, which we have not

space to give.

Price-Tist Of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE. All orders by mail, with the price of books addred, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention. age of Reason and Examination of the Prophe-

Alice Vale, a Story for the times, by Lois Wais-

Accana of Spiritualism, by H. Tuttie. 2.00 24
Biography of Satan, By K. Graver Price 35 Cents 02
Better Views of Living, by A. B. Child. 1.00 12
Blessoms of Our Spring, (a Poetic Work,) by Hudson and Emma Tuttle. 1.25 16
Beyond the Breakers, a Tale of Village Life in the West, by Robert Dale Owen. 2.00 24
Book of Poems, by J. Wm. Van Nemce Cloth. 2.00 24
Branches of Palm, by Mrs J. S. Adams, a book for every Spiritualist. 1.25 16

1,50 16 1,75 16

ecvemport Brothers, their Remarkable and Interest-

envenport Brothers, their Remarkable and Interest1,60 20 of Boom, A Poetical Description of the Great
2 of Boom, A Poetical Description of the Great
2 of Beom, A Poetical Description of the Great
2 of Beom, A Poetical Description of the Great
2 of Beom, A Poetical Description of the Great
2 of Beom, A Poetical Description of the Great
3 of the Author's Life.
3 of Beom, A Novel of Interes Interest to progressive
3 of 16.

the and True Revival of Religion, by Theodore

..... 29 2 Theology, by A.J. Davis Paper server of the warrent of the Warrent Strate. Paper server servers Sectivel Night, an Inspirational Poem, Mrs. M. J. Vileouson, Medium.

Tutile.

Jet of Spiritualism, by Warron Chose.

Let at Rarmonia, by A. J. Davis. 6 vols, via: Vol. 1

The Physician; Vol. 2. The Teacher; Vol. 3. The

Cor; Vol. 4. The Reformer; Vol. 5. The Thinker.

Each.

dayward's Book of all Religious, including Spiritualifoly Bible and Mother Goose, by H. C. Wright 25 02

s it the Despair of Science ! by W. D. Gunning... .15 02

Life Line of the Lone One, by Warren Chase......1,00 12

Sicr. All of the Control of the Cont .10 .02 / .15 .02 /

Active of the control

Man and his relations, by Professor S. B. Britsature's Divine Revelations, by Andrew Jackson Davis.

New Testament Miracles, and Medern Miracles, by

J. H. Fowler.

Alght Side of Nature, by Grow.

Ordeal of Life, Through Dr. J. C. Grinnel, Medium, 25 04
Orthodoxy Faise, alnos Spiritualism is True, by

Wm. Denton.

10 20 Orthodoxy Faise, since Spiritualism is True, by
Wm. Denton, 10 20
Our Planet, Geology by Denton, 1,50 20
Optimism, The Lesson of Ages. 75 10
Origin of Species. Darwin 220 24
Origin of Civilization and Primitive Condition of
Man, by Sir J. Lubcock. 800 24
One Religion, Many Cre ds, by Ross Winans, 1.55 22
Origin of Species, with Notes and References, by
Office of Species, with Notes and References, by
Persons and Events, by A. J. Savis, 10 62
Persons and Events, by A. J. Savis, 11 20
Pre-Adamite Man, by Randolph, 12 20
Planchette—The despair of Science, by Species Sargent. 123 16

Rules for forming Spiriscal Circles, by Henry Herrical Circles, by Henry Herrical Circles, by Henry Henry Corcles, by R. T. Trall, M. D. 200 200 Sexual Physiology, by R. T. Trall, M. D. 200 200 Strange Visitors, Dictated through a claimy open 1.50 200 Spiristal Hars 200 21 Abridged Edition I.00 10 Seguel to The Love Life, by the Spirit of Dr. E. K. 1600 10 Spiritual Tracts by Judge Edmands 200 200 Spiritual Tracts by Judge Edmands 200 Spiritual Tracts 200 Sp

Soul Affinity, by A. B. Child, M. D., 30 C2
Eexology as the Philosophy of Life, by Mrs. E. O. G.
Willard 2,00 24
Six Lectures on Theology and Nature, by Emma

Howe. 1.00 12 The Fountain, by A J. Davis, The Irrecognisable Records, or Genesis and Geol-25 01 ogy, by Wm. Donton, Cloth, The Bible in India,

The Bible in India,
The Faithful Guardian, an Inspirational Story, by
J. William Van Names,
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 1.60 16 1 50 16 .10 02

Paine.

Paine Paine's Pligalmage in the Spirit World. 75

Tho System of Nature, or Laws of the Moral and

Thysical World, by Baron D' Holbach. 360

The Psalms of Life, by J. S. Adams. Paper cover. 60 Cloth

.70 .03 .50 .C4

WE ARE ALSO NOW IN A SITUATION TO FURNISH Miscellaneous books of any kind published at regular rates, and, on receipt of the money, will send them by mail or express as MAY BE DESIRED. If sent by mail, one-fifth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders cannot be had, register your letters.

SOUL-READING.

Psychometric Delineations.

A. B. SEVERANCE.

THE WELL-KNOWN PSYCHOMETRIST, Will give to those who visit him in person, or from auto-graph, or lock of heir, readings of character; marked changes, pnat and future; advice in regard to business; diagnosis of disease, with prescription; adaptation of those intending marriage; directions for the management of children; hints to the inharmoniously married, etc. Trams—\$2.60 for Full Delineations; Brief Delineations \$1.00.

A. B. SEVERANCE.

ol. 7, No. 13-tt.

H. SNOW. 619 Kearney St., (Up Stairs,) San Francisco, Cal., Keeps for sale the

RELIGIO-PHILOSOPHICAL JOURNAL, And a general yariety of

Spiritablist and Reform Books. At Eastern prices. Also, Octob⁹; ati-Tobacco Propertion, Spence's Positive and Negative Powders, Adams & c.'s Golden Pens, Planchettes, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars matted free, & P Remittances in U. S. currency and postage stamps received at par. Address, Hannan Swaw, P. O. Box 117, Sea Francisco, Cal.

System Chase & Co., No. 601 North Litt street, St. Louis, Mo.,

Recy corriently on hand all the publications of Vm. White 4.60, J. P. Riondum, Adoms & Co., Paristo-Puresconnect Prolibbing Association, and oil other year for Visions Literature, including Record Paris, Buckey, Jones 28 ord . Rundings Light, Magazines, Photograph , River Cours Colica Pous, Siationery, etc.

LIVE IN THE BUTOND. BRUIGHN BUIDES; on Undevelosed Spielto Blusset, Moneto Et Spielt, Declara, Price, Ricento, Decreado se tido edise.

Ponce's Positive one Pegative

Kail-Konds.

WINTER ARRANGEMENT.

ABRIVAL AND DEPARTURE

Chicago and Northwestern Railroad—Council Bluffs and Omaha Lino—Depot North Wells street Ticket Office, south-east corner of Clark and Lake streets. Leave. Arrive. Fregort Linz.

Hilwaukes Division-Depot corner of Canal and Kinste street.

on which their future health, hoppiness, and even life, large-Wiscensin Division—Depot corner of Canal and Kinste elecs?

*5:80 a.m *1:30 p.m *10:10p.m GEO. L. DUNLAP, General Superintendent. H. P. Stanwood, General Ticket Agent

Lake Shore and Michigan Southern Rail-Royd. Depot corner Van Buren and Sherman streets. Globot (1530 68 South Clark street.

F. H. Monse, Gen'l Pass. Agt., 50 Clark at., Gliforgo. Michigan Central Kafirowi—Union Depoi, foot of Lake stress Treket Office Lake st., cor. Dearborn-Passenger trains of this company leave and arrive at Chicago as fol-

lows: Cincinnati and Leukerks Trains

for St. Joseph via New Buffalo.

General Fewers Reposted adout finite con-Thisese, Burthigton and Ciasic Behetifiles 63 Carl St., apposite Shumaan Lease Baire Bogot Keste Mille St.

Three of Accommodation This said

Rouse Barris, Gen'i Nobet Act. Gille in Gt. Cent. Doyc. Elimin Central-Daysi, fort of Lake street.

e3:30 a. m. *4:55 p. 12. *6:20 a. m. *7:45 a. 21.

17. P. Johnson, Gen'l Passenger Agent.

Evisionegh, Fort Wayne and Chicago—Depot, Corner of Made-on and Canal Streets. *6.00 a.m.

8:10 p.m. 6:00 a. m 8:00 p. m. 9:00 a. m. Chicago and St. Levis-Depot, corner Madison and Canal six

*8:10 a.m. *8:00 p.m. *4:40 p.m. *955 a.m. \$6:00 p.m. \$6:00 m.m. \$6:00 m.m. *8:25 a.m. Express Mail......

*Except Sundays. †Runs through to St. Louis every night. ¡Saturdays and Sundays excepted. ¡Except Mon-T. B. BLAGKSTONE, Pros. & Gen'i Superintendent. A. NEWMAN, Gen'i Pass. Agt., Office 56 Dearborn st.

CHICAGO, DANVILLE AND VINCENNES RAILECAD. Milwaukee Depot.—Corner Canal and Kinzle Sts., West Side. Freight Office at C., C. & I. C. Co.'s Office, corner Hal-sted and Carroll sts.

........3:45 p. m. 9:15 a. m Mail Train Chicago time,..... Inicago, Rock Island and Pacific Railroad. cor Van Buren and Sherman Streets.

P. A. Hall, Ass't Gen Buperintendent. Pittsburg, Cincinnati, & St. Louis R. R.—Cincinnati Air Line.

Goodrich's Passenger Steamers.

For Milwaukee and West Shore ports *daily at 9 00 a.m.
For Grand Haven and East Shore ports *daily at 7,00 p. m.
For St. Joseph and Benton Harbor, *daily at 10 a.m.
Green Bay Ports, Tuesdays and Fridays at 7 p. m.

Shundays excepted. [Mondays excepted. [Saturdays ex]

JETS! JETS! JETS! JETS! JETS! A New Book by Andrew Jackson Davis.

ENTITLED, "THE FOUNTAIN. WEET JETS OF NEW MICHINGS. LLUSTRATED WITH ONE HUN-DRED AND FORTY-TWO

ENGRAVINGS.

Breatiful Paper, Fine Premnorth, Superlor Linding. Price only 81.00; postogé 16 conts. n to Book folly algisted while I konclude for Rion and Plesaro, for Children.

s the electronic control of the College - esched School School Section (1988) Court Charles

DR. E. P. MILLER'S WORKS.

The Cause of Exhausted Vitality. or Abuses of the Sexual Function. Cloth \$1,00, Postage, 12cts. Every Young Man and every Young Woman, every Marriet Man and every Mar. ried Woman, Should read it.

A vast amount of suffering, as well as physical, mental and moral ruin would be prevented, if all were acquainted with the facts contained in this work and fellowed its excellent advice.

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

Mrs. Francis Dana Gage says; "I carnestly wish that it could be read by every mother in the country."

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

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

Important Truths, By Mrs. E. P. Miller, M. D. Price, 20cts, Postage, 2cts. This little work is written in a style adapted to children's Minus, and no parent need fear to place it in their ebildren's hands as an opening to conversation and advice on points ap-

THE TRADE SUPPLIED.

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

Prof. Wm. Denton's Works.

THE SOUL OF THINGS; OR PSYCHOMET-RIC RESEARCHES AND DISCOVERIES By William and Elizabeth M. F. Denton. 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-Price, \$1,50cts. Postage, 20cts.

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense people. Twelfth thousand, revised and enlarged.

Frice, 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., Postago, 2cts. For sale at . THE RELIGIO-PHILOSOPHICAL Journal Office. Address S. S. Jones, 127 & 189, South Ckers

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

> " ORTHODOXY FALSE, Since Spiritualism is Tree." Crien 19 for ste : 1 2 tape. Bennte

THE PRESENCE NOTE AND ASSESSMENTS OR GENESES AND CEOLOGY.

89 panes. Price: part, Si certe, potace, i cecloth, 10 centr, porture 8 cts. For cale by the RILIGIO-PHILOSOPHICAL PUBLISH-Evg House, 187 & 189 5. Clark Street, Cases-

ARCANA OF SPIRITUALISM.

A MANUAL OF

SPIRITUAL SCIENCE AND PHILOSOPHY

By Hudson Tuttle. WITH PORTRAIT OF THE AUTHOR. PRICE \$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 attention.

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 ev-

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

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.

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 done With Health in View, and the fearof God before us. Appendix.

Price in cloth, \$1.50, postage 16 cents; in paper, \$1.60, Postage 8 cents. The Trade Supplied.

Address S. S. Jones, 187 and 189 So, Clark St., Chicago III. CONTENTS.

A REVELATION!!! of the

EXTRAORDINARY VISITATION

DEPARTED SPIRITS I 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 Colebrated Characters of the Past, who take Posicetion of and Pircourse through the Living Bodies of the" Shakers," of New York, giving Wonderful Informs tion respecting the Events of their Lifetine, and their Opinions of Present Originiums conserning than Svenis as well as their immediate Condition in the World of Spirite.

purgr: -05 cta; per age, frota. Itheral discount to the 11110. ADDACED: - THINGTO PHITOSOCHROLD PUBLICE. this could the and one of the affect Clare of the

39,308 CURES

BY THE

POSITIVE & NEGATIVE POWDERS.

IN the following list, the total number of cures of differendiseases, which have been performed by the Great Spiritual Remedy, PROF, EFENCE'S POSITIVE AND NEGATIVE POWDERS, is indicated by the figures which follow the name of the disease. The kind of Powders which should be used in each disease is indicated by the letters "P" or "A" or "P & N," Which follow the name of the disease; "P" standing for Positive, "in" for Negative, and "P & a" for Positive and Negrive.

and "P & N" for Pestive and Negative.

Neuraleia, p. 2,187; Dyspepsia, p. 2,872; Asthma, r. 2,215; Catarth, p. 937; Chills and Fever, P & R. 2,415; Ihaeumatism, p. 1,575; Painful Menstruction, p. 1,497; Suppressed Menstruction, p. 924; Female Weaknesses, p. 1,531; Fever, p. 2,286; Amaurosis (Blindness), n. 63; Guugha and Colds, p. 1,769; Heart Bisease, p. 489; Diarrhota, p. 1,114; Headache, p. 1,541; Dystatery, p. 1,246; Liver Complaint, p. 760; Pains and Aches, p. 81; Diafness, p. 82; Breneldis, p. 325; Pains and Aches, p. 81; Deafness, p. 82; Breneldis, p. 325; Pains, p. 215; Cholle, p. 112; Worms, p. 380; Inflammations, p. 971; Paralysis, n. 74; Acidity of the Stomach, p. 352; Earnche, p. 436; Toottache, p. 85; Flatulence, p. 265; Hysteria, p. 21; Diptheria, p. 93; Spermatorrhota (Stainal Weakness, p. 1, 481; Erysipelas, p. 92; Constipation, p. 306; hoss of Tasts and Loss of Smell, n. 82; Nervousness, p. 472; St. Vitus Donce, p. 23; Blucase of Prestrate Gland, p. 83; Felatica, p. 32; Elephessness, p. 1,489; Tumora and Concers, p. 23; Falling of Womb, p. 347; Involuntary Urlantion, n. 18; Influence, p. 276; Bumb Ague, p. a. 851; Serofula, and Serofulous Sore Eyes, p. 376; Typhoid and Typhus Fever, n. 432; Ridney Disease, p. 571; Miscellancous Diseases, such as Fever Sorea, p. Sore Eyes, p. Convulsions, p.; Firs, p.; Blabetes, p.; Cholera, p.; Camps, p.; Consumption p.; Creup, p.; Diseases of the Skin, p.; Gue, p.; Insanity, p.; Janudlee, p.; Throatened Abortion, p.; Quinsy, p. ac.—828.

BUY THE POSITIVE AND AEGATIVE POW-

BUY THE POSITIVE AND AEGATIVE POW-DERS 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, Drafts, or else in a Registered Letter.

E AGENTS EVERYWHERE, SO

OFFICE, 371 St. Mark's Place, New York Address PROF. PAYTON SPENCE; M.D.,

Box 5817, New York City. For Ralm also by S. S. Jones, 1807 Forth Clark St., Cit

NATURE'S



Maed ansveracing. when no had halfor ar, no enger of Lead, no Lithospe. a derive of hilver, and to entirely free from the Polisecons and Mexico-Wester, ing dongs not In other But, Programmen

Transparent and Clear as Crystal, to will not soil the threat fabric, -- perfecely SADD, CLEAN, out Englished, - desiderations lead growns for and

Found at Last!

It restores and prevents the hair from becoming grey imparts a soft, glorsymposarance removes dandruff, is cool and refreshing to the head, checks the hair from falling off, and restores it to a great extent when prematurely lest, arevents headscher, earen all humoro, entencess couptions, and unnatural heat.

AS A DEESSING FOR THE HAIR IT IS THE DEST ARTICLE IN THE MARKET. Dr. G. Smith, Patentec, Groton Junction, Mass. Prepared only by PROOTER DROTHERS, Gloucoster,

The gonulue is put up in a panel bettle, made expressly for it, with the name of the article blown in the glass. ASK YOUR DRUGGIST FOR

Nature's Hair Restorative. And take no other. At wholesale by Jno. C. Bundy, 187 & 189 S. Clark the Chicago, and by the following WHOLESALE DEUG-

A. Burnham and Fon, 1 & 3 Randolph St. Van Shaack, Stephenson and Reid, 99, 92 & 94 Lake St., N. R. When it cannot be obtained at your druggists. send your order to J. C. BUNDY, and be will see that it is promptly sent by express. \$1.00 per bottle, or six bottles for \$5.00. Cash to accompany the order.

The Bible in India. HINDOO ORIGIN OF

v8n18 26t.

Hebrew and Christian Revelation. TRANSLATED FROM "LA BIBLE DANS L' INDE,"

BY LOUIS JACOLLIOT EXTRACTS FROM AUTHOR'S PREFACE:

"I come to show you humanity, after attaining the leftlest regions of speculative philosophy, of untrammeled reazon on the venerable soil of India, was trammeled and stifled by the altar that substituted for intellectual life a semi-bruta existence of dreaming impotence..... India is the world's cradle; hence it is that the common mother in sending forth her children even to the atmost west has, in unfading testimony of our origin, bequeathed us the legacy of her language, her laws, her morals, her literature, and her religion..... To religious despotism, imposing, speculative delusions, and class-legislation, may be attributed the decay of nations....

burnt at the stake." *** Price \$2.00; postage 24 cents. For sale by the Religio - Philosophical Publishing House, 189 S. Clark street, Chicago.

THE PHILOSOPHY OF OREATION

. Unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and Spirit world. By Thomas Palme, through the band o Horaco D. Wood, Mediana. Price I gente, publique a conto. Por colo es this Affica

. A NEW PROPOSITION. To say out who business this mile documents will read that the this could be find the court of t

THEREY OF WASH, A. DANSKIN, ESC., PRESIDENT to of the First Spiritualist Congregation of Publicate, to Rey. Thomas R. Bond, M.D. Price, 10 cents; postage, 2 2042. For side to the office of this paper.

Frontier Department.

BY...... WILSON

Discussion Between E. V. Wilson and Rev. Clark Braden.

INotes taken during a Discussion on the Resolution,-"Regolved. That Modern Spiritualism is worthy of the support and confidence of the people."

E. V. WILSON affirms.—REV. CLARK BRADEN denies.

One other point in this connection-it is this: Every man is a law unto himself. We again re-iterate we can not rise above the status of our ed-ucational and intuitional standard. To illustrate: Mr. Brader, with others, chooses to follow the teachings of Dr. Campbell; Mr. Briden chooses to differ with some of his brethren. Is Mr. Braden a law unto himself in this matter? We answer,

Mr. Wesley chose to deviate from the rules of the Episcopalian Church, and became the founder of the Methodists of to day. Was Wesley a law unto himself, or did God personally order him to take this course? Calvin was a law unto himself as well as others. In fact, every great reform began in the individual, and culminated with the many; the individual taking the law into his own hands, and forcing others to comply with his terms.

I will instance in our own day, Loyd Garrison, Wendell Phillips, John Brown, Busan B. Anthony, A. J. Davis. Each to day in their peculiar views are backed up by millions, and of all the arbitrary assumptions of the law. Lloyd Garrison has won the greatest triumphs, and some of these accept worders. Spiritualism modern Spiritualism.

Srd.—We reply that the fact asserted that from the infancy of the race these things have been bethe infancy of the race these things have been believed, is in and of itself evidence that the spiritual
phenomena of all ages has commanded the confidence of the people, as well as their support. The
fact referred to, that the physician dispels these
views, is very damaging to the theories and views
entertained and built up from the Old and New
Testament. For instance, Dr. Hammond would
have prescribed a dose of arsenic for Moses and
Asron, Samuel, Ezekiel, Isalah, Daniel and Jonah,
for Jesus, Paul and the apostles. And the learned
doctors would have disproved the views of Jesus
in reference to the spirit of fever, the insane spirit,
and others that Jesus tells us about. The scientist
would (and do say to day) say to Moses, "Man
alive, you are very foolish indeed to utter laws
against familiar spirits and witches, for no such
class of immortals have a being; how, there'ore,
can men be influenced by them? You are superstitious, Moses."

can men be influenced by them f You are superstitious, Moses."

The biologist and psychologist would say to Jesus at the wedding of Cana, I can do this, and because I can do it by my will power, you do it by
your will power. These people are psychological,
the water is not really wine, but is only water, and
Jesus makes you think it is wine. Thus we might
go on and reason away every evidence of man's
immortality both in the past and present.

4th.—Spiritualism teaches, first, that man is the
highest ultimate in the physical law of life—in the
sensate law of life—and ultimates into a spiritual
being. Spiritualism teaches that man is the only
being God has ever spoken to, with and of, in this

being. Spiritualism teaches that man is the only being God has ever spoken to, with and of, in this world, and the judgments of God are to be taken as spoken through and of men; hence, must ever be considered as of man, as he received it; hence, necessarily triturated with his individuality. The power above man, that rules him, we teach to be, first, law infinite, the All Father, or God; second, the argula or spiritual expenses, and prepeding us. the angels, or spirits of every race preceding us; third, the spirits of our own departed ones. We teach that we, in our own good judgment, must determine the good or evil of these things.

In Mr. Braden's concession of the possibility of these things hing done by spirits, we hold he

these things being done by spirits, we hold he makes our system worthy the investigation of the ceople. In his willingue's to become a Spiritualist if it can be proved to be true, we find another fea-ture appealing to the prople for support. In Mr. Braden's denial that these things are not

of the spirits out of the body, we find no argument whatever; it is simply a denial; hence, amounts to

In his claim that the 'ricksters can duplicate these things, and because they may and can be imitated, therefore they are not of spirits—proves nothing—is not logical.

A. may be truly called to preach the word of God, and does so—is honest and truthful. B, a rascal at heart, finds that preaching pays better

than hard work, and is far easier, goes to preaching, is elequent, and has large audiences, makes converts; therefore, because B, the rascal can preach as well as A. A. is no better than B. and Joth sermons are untruthful.

"You must show these things so clear there can be no mistaking them." Well, they have been so clear to every candid inquirer that thousands be-lieve. We see with our eyes, hear with our ears, handle with our hands, and know that these things are so. In proving a crime, we do not ask that the witness shall reproduce the crime in order to satisfy the jury that a crime has been committed but to state what he knows on the evidence of his senses. I have seen a spirit, I have heard them talk, I have had them take me by the hand and shake hands with me. I have had them come and go at my request, I have seen them play on musical instruments, write with pencil and pen outside of help from, and independent of, any human agency, and many other things, more than could be repeated during the time allotted to this dis-

To draw the line between the true and the false, or that which is of the man, and that which is of the spirit, under the law, is a nice point indeed, and as difficult as it would be to determine who are of the Holy Spirit and who are not, at a revival meeting-we must wait and watch.

I know of no better rule than that laid down by Paul, "Prove all things, and hold fast that which

5th.—To these positions we reply that Professor H's experiment proves, first, that the boy read what he did not see; second, what he did not know; third, what he could not remember after he had read it; fourth, that while he was reading in his own voice he was speaking the thoughts of an other not seen or heard; fifth, that other was many feet from the boy; sixth, netwithstancing the boy vas the speaker, another spoke through him. Hence, the boy was the medium through which H. acted and spoke.

In Upham's Philosophy, the girl phenomena precents the following ideas: First, was the minister dead at the time this took place? Second, was it not the spirit of the minister who spoke through

Now, had I been present at either of these experiments, I would have asked, first, is there a spirit present, speaking through this person? Second, what is your name? Third, where did you live? Fourth, when and where did you die? And we would have had very different data on which to rest our conclusions.

But suppose we apply Mr. Braden's rule to other cases, and we reach an easier conclusion than spirits or clairvoyance. That is, that there was collusion and trickery on the part of H, and his boy;

on the part of Upham and his girl.

6th.—We reply of Plato, that there was a case of independent mental action, not in the mind of

So far as the drowning argument may be concerned, the rapid action of the mind is not sustained by experience. In my own case, my only thought was to save myself, so long as I was conscious, and after conscious effort was at an end, I remember being with many persons. A paper read some two years ago before a congress of savans, dispels the theory entirely, for the paper stated that out of some seventy cases, only two or three had any conscious recollection, outside of the effort to save

In reference to the case of Robert Braden, the

In reference to the case of Kopert Braden, the following features are before us:

1st.—The man was insane, and unconscious of what he was saying or doing.

2nd.—Had been so for some time.

3rd.—Had not been at home for some time, and it is reasonable to suppose, had not seen the child.

4th.—The walls of the prison were between him and the outer world, and thirty-six miles away from his home.

5th .- None in the prison knew anything of the

6th.—He, the father, saw the accident, and the clairvoyant phenomenon remained with him up to

7th.-Robert Braden had not this power before this insanity.

Mr. Braden gives us this phenomens to disprove
the fac's of modern Spiritualism; but we accept them, and ask for more of the same sort. We draw the following conclusions from the

father's case: let .- The father was unconscious, was surround-

ed by solid walls, and far away.

2nd.—He was not in a mesmeric condition.

3rd.—That it was a clear case of spiritual phenomena, and that it is far more logical to account for it on the principle that the spirit of some one or his decessed friends informed him, than from any other law or cause. Thus we meet every position Mr. Braden has thus far presented, while he has not met a single point we have laid down.

Mr. Braden's Replication Says:

1st.-My friend misunderstood me. I do not ask him to accept all the domain of life and disease; but what part of it will he accept? Will he accept somnambulism, meamerism, clairvoyauce, as spir-itual phenomena? Man is naturally a worshiping being, and must have an objective point in view.

Purity and truth must be his watchword.

2nd.—We raise no objections to the constitution read by my friend on Tuesday night. It is what every man and woman in this room might accept. Our objection to them is that they are too general, are not practical.

I raise no objections to his views on marriage-in fact, I accept of them in the main. Also, I accept fully, and raise no objection to the law of maternity, as laid down by my friend; in fact, we endorse in the main, his views.

3rd.—On the phenomens of Spiritualism, we call the attention of our hearers to

ist.—Raps.—They are produced by jugglery, or by nervous odi force. Moving articles, or ponderable ; matter, blowing upon horns, or talking through horns, controlling muscles for writing or painting, spirit photography, lights, hands, touch, tying and untying, are all the results of trickery, or caused by a nervous odil force.

2nd.—Seeing and hearing spirits, as well as the healing by spirits, or doctoring under spirit con-

healing by spirits, or doctoring under spirit con-trol, are produced by trickery, electricity, magnetism, delusion or imagination.

3rd.—Mesmerism has been common to all sges.
4th.—Trance, somnambulism, lying spirits, talking with spirits, clairyoyance, speaking in trance, writing, disgnosing disease, freedom from limits of space, freedom from limits of time, speaking in transparent are distributed for the speaking in the speaking space, freedom from limits of time, speaking intended and come under the law of nervous odd force. In fact, every phenomena mentioned as coming under the head of Spiritualism, is produced by trickery, jugglery, or nervous odd force or disease. I, Reverend Clark

Braden, believe it.
4th.—The question now is, shall we attribute this phenomena, to spirits out of the body, or to the spirits in the body?

5 h.—Mr. Braden sums up his position in the tol-lowing statements: Remarkable feats of strength by the somnambulls, the doings of the dancing dervishes, the fire eaters, mesmerized persons read, and do things that they know nothing about. The story of the minister's false claim, and dishonesty in the Christian printing office, and the wondrous expression—"it is all round here." We have lots of phenomena. We want a little more than a splurge; for when I take hold of a thing, I like to know what it is.
We have brought forward instance after instance, beyond the power and limits of the human hody, and we may a.k. what limits are there to these things? Does the mind ever forget? Why not the spirit in the body do these things? Dreams are determined by surrounding sands and things. I have broken up many circles by my influence. Persons affected with mediumistic conditions have been cured by the galvanic battery and electricity. Shall we give to the body more power, or guess at the cause? Milky way, or nebula theory proves there are stars unseen by the naked eye. The man

away. We must recognize a higher power in the body. There is a power in the spirit in the body that produces all of these things. I recognize a power above the embodied spirit. How do you know that this phenomena is not of the body? 6th -Quotes from the papers A. J. Davis' denial

in the light house, and the steamer fifteen miles

of Spiritualism, and that at the best he is only a clairvoyant. 7th.—The committee appointed by the Spiritualists to report on spiritual phenomens, reported in this city in 1867 that nine tenths of all the phe-nomena produced by mediums were tricks,

To these Replications we Reply : 1st.-We have fully laid down in our opening speech that which we accept, and by which we expect to stand or full. As to all the phenomena in the vast domain of life and disease, we say Mr. Braden m'ght as well ask us to accept the acts of the Holy Rollers of Vermont, the sainted Perfec-tionists of central New York, the righteons Jerkers of Kentucky and Indians, the shouting Methodists of the West, or of any other oddity that may appear from time to time in the world's history, as o ask us to accept of the mental and physical wonders of disease. And yet, I doub, not but that many cases treated by our medical practioners are really cases of direct or indirect spirit influence, or obsession, as of olden time. Man, as a worship ing being, we admitted in our first and second opening remarks, and Mr. Braden can not reach up to a higher standard than we presented our nearers on Tuesday and Wednesday evenings, and

above all other poin's, we call your attention to charity.

2nd.—We reply to the above endorsement, that it sustains us, and hence we repeat what Mr. Braden accepted, and let it go to our audience as evidence of the soundness of our views on these important questions.

3rd.—Well, there is an argument for you "what is an argument," as Captain Scudder would say. Is there any particle of thought or reason in this melange of tipse distits? Does he parallel any one thing I have plead before this audience? Contrast this belief and say so of Rev. Clark Braden with the report of the London Dialectrical Society. Since their appointment on the 10th of Feb. 1869, your sub committee have held forty meetings for purposes of experiment and tests. These meetings were held at the private residences of members of the committee, purposely to preclude the possibility of pre arranged mechanism or contrivance. Eyery test that the combined intelligence of your committee could devise, has been tried with pa-tience and perseverance. Your committee have confined their report to facts witnessed by them in connect their report to facts witnessed by them in their collective capacity, which facts were palpable to the senses, and their reality capable of demonstrable proof. Of your sub committee, four-fiths were wholly skeptical as to the reality of the alleged phenomena, firmly believing them to be the result either of imposture, of delusion, or of involuntary muscular action. At thirty four out of the forty meetings of your committee same of Involuntary muscular action. At thirty four out of the forty meetings of your committee, some of these phenomena occurred. Delusion was out of the question. Such names as the following, are members of this society: Sir John Lubbock, Bart., F. R. S., Prof. Huxley, F. R. S., Lord Amberley, Mr. G. H. Lewes, Miss Francis Power Cobbe, and associated with them, Prof. De Morgan, president of the Mathematical Society of London; C. F. Varley, C. E., Robert Chambers, Mr. and Mrs. S. C. Hall, William Howlit, and others of like eminence.

inence. And the only argument offered by Mr. Braden is the oft-repeated cry of trickery, jugglery, delusion, and nervous odli ferce. I, Clark Braden, don't be

4th.—Our senses are our authorities. Fire burns. I know it because I feel it and see it. The railroad train passes by. I know it is a railroad train.
Why? I hear it and see it—have rode on it. My old friend, James Lampman, a school mate of mine forty years ago, met me last summer in Wiscorsin. I knew him at eight, but he did not know me until I gave my name. I knew him, and how? From memory and name, also vision. I am sane. I see a chair move, a little girl, eight years old, the medium. I sit down in the chair, and it moves with me. I see it, hear it, feel it, know it. The chair and I together weigh two hundred and twenty five pounds. The little girl weighs twenty-seven pounds. Now, the relative force of strength to weight without injury to the party, is as two to one; that is, he is an exceedingly stout man who can shoulder twice his own weight, or draw it on the ground. And yet, this little girl, weighing only twenty-seven pounds, moved two hundred and twenty five pounds on a paked floor in a chair twenty five pounds on a naked floor, in a chair without castors, moved without contact, ten and a half times her own weight—through a diseased condition, or an unconscious muscular action, or the nervous odil force. So with Mr. Braden's respected father; when insone, his vision is far better | vio nost.

than when same. Matter and distance are annihilated, not by normal, healthful strength, or same conditions, or natural vision, but by an unhealthy physique and income mind. Which is the most rational conclusion? Mr. Braden's spirit in the body,

tional conclusion? Mr. Braden's spirit in the body, jugglery, trickery, delusion, unconacious insane mind action, or our positive philosophy of spirit helpers, seen and unseen?

5.h.—We answer to the above melangs of twaldle, that it is a grand splurge of vapory generalities; a repetition of twice-told propositions containing neither argument, logic, facts or history. It is a speaking against time, for you and Mr. Braden know as well as I do, that not one in twanty of these propositions are within the limits of our resolution.

resolution,
6:h.—All we have to say to this statement, is,
that it is false, unfounded, and a lie brought out by
one anti sensational Powell, a diseffected Englishman, who came to America expecting to rule
Spiritualism, and has proved a miserable failure.

7th.—To this allegation we reply as follows:
1st.—They were a self constituted committee of
sore headed Spiritualists, who have proved failures,

and every one rejected by us.

3nd.—They were not appointed by the convention to which they proposed to report.

3rd.—The convention rejected their report, as

well as the committee.
4th.—Out of spite, and in revenge for the rejection of their report, and contrary to the voice of the convention, they fliched the report from the speaker's table, and gave it to our enemies for publication.

To be Continued.

2000QQQQ000 Semi-Annual Meeting of the Minuesota Association of Spiritualists.

In another column will be found a call for the above-mentioned meeting. There are many good workers in Minnesots, and Mrs. Harriet E. Pope, of Morristown, Secretary of the Association, is not second to any one in her good deeds to promote the cause. We hope the different localities will be well represented.

A Minister of the Gospel.

The RELIGIO-PHILOSOPHICAL SOCIETY, on the 27th of April, granted a Letter of Fellow ship to Bro. O. B. Hazelton, a well-known public lecturer, resideng at Mazomania, Wisconsin. He is by virtue thereof, legally constituted a Regular Minister of the Gospel, and author:zed to solemn'ze marriages.

New Subscribers.

Bell Chamberlain, T. B. Luck, W. H. Ewing, A. F. Throop, James B. Geffey, Amelia Gould, R. Fletcher, and about one hundred other kind brothers and sisters, have our thanks for sending us a large number of new sub-

The Journal.

This week's Journal abounds in splendid articles, that can not fail to interest and instruct. It is becoming a great favorite with the liberal minds of the country.

Amusements.

CROSBY'S OPERA HOUSE.

Engagement extraordinary! The world-renowned Ravel-Martinetta Pantomime Troupe, for two weeks only. Commencing Monday evening, May 1, 1871. Performance will commence with the Ravel speciality of Jocko, or the Brazilian ape. To be followed by the beautiful ballet of "The Nymphs' Holiday." The won-derful child artist, Ignacio Martinetti, in his specialities. To conclude with the Ravel Fairy Trick Pantomime of the mystic gift. All productions are the sole property of the Original Ravel Troupe. Admission, 75c; gallery 30c.; reserved seats, \$1. Bex Office open Saturday, at 9 A. M.

HOOLEY'S OPERA HOUSE.

Jester. Cinderella. Houses crammed nightly, The man with the talking hand. Sergt. Burk. Lightning drill. Frank Steele. Cow-bell solos. The best performance ever witnessed! The man with the talking hand is attracting considerable attention among theatre-goers, and the house is crowded nightly, as a just appreciation of his efforts to mystify the public. Cinderella is still on the boards, and is received with rounds of applause.

AIREN'S MUSEUM.

Frank E. Aiken, Proprietor and manager. Thursday evening, April 27, benefit of Mr. R. E. Cooke, doorkeeper. The performance will commence with "Nine points of the isw." To conclude with Horse-shoe Ribinson; or the Battle of King's Mountain. Friday evening, benefit of John W. Blais iell. Friday afternoon, grand extra matinec-benefit of Cv. Crouse, Charles Crouse, and Fred Bowman. We understand that Col. Word intends taking charge of the Museum after this week. It is to be entirely renovated. He intends to favor the citizens of Chicago with a first-class Museum of curiosities.

DEARBORN THEATRE.

Manning's Minstrels. Increasing popularity of the last great sensation, the "Century Plant." First week of the very laughable ske'ch, introducing Ricardo as Mile. Clarissa Lucca Parepa Patti, entitled, "That's my Sister." New songs, new jokes, new ballads. Monday, May 1st, benefit of William Van Fleet. In active preparation, with everything entirely new, an original and highly sensational burlerque, entitled "A-lad-in." The "Century Plant" is a decided hit, as is proven by the immense houses which greet its appearance every night. Billy Manning "knows how to keep a hotel," and his cozy theatre is constantly presenting something new for the public appreciation. From the preparations now being made for "A-lad-ir," we opine it will be a grand success.

M'VICKER'S THEATRE.

Thursday, the great Comedian, Mr. J. E. Owens, will appear in his great specialty of Solon Shingle; and as Josh Butterby, in the three-act comedy of "The Victims." Friday and Saturday—Mr. Owens as Major Wellington De Boots and Solon Shingle. Saturday Matinee, "Married Life." Monday, "Self and Live

SPURRIER HOUSE: SIXTH AND MAIN STS.,

LOUISVILLE, KY.

MOST CENTRALLY LOCATED.

(\$2.00 PER DAY)

E. R. Spurrier & Co.

NEW ADVERTISEMENTS.

THE

Science of Evil:

FIRST PRINCIPLES OF HUMAN ACTION. BY JOSL MOODY.

THE SCIENCE OF EVIL is a book of radical and startling thought. It gives a connected and logical statement of the First Principles of Hymen Action, 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 Prop-LEM, and unveils the MYSTERF 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-PRIL-OSOPHICAL PUBLISHING HOUSE, 187 & 189 S. Clark St.,

THE BIBLE IN THE BALANCE. A Book for the Age and the Times,

and one that should be in the hands of every libera man and woman in the land.

You want it for your own instruction, that you may be furnished with acknowledged authority to meet the arguments of the theologian, historian, chronologist and scientific man with his own wespons.

It discusses the matter of Bible canons, versions, translations and revisions with ability, citing none but 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 having freceived orders for over three hundred copies.

Price, \$1.50; postage, 20 cents.

THE TRADE SUPPLIED.

Address: Relioio-Philosophical Publishing House 187 & 169 S. Clark St. Chicago. v8 n36 tf.

NEW EDITION—REVISED AND GORRECTED. THE VOICES

VOICE OF SUPERSTITION. VOICE OF NATURE. VOICE OF A PEBBLE.

Three Poems.

By Warren Sumner Barlow. THIS volume is startling in its originality of purpose.

and is destined to make deeper innoads among sectarian bigots than any work that has hitherto appeared.

THE VOICE OF RUFERSTRION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. While others have too often only demolished, it is author has erected a beautiful Temple on the ruins of Eu-perstition. Judge Baker, of New York, in his review of this poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didact's poets of the age."

poets of the age."

The Voice of a Presis delineates the individuality in matter and Mind, fraternal Charity and Love.

The book is a repository of original thought, awaking noble conceptions of Godand man, forcible and pleasing in ctyle, and is one of the few works that will grow with its years and mature with the centuries. It is already ack independently and in beautiful type, on heavy, fine paper, bound in beveled boards, in good style; nearly 200 pages. Price \$1,25, postage 15 cents. Very liberal discount to the trade. For sale by the RELIGIO-PHILOSOPHICAL PUBLISH.

LIFE'S UNFOLDINGS:

THE WONDERS OF THE UNIVERSE REVEALED TO MAN.

> By the Spirit Guardians of DAVID CORLESS.

'A very entertaining and instructive little book. Price, 30 *** For sale, wholesale and retail, by the Rangio-Philo-sophical Publishing House, 169 S. Clark St., Chicago.

VILLAGE LIFE IN THE WEST.

BEYOND THE BREAKERS.

A Story of the Present Day. BY ROBERT DALE OWEN.

Author of "Footfalls on the Boundary of another

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

FARMERS.

Who have never received the genuine Ramsdell Nor way Oats direct from us should send at once for our Great Credit Offer. There is no longer any excuse for being imposed upon by getting spurlous, mixed, and rejected seed which is being offered, as our terms are within the reach of all. Remember that where one bushel of genuine was sold last year, three of counterfeit was sold, and the crop from it is now for sale at various prices, from one dollar upward. Address D. W. Ramsdell & Co., 41 La Salle St., Chicago, Ill., or 612 N. Fifth street, St. Louis, Mo.

CARRIAGE MANUFACTORY

Waverly, N.Y.

THE UNDERSIGNED MANUFACTURES TO ORDER, and keeps on hand all varieties of Open and Top Buggies of the Best Styles; Platform Spring Wagons, with two or more seats, with or without top. This wagon is an improvement on the old two spring wagon, and as a business wagon, or for family use, is unsurpassed. Best quality of stock used, and first-class workmen employed, and all Work WARRANTED.

Situated on the Erle R. R., we have good facilities for shipping, and are constantly sending work to all parts of the country.

N. KINNEY. v9 n25 18t.

DR. H. SLADE (Clairvoyant), AND

J. SIMMONS.

DR. SLADE will, on receiving a lock of hair, with the name and age, make a clairwoyant examination, and return a written diagnosis of the case with cost of treatment. A fee of Two Dollars must accompany the hair, which will be applied on wedleine where treatment is ordered. All letters should be directed to SLADE & SIMMONS

207 West 22d St. N. Y. P. S.—Please write your address plain.

MRS. E. MANIFOLD

Medical, Clairvoyant, and Healing Medium. Parties at a distance examined by lock of hair. Price, \$1.00. Pre-scriptions, \$1.00. Magnetic Remedles sent to all parts of the country. Address Mrs. E. C. Manifold, P. O. Box 1021, Rockford, Ill.

New Books.

W.M. WHITE & Co., 158 Washington St., Boston, Mass., have just published: " DEATH AND THE AFTER-LIPE," Eight Clairveyant Lectures on the Summer Land.

BY ANDREW JACKSON DAVIS. With an Illustration Representing the Development of

the Spiritual Body.

There is no more interesting or remarkable book in the . whole line of Spiritual Literature. Read the following table of contents: DEATH AND THE AFTER-LIFE; SCRNES IN THE SUMMER-LAND :

SOCIETY IN THE SUMMER LAND: SOCIAL CENTERS IN THE SUMMER-LAND: WINTER LAND AND SUMMER-LAND: LANGUAGE AND LIFE IN SUMMER-LAND; MATERIAL WORK FOR SPIRITUAL WORKERS ULTIMATES IN THE SUMMER-LAND; VOICE FROM JAMES VICTOR WILSON.

Bound firmly and elegantly in cloth, by the publishers, WM. WHIPH & CO., Boston, Mass., or the AMERICAN NEWS COMPANY, 119 Nameu St., New York.

SECOND EDITION.

A WORK OF GREAT RESEARCH. ONE RELIGION: MANY CREEDS. BY ROSS WINANS.

"We object to what the Church demands, an unbounded and unjustifiable confidence in the infallibility of the writings of Moses and the prophets, and the Evangelists and the Apostles. We dissent from a sentimental attachment to an impossible compound of God and man. We protest that Christian theology, as we have it, is not taught by God himself, nor by Christ himself, nor is it consistent with established facts, nor is it comprehensible by our reason. We would show you that Christianity, as taught among us, is no better than other systems taught in other than Christian countries, and in some respects not so good.

The historic part of the Bible, in relation to the creation of the world, has its counterpart also in the several systems of theology here mentioned. They all had their cosmologies based on equality good authority and equally wide of the truth, as that recorded in the Bible. The time and manner of the creation, no man has ever known, or ever will know, in this life; nor is such knowledge of importance in preparing us for the life to come."—Extract from Preparing us for the life to come. "We object to what the Church demands, an unbounded

This book is a large 12 mo. of nearly 400 pages, printed on fine, heavy-tinted paper, and is sold at much less than the actual cost. Price, \$1,50; postage, 52 cents. ** For sale, wholesale and retail, by the RELIGIO-PHIL-OSOPHICAL PUBLISHING HOUSE, ISS S. Clark St., Chicago.

MRS. MARIA M. KING'S WORKS.

THE PRINCIPLES OF NATURE, as discovered in the Development and Structure of the Universe; The Solar System—Laws and Methods of its Development; Earth—History of its Development; Exposition of the Spiritual Universe. Price reduced to \$1.75; postage, 24 cents. REAL LIFE IN THE SPIRIT LAND,—Being Life Experiences, Scenes, Incidents, and Conditions, Illustrative of Spirit-Life and the Principles of the Spiritual Philosophy.

Price, \$1.00; postage, 16 cents. SOCIAL EVILS: Their Causes and Cure,—Being a Brief Discussion of the Social Status, with reference to Methods of Reform. Price, 25 cents; postage free.

THE SPIRITUAL PHILOSOPHY VS. DIABOLISM. In two lectures. Price, 25 cents; postage free. WHAT IS SPIRITUALISM? and SHALL SPIRITUAL. ISTS HAVE A CREED? In two lectures. Price, 25 cents;

postage free.

. For sale, who lessle and retail, by the Renigio-Puin-ocophical Publishing House, 189 S. Clark St., Chicago. SEXAULPHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PRODLEMS IN SOCIOLOGY. BY R. T. TRALL, M.D.

The great interest now being tout in all anticot relacing to Human Development, will make the book of interest to every one. Besides the information obtained by its paraal, theearing of the various suggests treated to improve ing and giving a higher direction and value to human its can not be over-cetimated. This work contains the latest and most important dis

coveries in the Austomy and Physiology of the Sexes. 42 plains the origin of Ruman Life; How and when Monstru-tion, Impregnation, and Conception occur; giving the law by which the number and sex of offspring are controlled and valuable information in regard to the begetting an rearing of beautiful and healthy children. It is high-tenus and should be reed by every family. With eighty fine ex-

and should be transfer of the same of through ten editions, and the demand is constantly increasing. No such complete and valuable Work has ever before been issued from the press. Price; \$2, Postage 20c. For sale at the Religie Philosophical Journal Office, 187, and 189 So. Clark Street

THE PATENT METALIC Clothes Mangle.

WE now offer to the people of America one of the cheapest and most useful pieces of domestic machinery hitherto brought before their notice. The Patent Mangle does away with old flat-irons.

Saves your time, labor and fire, and is so simple in its construction that your child can manage it, and with a little practice, mangle all the clothes in thirty minutes that require three hours with the old irons.

The Mangle will be packed and forwarded, etc., with fu Instructions, to any part of the United States, on receipt o AGENTS WANTED.

RUFUS GOULD, P. O, Box 273, Syracuse, N. Y.

Tetofsky Apple.

Or Russian Crab of the West.

AND BEST EARLY MARKET APPLE KNOWN. Send Stamp for Price List to I. Gould, Nurseryman, Beaver Dam, Wisconsin.

FOR TESTIMONIALS, SEE NO. 22, VOL. IX, OF THIS PAPER.

BLACK LIST.

BILL PAUL,

Of Indiauspolis, Ind., owes \$1.50 for the Jouanal, as he confesses, bates as he has to use his money to buy clothing, pay taxes, physician's bills, etc., and sets us at defiance, and ridicules the paper he has taken on credit for eighteen months. By and by he will hate himself, even as the Church to which he belongs hate Spiritualism.