\$3.00 PER YEAR IN ADVANCE.]

Ernth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a bearing.

SINGLE COPIES EIGHT CENTS.

VOL. XI.—NO. 11.

S. S. JONES, PUBLISHER AND PROPRIETOR.

THREE KISSES OF FAREWELL.

From one of "Esti or Wyun's Love Letters," in Scribner. Three, only three, my darling, Separate. - lemn. slow; Not like the swift and joyous ones

We used to know.

When we kissed because we loved each other, Simply to taste love's sweet. And layished our kisses as the summe

Lavishes heat.—
But as they kiss whose hearts are wrung,
When hope and fear are spent.
And nothing is left to give, except

First of the three, my darling,

Is sacred unto pain: We have hurt each other often.— We shall again, When we pine because we miss each other, And do not understand And do not understant
How the written words are so much colder
Than eye and hand.
I kiss thee, dear, for all such pain
Which we may give or take:—
Burled—forgiven before it comes,
"For our love's sake!

The second kiss, my darling.
Is full of loy's sweet thrill:
We have blessed each other always:
We always will.
We shall reach until we feel each other,
Past all of time and space.
We shall listen till we hear each other In every place. The earth is full of messengers

Which love sends to and fro. I kiss thee, darling, for all joy Which we shall know.

The last kiss, oh, my dorling,
My love—I cannot see
Through my tears, as I remember
What it may be.
We may die and never see each other, We may die and never-see each other
life with no time to give
Anv sign that our hearts are faithful
To die as live.
Token of what they will not see
Who see my latest breath.
This one last kiss, my darling, seals
The sea of death!

The Spirit of the Russian Hill.

A great deal has been written about the large trees, the magnificent scenery, and the vast gold fields of California. Even its mammoth vegetables and delicious mutton have had their honorable mention. In short, I do not know of much connected with the country that we are unaccuainted with. There's one thing, however, that has not been told of within my knowledge-and that is a Californian ghost. The subject has at least the recommendation of rarity; and perhaps may be found to possess some interest. For myself, I give no opinion upon the part: I could not at the time; but I will truthfray and faithfully record the story as it was said to happen, and was related to me by the poor woman whose belief at least, could not be shaken in it, and over a portion of whose life it had exercised so strange an influence.

It was in the year 1854, and I was living at San Francisco. Chancing to need some one to assist me in doing some plain sewing, Mr. Evans, one of the merchants of the town, and a man whose character for benevolence was known far and wide, gave me the address of a Mrs. Addis. She was a superior person—quite a lady, he said, who had come to California from the Eastern States, and was reduced to live by her own exertions. He added that she had been recently very ill with nervous fever, was hardly strong enough yet for the harder work of washing-which she had before been taking in-and no doubt she would be glad of the lighter employment of sewing.

"Washing!" I exclaimed. "A superior person, quite a lady, and reduced to take in wash-

"Ay," replied Mr. Evans, "and thankful to

So, one morning, away I started for Mrs. Addis, climbing over the interening sand hills that lay between St. Annis Valley and my more centrally situated home. The streets were not then cut through or paved as they are now, so the expedition was quite a pilgrimage, and I was tired before I reached the cottage of Mrs. Addis. I recognized it by the description Mr. Evans had given; a pretty white dwelling with green blinds, standing in a garden surrounded by a picket fence, with an ornamental porch, over which a green vine was beginning to trail. All looked fresh and new, and it appeared she had not long got into it.

A little gir! of nine was playing outside with a boy of three: another child, a girl of perhaps six or so, sat wrapped in a shawl, watching them. She moked ill; and indeed there was a delicacy about them all. The moment they caught sight of me all three evinced considerable alarm, and ran in-doors. In a minute, the eldest came out again, sent by her mother. Blushing very much, she said I must please excuse her for running away, but she and her little sister and brother were shy and not used to visitors. She was a gentle, pleasant looking child: but in her face there lingered an expression as of some sudden fright, and I thought it

must have been at me. Mrs. Addis came to the door then.' A pale, delicate-locking woman with a sweet face of suffering, and a refinement of manner that surprised me. It was next to impossible to believe that she could be doing the work of a common washer-woman. Alas, I had not then the experience I have acquired since, of what wellreared women may be reduced to by distress,

when exiles in a foreign country. The porch door opened into the parlor, and we went in. It was tidily, nay, tastily furnishCHICAGO, DECEMBER 2, 1871.

shelves trimmed with fringe, and plenty of little ornaments and souvenirs, bespeaking home friendships and loving parting gifts from the other side of the continent. All this, and the woman's gentle manner and really pretty face, seemed more and more at variance with her hard calling; but as one sees these anomalies in a new country, as California was then, I came at last to the conclusion that, whatever circumstances had rendered it necessary for

had no power to destroy her natural refinement of mind with its old associations. "You must excuse my little people, if you please," she went on to say. "They are like frightened hares, and fly for shelter at the sight of a strange face; indeed, we are none of us strong just now, although we are gaining health daily. All, except Naney, my eldest, have had a long, weakening fever."

Mrs. Addis to work in the way she did, they

"Panama?" I suggested. 'No," she said, and shuddered a little, speaking slowly; "it was a nervous fever. I am just recovering from it myself, having had the most

And then I remembered that Mr. Evanshad mentioned it—a nervous fever.

lengthened attack of the three.

What caused it?" I asked. But to this question Mrs. Addis made no answer. An unmistakable shiver passed over her frame; and for the moment I thought she was going to faint.

"I beg your pardon," she said. "I have been much shaken in the nerves; jarred and worried. I do hope—I do trust that we shall all get well in time, now we are in this pleasant and peace-

"Perhaps the house you lived in before was damp,"
"No. I don't think it was damp; it was not

"Unhealthy perhaps in other ways?" "Yes. Unhealthy—for us,"—and there ensued the shiver again, "About the work, nadam;

what is it you wish me to do?' I sat and told her. I partook of some refreshment that they offered me—a mouthful of lunch and some tea. And I came away strangely interested in Mrs. Addis and her gentle chiliren, and quite determined that first visit should

What is the mystery connected with her illness?" I asked Mr. Evans when I next saw "There seems to be one,

'It certainly does seem to be a mystery; one I believe that nobody can explain or account for," was the reply of Mr. Evans. "I dare say she will give you the history if you request it. And in due time I obtained that history; and transcribe it as it was told to me, neither adding

to it nor taking from it. In early times the means of transit across the continent were so very dangerous and comfortless that, like the man who had choice of two roads, travelers were sure to wish they had taken the contrary one. The lengthened horrors of Cape Horn, the Indian perils on the plains, and the fearful fever on the Isthmus, gave ample themes for sympathy, curiosity and endless surmise. Mrs. Addis had come by the Isthmus, and her voyage was marked by an allabsorbing sorrow, that swallowed up every smaller consideration of discomfort and annoyance—the death of her husband.

Mr. Addis had been a teacher all his life. Breaking down in health and spirits, as those who have much to do with the young sometimes do, he had undertaken he journey to California to recruit his strength, and also in the hope that he might find there some more profitable and less mentally laborious occupation. He died just as they came in view of Acapulco and lay buried there, far from home and kindred. Poor Mrs. Addis came ashore with an aching heart, but a strong spirit, resolved to labor for the living of her children, the voungest of them nearly an infant, rather than undertake the voyage home again. Her father had been a poor clergyman; she had no friends in her native land capable of assisting her, and would not go back to be a burthen upon them. When one has to lose caste and work for a living, it is less hard to the mind to do it in a strange place. She did not know the work would be quite so menial, but she had put her shoulder to the wheel and took what came.

At first nothing offered; perhaps her visions were too high. She could only clasp her three children to her heart and pray to be helped to provide for them, not to die of starvation. Mr. Evans, who had been one of her fellow-pas sengers on board the Sierra Nevada, that had brought them up from the Pacific, and who had seen her husband laid to rest in Mexican soil, was very kind to her in her desolation.

Washing was paid for well in the place, for washer-women were scarce; and the notion came to her that she should set up in the calling. It no doubt caused her pride a cruel blow, herself a bitter heart-ache; perhaps a struggle, yes or no, with her spirit. But she resolved on it. She thought she would get day help for the hardest of the labor. Mr. Evans and one or two other gentlemen who had been witnesses to her misfortunes clubbed together to set her going. They found a cheap, pretty house, furnished, on Russian Hill, and placed her in it. It overlooked the entrance to the bay, and had a nice sweep of smooth ground around it, enclosed by a high paling, on which the linen could

dry.
They went with her to take possession of it; Mr. Evans and a Mr. Harley, the latter carrying the baby, Willy. What with one busy preparation and another, the day had waned, and evening was drawing on when they started. It was a long, toiling walk up Pacific street; and then, taking a winding path over the brow of ed, with such articles as sojourners in San | the hill, and descending a little on the side that | Francisco would most readily procure. A fronts the Golden Gate, they stood before the was amiss with her or her house. fresh matting covered the floor. Some cane- | cottage. It was a little one-storied place; with |

the room. Besides, there was a set of hanging | aniums and trailing Australian vines, strongling on either side the straight and weedy path.

"This can all be done up nicely, you know," said Mr. Harley, cheerfully. "There was no time for it before you came in. It has been empty and neglected for so long that it looks rather wild.

Mrs. Addis answered in the same cheerful spirit; she was so grateful to them that she would not show any regret. But as she was crossing the porch to enter the doorway, a shivering chill struck her that it was impossible to describe or account for. The house was not dark. Those kind friends had it lighted; a lamp burned on the table; a fire blazed in the open grate; what could have given her that shuddering chill? The children, however, made amends for her silence, for they were loud in their de-lighted comments on the new house, and their surprise at its odd furniture.

The room was a small, square upartment, with an open grate and a front and back window. Its floor was covered with checked matting, and there were two or three curiouslycolored rugs laid over it. Besides a scarlet sofa and two large chairs, much worn and faded, were some tiny Chinese tables, and a little cab-inet placed on one of them. To the right a door opened into a smaller room, containing only a bed and an old walnut clothespress. Out of that was a large room, built sideways and in the shape of the letter L: it had two French windows and a cheerful lookout city-

wards. A small kitchen completed the house. "Being night, it looks a little dull," observed Mr. Evans, as they went through the rooms, "and smells earthy; but that's owing to its have lost her breath.

ing been shut up so long."

It did smell earthy. The very air seemed children. "In the parior?"

close and heavy, and Mrs. Addis thought it might be that which caused her strange operation for the lady so as to answer the question.

The lady is not here, mamma, "said Nancy: on of spirit. Everything needed for comfort was at hand, and the gentlemen departed, Jeaving grateful hearts behind them.

The days went on, and the feerings of op-ression, as Mrs. Addistermed it, were lighter by degrees; but she always had a sense of it, more or less. Only when sile was at work she did not so much feel it. Her kind friends had exerted themselves to get her plenty of work. It was hard at first, but she had help, and got reconciled to it. The little room laying off the parlor was made a play room for her children. was lined with scarlet chintz. The barge, curiously-shaped room was made the bed-cham-

So she worked, and prospered; and began to put by a nice little sum every month towards repaying Mr. Evans and the other gentlemen what they had advanced her. Her expenses were not large. The rent of the house was remarkably low, and she sometimes wondered at it, hoping that Mr. Evans was not paying part of it himself in secret. He said he was not, but she could not help fearing it. They had no near neighbors, but farther down toward the Laguna was a settlement of Spanish people, whose children would come up and peep curionsly through the garden rails. That their house had been inhabited by Spanards, who must have quitted in a hurry, was evident, for the furniture was all Spanish,

When it first was Mrs. Addis could never distinctly trace or recollect that she heard her children allude to some one they called "the She grew accustomed to hear them talk of her; but when she at dength asked an explanation of who the lady was, there seemed to be some mystery in the answers. The childrenonly saw the lady "at moments," they said; they would look up from their play and see her by them, and when they looked again she'd be gone, they did not know where.

"Does she come into the garden, Nancy?" isked Mrs. Addis of her eldest girl, a most intelligent child.

"She comes indoors as well, mamma. "Comes indoors as well! What does she

"She never speaks at all," was Nancy's an swer. "Mamma, she just comes and goes like

the shadows in the garden. This was very strange. That it was some person from the Spanish settlement at the Laguna, who came up to include her curiosity. Mrs. Addis felt sure of. The next leisure hour she had walked out that way, taking Naney, and bidding her point out the lady if she saw her. Mrs. Addis did not altogether like the

idea of a stranger's entering her home at will without asking leave, It was a bright, sunshiny afternoon, and all the Spanish population seemed to be outside their cluster of huts enjoying it. The women were sewing; the children playing. Mrs. Addis walked along, exchanging pleasant looks and nods with these people, as is the custom in an unsophisticated place like San Francisco,

and they nodded and smiled back again. 'Do you see the lady, Nancy?" she asked in low tone.

No, mamma, I can't see her anywhere.' All at once, as it were, Mrs. Addis became aware of a certain curiosity in the manner and looks of these people as they regarded her, far beyond the natural curiosity excited by strangers. It was, as she afterward expressed it, an awe-struck curiosity; they gazed at her as though she were a rare, wild animal.

"May malo casa," she distinctly heard, and the speaker had her eyes directed to her home on Russian Hill. Mrs. Addis had caught up enough of Californian Spanish to know that it meant. "Very bad house

A small, bright-eyed "senora," with two children at her side, leaned against her little gate, looking both curious and excited. Mrs. Addis stopped toask, in a mixture of tongues that might have made any one laugh to hear her, why they all stared at her so, and what

The senora took a little time to gather in the

seated chairs, and a round table, stood about | a garden in front full of rank, overgrown ger- | meaning, and then she said she was mistaken about herself, for they all thought well and kindly of her; but as for the house! Here she shook her head and gesticulated with her hands, and became quite unintelligible. Mrs. Addis begged her to repeat what she had said, which she did in precisely the same manner, but beyond the words, bad name and bad house, she could gather nothing.

It made her feel uncomfortable, and as she went up the hill again, she regarded her neat little abode with wonder. Having an errand to do at the nearest store, which was kept by an Italian, in a tent on Pacific street in those days, she sent Nancy on to the younger child-When she returned, carrying her few little pareels, night had set in, and the great misty columns of fog that sometimes swept in from the sea, were making the landscape very dreary. Still, as she climbed the hill from the city side, she could see her own door quite plainly, and in it the three children at play.

Not they only. There was a fourth figure standing with them—a Spanish girl of slender form. She had a scrapa thrown over her shoulders, and was watching them with a slightly drooping head.

"That must be the lady!" exclaimed Mrs. Addis to herself with sadden conviction. How young she looks!-quite a girl."

In her excitement, Mrs. Addis stumbled over a stone and dropped her, paper of sugar. Stooping to pick it up, her eyes were withdrawn from the lady for an instant, and when she looked up she could not see her anywhere. The children were playing on in the porch, as before. In her haste to gain the house, she

"But she was with you a minute ago.

They seemed surprised. One and all declared the lady had not been there that evening. Minnic, the second child, said she had not dayed as much as the others, and must have seen her had she come. But Mrs. Addls had the evidence of her own eyesight, and went to ook; a vague feeling of something strange was eginning to dawn upon her.

The lady was not in the garden, back or front, as might be seen at a glance. Mrs. Addis went into the different rooms indoors, and she was not there. Where lay the mystery?

In what did it consist? From that night a conviction of something dreadful-something to be avoided and feared -sat upon her. Day by day it deepened, like

a darkening cloud. It was extremely painful to her to acknowlalge to herself that this curious and inexplicable thing had greater power over her, in deressing her heart and paralyzing her spirits, han the severe sorrow that had passed over her life, leaving her alone in the world, with its troubles.

A vague fear of some ill to come haunted her. and yet she had not the courage to confess the weakness, and beg Mr. Evans to find them another home. Whenever the children named the lady "she shuddered, and yet could not reason clearly on the subject, or decide sensibly what foundation she had for misgiving. She became daily more oppressed by brooding over this very uncertainty, and the shadowy dread hat haunted her.

One thing she observed; that the children never now spoke of seeing the lady but in the little red play room. Whenever she appeared to them (if appear she did, and it was not all delusion on their part,) it was always there. The singular circumstance was, that they had no fear; and whether they really believed that they saw the lady, one of real flesh and blood Mrs. Addis did not know. She would not talk

to them about it. Thus the time went on, and October came in. One day she had been down in St. Annis' Valley, and was toiling back upward after her long journey over the sand hills. Glancing to the ouse when she came in view of it, she saw one of their good friends, Mr. Brown, on the porch with the children. He had Willy in his arms, and the two girls were jumping and talking by

"There's mamma!" they cried. "Mamma's come back."

In that moment the strange and painful doubts were lost sight of by Mrs. Addis; she laughed and nodded in her turn, and quickened her weary steps.

Suddenly her heart stood still, as though it were turned to stone. Passing lightly out at the door behind the group already there, came the figure of the Spanish girl, and stood among them so close that their garments seemed to touched; but no one noticed her or appeared to mark her presence. She leaned forward anxiously, and shaded her face with her hand as she watched, looking carnestly down toward and beyond the hill. For an instant Mrs. Addis seemed to loose sight and sense; and when she looked again the figure had gone.

"Was any one with you here a minute ago?" she asked of Mr. Brown.

"There's no one here but me, Mrs. Addis; me and the children. How ill you look! Your long walk has fatigued you.' She said no more. It was on the tip of her

tongue to tell him all, but she did not. Perhaps a dread of being secretly laughed at prevented it. How she dreaded the staying on in that house on Russian Hill, only herself knew.

The rainy season commenced early: there was a great deal of it-quite a flood-so that the children played indoors. Mrs. Addis never heard them talk of the lady now, and felt convinced she was not appearing to them. Only twice had Mrs. Addis beheld her; yet she seemed to remember her face as clearly, every feature of it, as though she had known her for a stamped. - Nauerson.

years. And, before attempting to relate what followed, a hope must be expressed—as Mrs. Addis expressed it—that she should not be charged with insanity.

It was the 19th of October, almost midnight, and about a fortnight after the walk to St. Annis' Valley. Mrs. Addis, very busy over some sewing, and feeling sadly desolate, was at work in her bedroom by the light of the lamp, the three children abed and askep around her. She sat there for company. The wind sighed drearily without, and the dull tolling of the fog bell on the beach sounded on each rising gust. Almost imperceptibly at first, a soft, low moan began to mingle with the bell; and it caught by slow degrees Mrs. Addis's ear. She looked off her work to listen, her very blood feeling suddenly chilled. It came from the little room the chidren played in. She was convinced of that as she listened with hushed breath. Taking the lamp she moved to the door, impelled by fear, impelled with that strange impulse that forbids you to remain stationary in a dread such as this. Opening the door of the red room she saw—well, she saw what well night turned her brain. She stood in a sort of dream, not knowing whether she was asleep or awake. The room seemed to be filled with furniture furniture that it had not in reality—a bed and chairs, and matting on the floor. On the bed lay the lady she had before seen, the Spanish girl; her features distorted with what seemed to be a death struggle. A man, whose face was not discernible to Mrs. Addis, stood beside the bed. The Spanish girl made a frantic effort to spring up, as if to beat him off, and then sank back and moved no more. The man tore up the matting and some of the floor, and a great hole seeingd suddenly to yawn there. Then, by the side of the bed, appeared a long box, and Mrs. Addis felt sure that it was not there a minute before. Into this the man pushed the insensible giri, and lifted it into the

This was all. Terrified nearly to death, the noor woman lost her senses and fell. As she expressed it afterward, a cold, dull, awful blank seemed to stretch itself like a black curtain be tween-her sight and the world.

The children found her lying there insensible, and help was called in. In vain her friends strove to impress upon her that this strange seene she seemed to have witnessed was nothing but a dream or a nightmare; she replied by asking whether the re-appearance at the Spanish girl to her and her children beforehand had been a dream. The night was succeeded by a dangerous fever, and she lay for many days in de-

lirium.

Mr. Evans caused the floor to be taken up in the scarlet room. Underneath it by just such n box as Mrs. Addis had described; the lady within it unrecognizable from the action of slacked lime. Then the poor people in the Spanish settlement were questioned, and they related what they knew. The house on Russian Hill had been the abode of a young girl belonging to their people; she thought herself the wife of an American merchant, whom she loved with intense devotion; and she used to watch for his coming with envious fondness. His real wife, meantime, sailed from her eastern home and came to join him; and he, fear ing discovery, poisoned the poor girl, as 'twas thought; though none could prove it, and nothing positive was known beyond her disappearance on that night, the likh of October, two years before.

The American merchant abandoned the house and furniture, just as it stood; giving an agent charge to let it for an almost nominal sum. After remaining empty for some time, Mr. Evans took it for Mrs. Addis, its low rent being the juducement, and he knew nothing of

After the discovery, Mrs. Addis was removed, and lay long ill at the house of a kind Spanishwoman, who received her. Strange to say, her children also became ill; as if (people said) the curse of the house were working itself out. A better home was provided for her—the one in which she has been introduced to the reader -and she removed to it. She was only then recovering from the long illness and was very

Mr. Evans substantiated this story in every particular that he could, as did others. The suspected man had gone with his wife to Australia; and no one had held the Spanish-girl in sufficient interest to follow him there and charge him with his crime. He lives in immunity from it, so far as it is known, to this

I make no remarks upon the story myself. I give it as it was given to me. That it was strangely singular, none can deny.

And if the reader should be curious on the subject of Mrs. Addis herself, I may mention that she prospered well, and regained her own position in life. But she never alluded to the house on Russian Hill with the least abatement. of horror. Nothing in the world will ever shake her belief in the ghost that haunted it.

In Tyrone, Pa., the folks keep a minister who preaches semi-occasionally, who edits a newspaper, who sells patent medicines, who cures corns and dyspepsia, who abuses lecturers, and whose personal appearance contrasts strongly with the natural beauty of the place.

My hair was falling off, I used two bottles of NATURE'S HAIR RESTORATIVE and it checked it at once. It is clean, safe, and efficient. If your druggist has not got it, send direct to this office. See advertisement.

THE world is full of judgment days, and into every engagement that a man enters, into every action that he attempts, he is gauged and MRS. JENNIE FERRIS.

Her Defense ugainst the Attacks of the Terre Haute Cazette and Others.

To a forbearing and generous public the writer appeals for justice.

I came here at the solicitations of some of the citizens who desired to investigate the phenomena given through my mediumship, having no one with me except my brother-in-law, Wm. F. Willard, who was acting in the capacity of my agent.

Soon after my arrival, a strong prejudice sprang up against me, growing out of my mediumship, which became the fruitful source of a malicious and unjust attack upon my private character, which was superinduced by a wild, fanatical woman, who claimed to be the wife of the aforesaid Willard, who found sympathy and encouragement in the prosecution of her nefarious operations by a certain clique, who seemed willing to crush a defenseless woman, if thereby they could make their warfure against Spiritualism a success, of which, judging from the energies used against me, one would suppose me the embodiment.

Thus encouraged, this woman, whose name is Samantha A. Oyeracker., to which were added some half dozen aliases, but was best known in this locality by the cognomen of "the woman in black," traveled the streets by day and night, disgusting your citizens, by the obscene language used, which was a disgrace to her sex to utter, and which, to their shame, the publishers of the Gazette accumulated as it fell from her depraved lips, and meted out to their subscribers with a gusto partaking largely of the ridiculous, for which indiscretion the editors deservedly merit, and should in justice receive, the indignation of an outraged public.

The publicity thus given through the press to these false and disgusting charges, gave rise to a prejudicial feeling, bearing, for the time, strongly against me, by taking advantage of which she was enabled to reach the grand jury room, and there and then, by false representation, succeeded in the finding of a bill of indictment on the charge of fornication, on which charge, but for the interposition of my friends, who kindly became responsible for my appearance at court, I should to-day, most likely, be incarcerated within your prison walls.

A few days previous to the time fixed by the court, to try my case, she, "the woman in black," by false swearing, and through the duplicity of one of your justices, obtained a search-warrant, by authority of which my wardrobe, trunks and room, together with the house in which I was boarding, were searched, under the pretence of looking after goods belonging to said Willard, who had previously gone from the city.

Having now exhausted her powers awainst me, and knowing that she could not substantiate the charges on which the indictment was obtained, she wisely left the city,—thus closing a case which, for malicious prosecution, can scarcely find a parallel, in the bringing about of which the "woman in black" was doubtless the willing tool in the hands of a clique, of which James H. Hudson, a pseudo Spiritualist, who has a chronic mania for traducing

the character of women generally, was their leader. Previous to leaving the city, Willard made the following affidavit .

STATE OF INDIANA, L. S. S., VIGO COUNTY.

This day personally appeared before me William E. McLean, a notary public within and for the county and State aforesaid, William F. Willard, who being duly

sworn, deposes and says as follows: That he, the said Whitam F. Whitara, was never married to the woman Samanthia A. Overacker, now in the city of Terre Haute, which woman claims and proclaims herself to he his wife, that at no time has such relation existed between him, the said William F. Willard and she, the said Samanthia A. Overacker, now claiming to be Samanthia A. Willard, that all such claims and pretending the property of the recovery Samanthia A. Overacker, now change the said samanthia A. Willard, that all such claims and pretendents of the recovery Samanthia A. Overacker, now change the said of the recovery Samanthia A. Overacker, now change the said said pretendents of the said said pretendents of the said of the sa tions upon the part of the woman, Samanhia A. Over-acker, are untrue and false in every particular, and are made by her, as affiant, I believe, for the sole purpose of improperly extorting money from said affiant and his friends, and further says not.

WILLIAM F. WILLARD. Subscribed and sworn to before me this 12th day of Aug., WM. E. McLEAN, Notary Public. A.D., 1871 The preceding attidavit brought the "woman in

black" forward with the following certificate: This is to certify that on the 1st day of September, in the year of our Lord 1858, in the city of Detroit, Wayne Co., State of Michigan, I, being a minister of the gospel, and duty authorized, did marry and join together in the holy bonds of wedlock one William F. Willard and one Samanthia A. Overacker, both being of mature age and cound mind. Heavy Willis HENRY WILLS.

JOHN BLACK, C. C. HATCH. Witnesses. MARY E. HATCH.

For want of the official evidence to substantiate the authority of this, the celebrated marriage certificate, caused to be opened up a correspondence with the clerk of the above county, to which the clerk of the above county, to which the following was the reply:

DETROIT, Sept. 2, 1871. There is no such record as the above marriage in my office. I have made dilligent search of all the marriage records.

STEPHEN P. PURDY. STEPHEN P. PURDY, Clerk of Wayne County, Mich.

Having now disposed of the claims held by this woman on Willard as her husband, which, but for the defense made in her behalf through the columns of her organ, the Gazette, in which I was repeatedly charged with having stolen her husband, I should not have condescended to notice. I will now pass to the next article claiming my attention, which is the one taken from the Denver Tribune. charging, that during the summer of 1869, I was engaged with Willard in keeping a hotel in Central City, Colorado, under the assumed name of Franks. This squib opened up a field from which the publishers of the Gazette gathered quite a number of, to them, rich and racy articles, the low, vulgar nature of which point clearly to the quality of food their deprayed intellects require for sustenance.

In making up my defense against this libelous charge, I respectfully call attention to the following note, the date of which proves an alibi. J. W. Hayne writes from St. Joseph, Mo., under date of June 20th, 1869, as follows:

"Some two weeks ago Mrs. Jennie Ferris visited our city, and held senuces for physical manifestations two weeks, and gave an entertainment every evening, to our entire satisfaction. - - - Mrs. Ferris is a lady in every respect. - - - She is now in St. Louis."

In addition to which the following from Judge Morgan, who, as a man of honor and integrity, is too well known throughout Colorado to make further testimony refuting the legal slander necessary:

DENNER, Col., Sept. 11th, 1871. As regards Mrs. Ferris, I have only to sav, that she was here giving seances about two weeks, and was regarded as a lady.

In alluding to the hotel matter, he adds:

The party was not Mrs. Ferris. I was the first man that met her when she came here, and knew her at once, as I had seen her before. I know she is highly respected here, and we are anxious for the time when she will be here again. There is no one who would be more welcome to our place than Mrs. Ferris.

Yours respectfully,

JUDGE MORGAN.

The following quotation from the Gazette origin-

ated with the "woman in black:"

"Mrs. Ferris was once a common prostitute in Chicago, and even so low down in that low calling, as to be found drank in the streets of the city of Chicago." To which the editors add:

"We have much more authority to substantiate what we publish, in our possession to make use of in our col-

name, taken from reliable papers in the county, and documentary evidence from other sources, including some from the police of Oriengo. For the present we withhold them for the lack of space."

In a letter (now in my possession) to a citizen of this city, from an old resident of Chicago, who is highly respected, and known to be a man of truth, is the following in reference to the above:

CHICAGO, Sept 7th, 1871. I knew Mrs. Ferris while here in Cincago, some five or six years ago, and attended many of her scances. I never heard anything said against her moral character while here,—and she was here nearly a year, I think. It would have been utterly impossible for her to have been spoken of with disrespect generally while here without my knowing it.——In short, as far as I can

The following remarks appear editorially in the RELIGIO-PHILOSOPHICAL JOURNAL, of August 26th,

"The insinuation in regard to 'documentary evidence including some from the police courts of Chicago,' is a vite littel, for which the publishers of the paper should be held responsible.

There never was a word uttered in the city of Chicago against Mrs. Ferris.

Hundreds of thousands have witnessed the manifestations of spirit power through Mrs. Ferris mediumship, and her integrity as a medium is not questioned by any honest investigator who witness the manifestations in her presence."

The following, touching upon the Chicago scandal, is selected from a letter to a friend in this city, bearing the signature of a well-known and much respected gentleman, who has been for many years, and still is, a resident of Toledo, Ohio:

Toleno, Omo, August 19th, 1871. Mrs. Jennic Ferris formerly resided in this city for a number of years. — — — Her moral character was good, and I never licard it questioned by any one that was likely to know. — — — That she is a prostitute and drankard is simply a lie! — — — Mrs. Ferris was here some two or three months last year, and certainly her conduct and deportment were unexceptionable. HENRY BREED.

None can know or realize the terrible ordeal through which I have passed since my arrival in this city. Those, however, who have witnessed the frantic and demoniacal antics of the "woman in black," who, meeting with encouragement by the low slang and vulgar insinuations hurled against me through the Gazette, may imagine something of my suffering. No epithet so low and filthy, or insinuation so dark and damning, that she, with persistent cunning, could invent, was omitted. This is offered as an apology for the otherwise seemingly unnecessary testimonials herein presented: COLDWATER, MICH., Sept. 17th, 1871.

We, the undersigned, citizens of Coldwater, having seen the scandalous and libelous reports recently published in the Terre Haute papers, reflecting severely and unjustly against the character of Mrs. Jennie Ferris, take this occasion, in justice to her, to state, that we are personally and intimately acquainted with her, and know these reports, with regard to the disreputable life she is charged wilh having led in Chicago and elsewhere, to be utterly false, and that she is doubtless made the innocent victim of a low, vicious clique, who should be made to suffer the penalties they so justly merit.

N. Y. WATERMAN, Life Insurance Agent.

N. Y. WATERMAN, Life Insurance Agent, George G. Gilbert. Mrs. Alice Ostrander.

The following testimonial is offered without com-

ment: We, the undersigned, citizens of the city of New Orleans, certify that we are acquainted with Mrs. Jennie Perris, who has been before the public as a spiritual medium for some fourteen years, and who, as we understand, is at this time in the city of Terre Haute. To the friends of that place, and the public generally, we would recommend her as a good medium for physical manifestatations, whose character for chastity and morals, in this city and described, so far as our knowledge extends is city and elsewhere, so far as our knowledge extends, is above suspicion.

Given under our hands, at the city of New Orleans, La., this 12th day of September, 1871.

JOHN ABBOTT. J. W. ALLEN. SPENCER FIELDS.

A. O. SHELDON. In a letter of introduction to R. C. Tabor, Esq., of Cairo. Ill., the following, after calling attention to my mediumship, are the closing remarks, under date of Memphis, Tenn., May 6th, 1871:

- We with pleasure also hear a willing testimony to her uniform consistency of character and lady-like deportment during her sojourn with us, and cordially recd her to the consideration and protection of our ommend her to the consideration and protection of our spiritualist friends in your city, with whom it is her purpose to stop a few days. All favors conferred upon her will be highly appreciated by,

Yours respectfully.

DAN'T. REED.

DR. DAN'L REED. JAMES HOLMES.

I indorse all Messrs. Reed, Slack, and Holmes say, and even more. I am not a Spiritualist. ----- You will find Mrs. Ferris a lady in every sense of the word, and worthy of the good will and assistance of all true la-WM. H. BUTTS Of the firm of H. J. White & Co., No. 234 Front St., Mem-

Again, in a note to a citizen of this place. Mr. Holmes writes from Memphis, under date of Aug-

ust 25th, 1871 : know her as a good physical medium and a good woman.
We have have known her some four years, but have never seen anything out of character in her.

JAMES HOLMES. I left Evansville, Indiana, the latter part of last June, coming directly to this place. The friends at Evansville, hearing of the attack upon my private character, kindly furnished the following:

To the friends and public generally: Be it known that during the six weeks Mrs. Jennic Ferris was in this city, she gave a scance almost every evening, each of which was well attended by friends and skeptics. The manifeswas well attended by friends and skeptics. The manifes-tations were narrowly watched, and her deportment close-ly scrutinized. Be it said to her credit, that no fraud was defected in the former and the latter was conducted with proper propriety. This statement w make from a sense of justice to her, thelieving the reports made public through the Terre Hante papers, reflecting against her private character, to be utterly false and without founda-tion in fact. Given under our hands, at the city of Evansville, this 21st day of October, 1871.

ALLEN C. HALLOCK, M.D. R.S. TENNEY. HENRY BUTTS. MRS. M. E. BUTTS. D. M. GRAHAM. J. L. RALSTON.

Mr. Lauston and wife, who reside on Eighth Ave. (No. 60), New York City, in making a tour through the West, chanced to visit this place. Finding that I was preparing to defend myself against the charges brought against me, kindly offered the following:

This is to certify that we became acquainted with Mrs. Jennie Ferris, in the year 1865, at Brooklyn, New York, where she was holding public scances. She remained in the city some six months, during which time we attended a mamber of her entertainments, and became very intimate. Her deportment was ladylike, and her character, for we know was above remembered. of far as we know, was above reproach.
Given under our hands, at the city of Terre Haute, this
th day of October, 1871.

N. R. Lanston.
Mary. T. Lanston.

Amidst the excitement, I changed my boarding house, for reasons best known to myself, which was noticed in the Gazette as follows:

We understand that Mr. Millard Franks and Mrs. Ferris Franks have received a notice from the managers of the Hubbell boarding house, on West Ohio street, to his themselves hence. This accusation on the part of Hubbell is very commendable, and would have been much more so had it been of an earlier date.

The preceding scandalous and libelous article is in keeping with the numerous others published against me by the editors of this paper, for no other cause known to me aside from prejudices against my mediumship, coupled with a willingness to write down my character without caring to know

Had they felt disposed to do me justice they could easily have learned the truth, as the following facts will show:

This is to certify that during the time we had Mrs. Ferris as a boarder, her deportment was ladylike, and the statement published in the Ecening Gazette, that they (W. F. Willard and Mrs. Ferris) had both received due notice to leave the house is false. We are not Spiritual-

iets, but believe it due Mrs. Ferris that the above reatement should be made.

Given under my hand, in the city of Terre Hante, Oct.

House W. Henney, L.

With the following evidence disproving the slanders against me, I close my defense. Much more might be said in vindication of my character, were it deemed necessary:

This is to certify that Mrs. Ferris, on leaving the Hub-bell House, secured accommodations at my house, which gave rise to frequent calls from the "woman in black," whose nameredful attacks upon Mrs. Ferris were invaria-bly met on her part with Christian forbearance truly com-mendable, and would further add that her deportment throughout has been that of a lady. I may further add that we are not Spiritualists, and feel that it is but justice to make the shope statements.

CHARLES BELL. Terre Haute, Oct. 17th, 1871,

I cannot close without returning my sincere and heartfelt thanks to the friends, here and elsewhere, who have so nobly assisted me in my feeble efforts to sustain myself against the unmerciful, unjust, and uncalled-for attacks against my private character, more particularly by the publishers of the Gazette. Each and every article published in said paper, or through any other channel, bearing against my character, I now denounce as utterly false, and hereby challenge investigation.

The Spiritualists of this place particularly, who have, as a body, stood by me, in this great hour of trial, giving me sympathy and encouragement. I shall ever revere with the highest regard and the deepest feelings of gratitude the motives that have prompted them.

In conclusion, I will say, my mission is a peculiar one. By the influence of my mediumship, my pathway through life has been rendered uncertain, varied, and checkered. At one time receiving the sympathy and encouragement bestowed on those occupying the highest social positions in society, by whom I am petted and flattered, and made the cipient of the highest encomiums, and perhaps in the next hour forced to meet the scorn and contempt of the skeptic and prejudiced, who, while pointing the finger of derision, denounce me as a humbug and trickster, which denunciations are invariably followed by the lowest and most vicious epithets known to the English language,—yet, with all the vicissitudes, troubles, and trials, that have befallen me, none have proved so crushing as those with which I have had to contend at this place.

In a few days I go from your city, to drift whereever fate disposes, having no place to call my home. Soliciting the benediction of the friends I have made, with the resolve on my part that it shall be, as it has ever been, my highest purpose to live a life of purity and honor,—a life above suspicion, and hoping that e'er long it may be my good fortune and pleasure to meet you again, I now bid you a regretful yet hopeful farewell.

JENNIE FERRIS. Terre Haute, Ind., Oct. 25th, 1871.

TERRE HAUTE, Oct. 27th, 1871. We, the undersigned, appointed by the First Spiritual Society of Terre Hante, to investigate the slanderous charges made public through the press and other channels, against the character of Jennic Ferris, state, that, after a careful investigation, we have been unable to find any evidence to sustain the same, that we have examined the decomentary evidence in her defense, and ballows. the documentary evidence in her defense, and believe the parties furnishing the same worthy the fullest confi-dence; also that we endorse fully the statements in her defense, and would further add, that the charges and slang uttered against her by the Gazette and its co-agitors since her residence in this city, were false, malicious, and nnmanly.

ALLEN PENCE. L. B. DEVERIE J. H. STANLEY.

We, the undersigned, being personally acquainted with Jennie Ferris, and having read the foregoing statements and report believe the same to be correct.

Addie I., Ballov, Fannie T., Young,

We cheerfully give place to the foregoing as a matter of justice to Mrs. Ferris, one of the most remarkable mediums of the age.

It is a matter of fact that every medium, we do not know of a single exception, is reviled by the unbelievers in the truth of spirit communion, as vile impostors, and most generally are accused of gross licentiousness. And we are sorry to be compelled to witness the fact that not unfrequently those who claim to be public teachers of the Spiritual Philosophy, join in the slanderous clamor, apparently on the same principle that a thief is ofttime the loudest in crying thief.

It is but a few weeks since one of this class published over his own signature in the Present Age, in substance that he would volunteer his services as a witness to prove the very charges true that Mrs. Ferris so successfully refutes. Another had an article published in The Shaker under the head of "Shakerism and Spiritualism in their Moral Aspects," which we copied and reviewed. We also called upon the editor of The Shaker to publish the review. He wrote us immediately saying, that the author of the article entitled "'Shakerism and 'Spiritualism in their Moral Aspects' "has gone to England, and it was not "Elder Evans."

We then held a quite lengthy correspondence with the editor of The Shaker in regard to the subject, but the review published by us has not yet appeared in The Shaker. But a few days since the Present Age published the same article from The Shuker, entitled "Shakerism and Spiritualism in their Moral Aspects," which article traduces Spiritualism, and this Journal, quoting isolated paragraphs, distorting and misrepresenting as bitterly and malignantly as ever did a writer who loves old theology and hates all reforms. And yet this same Present Age never alludes to the fact that we had published and reviewed the article; but on the contrary takes this paper to task editorially, and attributes the article published in The Shaker to "Elder Evans," a Shaker bishop, which was not claimed by The Shaker, where it first appeared, but on the contrary the editor of that paper informed us distinctly and unquivocally that it was not Elder Evans's article.

The author of the article is a would-be leader in Spiritualism, often has the prefix Rev. attached to his name, and he has caused the article to be copied into the Present Age and attributed to Elder Evans to mislead the public and draw their attention from himself. We are in possession of all the facts in the premises. These men who would be leaders in Spiritualism seem to think that all that is necessary to enable them to accomplish that object is to kill off the RELIGIO-PHILOSOPHICAL JOURNAL. They were never more mistaken. If the Journal had never been resurrected from the fire, the spirit world would have seen to it, that some other paper was inspired with necessary courage to defeat all movements to sectarianize Spiritualism. But all those who have sought, and yet continue, to dispurage the Journal in the estimation of the masses, are reckoning beyond their host.—ED. JOURNAL.

Toices from the Leople.

SPRINGFIELD, ILL.-N. M. Hutton writes.-I have just received your call for aid. I have been away from home, or would have got it sooner. I truly sympathize with the people of Chicago; but there still exists timber of the same grain that Chi-eago was built of before, and she will yet rise out of her own ashes. May Brother Jones and his valua-ble paper take the lead. For such a rise I send in my inite-three dollars.

CLEVELAND, OHIO.-L. Graves writes.-You will please find inclosed five dollars. I admire your feeling of independence in not wishing to receive anything as a donation. You will please accept of this; but if you are sensitive about it, you may send the Journal for one year to the address of Mrs. L. Chatfield, Sharon Centre, Ohio.

SHELTSBURG, IOWA,-S. Rathbun writes.-This evening brings the first number of the dear JOURNAL since the fire. We were not looking for its resurrection so soon, although we knew it would arise from the ashes; for it is the nature of spirit and spiritual things to do so. You will find five dollars inclosed.

PENNVILLE, IND .- M. A. White writes .- You will please find ten dollars inclosed. Credit as di-

BLOOMINGTON, ILL.—David Allen writes,—I have no excuses to offer but lack of funds to meet the different calls on me. Even now I have to beg off to keep up that loved treasure, the JOURNAL. do not see how I could get along without it. Have been trying for subscribers, and have promises, but the necessary funds are lacking. You will find inclosed an order for five dollars and fifty cents. You will give me credit for five dollars from the 6th of September, 1871. I paid up to that date. The fifty cents is for a new subscriber for three months. You have the sympathy of all liberal-minded peo-ple here. I tell them the sympathy needed now is to open their money bags and help to build up the loss by fire, and all will go well in a short time.

DAYSVILLE, ILL .- A. Newton writes .- I have often thought of you and the dear old JOURNAL, and wondered whether its natrons would be able to respond with sufficient material aid to resuscitate t, and bring it up to its former size and usefulness. We are glad to learn that Spiritualists everywhere are doing all they can to help revive it, and that it is soon to greet us as before the fire. We sympa-thize with you in the painful ordeal through which you have had to pass, and we thank you for the pa-tience, energy and perseverance which you have ever manifested in disseminating knowledge and truth. Find inclosed one dollar and fifty cents.

RIVER FALLS. MASS .- H. P. Kingsley writes. Having heard of your misfortune, caused by the late conflagration which swept over the city of Chicago; I for one can truly say that I sympathize with you, and miss the paper with its well-filled columns. God bless and prosper the efforts that you are making to re-establish it once more, and may Brother Francis resume his Search after the orthodox God until he finds him, or holes him, and may the shadow of S. S. Jones never grow shorter. or his purse ever grow lighter by this misfortune that has overtaken him. Six dollars inclosed, and credit as directed.

NEW LISBON, WIS .- N. Southworth writes .-We sympathize with you in your great affliction; but there are many kinds of suffering that all mankind are subject to, and while we feel for you we must take care of our loved ones at home, that have long been sufferers. My wife's illness must be my excuse for not remitting sooner. Will try and secure some new subscribers for you. Please find inclosed order for three dollars. We are lost without the JOURNAL. Hope to see it soon.

Thank you, brother. Your letter has the ring of the pure metal. We hope to be ever mindful of the misfortunes of others. There is a compensation in all allictions—it makes us think of the suffering and trials of others. - ED. JOURNAL.

DES MOINES, IOWA .- J. P. Davis writes .- You are brave and strong for the right, and must suc-ced. God and the angels are on your side. Shall be in a condition before long to aid you more.

OREGON, WIS .- M. J. Shampuor writes .- The time of my subscription expired in June. I herein inclose three dollars to pay up arrearages, and also to continue your paper, for it seems that we can not conveniently do without it.

COUNCIL BLUFFS, IOWA.-Dr. J. Holland writes,-Hoping soon to see the beautiful Journal in its new dress, I wait with patience, never doubting but that the angels will speed its progress, and guide it on its way to the many thousands of anxious and loving souls who have mourned its absence from their hearts and homes. Knowing that all things are working for good, we are sure of an overflow of good things in the paper when it makes its appearance. I shall ever hall it with delight for its hold stand in the cause of truth and reform May your light never grow dim while on this side of the Beautiful River, is the prayer of your friend and brother.

LONG LAKE, MINN.—N. J. Stubbs writes.—) ake this opportunity of sending you three dollars, the amount due you on the ever-welcome angels of light made manifest in the fair pages of the Jour-Most truly do I regret the sad catastrophe that befell you among the many thousand; but we fully appreciate that out of the deevest afflictions and trials that befall humanity spring our greatest blessings and joys. Would that I were able to do something pecuniarily for you.

ORAMEL, N. Y.-Geo. W. Carpenter writes. We have received your two small papers, and ought to have responded to them sooner, but better late We sympathize with you and all the sufferers and wish we could do more for you. Find inclosed three dollars, which credit us directed.

CARPENTER, PA.—Mrs. A. McNett writes.— Inclosed please find \$3.00 for a renewal of my subscription for your valuable paper. You have my heartfelt sympathy in this your hour of need The Davenport boys were at Williamsport the third and fourth of this month. They have created a great excitement there. If some good test medium would visit the place they, would be greeted with crowded houses

EVANSVILLE, IND .- J. S. Hopkins writes .-Please find inclosed \$10, New York Exchange, which you will please accept as my part of the loss in the late fire. I wish you every success in the fu-

Remarks: Thank you, brother. The widows and orphans, who will through your bounty get the REligio-Philosophical Journal, will bless you;angels will bless you.

EUREKA, CAL,-W. J. Sweasy writes.-To-day linclose \$3.00 for a copy of the Religio-Philosoph-ICAL JOURNAL. Please send it to W. Fields, Eure-ka, Cal. On Sunday last, Mrs. Bell Chamberlain spoke in this place. The effect was to nearly empty the churches, although the Episcopalians had a new preacher,—also the Congregationalists, neither of which had over fifty hearers, while Mrs. Chamberlain had in the morning two hundred, and in the evening five hundred. So far I have heard but one opinion and that favorable.

SYCAMORE, ILL.—H. A. Jones writes.—Inclosed find \$3.00. Credit as directed. The Religio Philosophical Journal has been duly received. and looks as though the smell of fire had not passed over it. Your energetic action in the premises tells its own story. The friends here promise to increase your subscription list.

UNIONVILLE, PA.-J. M. Smith writes.-I was subscriber to the JOURNAL before the fire, but as yet I have not received a paper from you. I under-stand that you have saved your subscription list. Please find one dollar inclosed, to extend my subscription, for I intend to be a subscriber as long as the glorious old JOURNAL is published, or as long as I am a resident upon this sphere.

HUNTSVILLE, INDIANA.—J. W. Miller, M.D., writes.—Please find inclosed \$5,00—three dollars for arrears and two dollars to start anew. send you some more as soon as convenient. I would rather be deprived of most anything else than the Journal, and hope the brethren will respond liberally, and give you the encouragement you so much need. There are quite a number of Spiritualists in this locality, and my influence shall be used to have them assist the good cause all they

RICHVIEW, ILL. -J. D. Kinyon writes, -I send you this morning nine dollars to renew my sub-scription, dated from time of fire, with two new ones for one year each.

LATROBE, CAL.—M. A. Hunter writes.—Inclosed I send you a little of the needful. It is all the paper money I can get hold of to-day. Will soon send more—California is gold and silver, you know. I want the JOURNAL, from its recommencement. I feel an carnost solicitude in its success; firstly, because I regard it as carrying a bolder front than any other spiritual or reform paper that I have seen, and that is what we need. There is too much time-serving with spiritual papers as well as individuals. There is too much of "our cause" to protect, with reformers in general. I know of no cause but truth—speak the truth, and let the cause take care of itself. In supporting a cause, we have public opinion to consider, and the moment we have the consequences of public opinion to consider, we lose our foothold as uncompromising advocates of truth, simply because truth is al-ways unpopular. We must be one or the other the advocates of truth or the slaves of public opin-

SEXTONVILLE, WIS.—J. Hoover writes —It is a little wonderful that God failed to send a big rain so as to save the orthodox churches from the flames; and also surprising that some medium did not foresee the great calamity and warn the people.

BLACK RIVER FALLS, WIS .- D. F. Mason writes.—As I am in arrears for your paper one year from last June, and wishing to have it continue its visits. I here inclose post office order for six dollars which will pay for the balance of the year, ending June 1872.

ORA LABOR, MICH.—C. J. Gillingham writes. You will find money inclosed to pay in advance for your paper, which I expect soon to see again. Go on, Brother Jones. Those who will forsake you in trial; you can get along without when you prosper. Spiritualists never die, and fire has no power over

WOODMAN, WIS .- A. R. Thomas writes .- Inclosed you will find five dollars, which you will dease credit. I want the Journar, just as long as I can pay for it, and will do all I can to obtain new

BROOKLYN, N. Y .- Henry A. Beach writes .-I am glad you are going to continue publishing the JOURNAL, and I feel myself bound to help you, poor as I am, in keeping the pledge you made in asking that loan in New York. Expect my remittance of fifty cents per week until I get sufficiently ahead with my subscription.

OSAGE, N. Y.-Mrs. B. F. Akin writes,-With a heart full of the deepest sympathy I write these few lines to you. I inclose you one dollar—it is the best I can do at this time. It is a small part, but perhaps it will help a little toward the great loss you have that with such firmness and coolness. May those in the bright land help to sustain and comfort your spirit, while those on earth help you with material aid and sympathy. If I edule do as my inner soul would, I should send you all that I owe you, and more. Ifeel sorry that I can not, but the case is this with me now; My husband has been sick all the latter part of the summer, and when better, my son was taken down with the typhoid fever. I bless you from my heart, and silently pour forth my supplication to the Great Ruler to help and strengthen you in your brave and good re-solve to re-establish the JOURNAL. It is in keeping with the past, and what we might expect from one who is brave enough to print such a free, independent paper.

NEWARK, OHIO .- J. R. Scott writes .- ! take my pen to drop you a line of sympathy in this sad hour of your great misfortune. Inclosed find four dollars and fifty cents, one dollar and fifty cents for the dues of J. H. Harter, and three dollars for my renewal.

BUFFALO, N. Y .- M. F. Shaler writes -Inclosed please find post office order for ten dollars. bree vou can apply on another year's subseriction for your paper on my account, the balance, send papers to the poor, or apply as you please. I would have sent it before but for the best of reasons.

Thank you, brother. Seven dollars of it is placed to the credit of the Widow's and Orphan's Fund.-ED. JOURNAL.

WAUKESHA, WIS .- Schina Barney write -. - We rejoice to learn that you are alive and kicking; and not burned up, neither are the principles you advocate, thank God! Inclosed find post office order for five dollars. Use it as directed.

HASSON, MINN.-D. T. Goodwin writes -- You will find inclosed three dollars, which credit as directed. Please accept my heart-felt sympathy for you in your late great affliction. Keep up good heart and courage, for angels are watching over you. STOUTS, OHIO,-H. P. Danforth writes -it

was with great sorrow that we read the accounts of the great conflagration and destruction of Chicago by fire, but it was not until we received the lit-tle Journal, of the 9th inst. that we knew the ful extent of your loss. We are unxious to have the JOURNAL issued again as soon as possible, and can but admire the energy you manifest to at once establish your publishing house. I wish our circumstances were such that we could generously respond to your appeal for aid. As we can not send a large amount, we hope what we can spare will assist a little. Inclosed find two dollars and fifty cents, which use as directed.

WINDSOR, CAL.—Henry S. Runyon writes.— Please find inclosed twenty dollars, three dollars to renew my subscription to the JOURNAL—the remainder you can use as you see proper, to start the paper again. I am not a Spiritualist, but I like rour paper for its fearless advocacy of what you believe to be truth, and my only regret is that I can not send you a thousand. If fortune should favor me you may hear from me again.

REMARKS.—Thank you, brother. Three dollars we use to renew your subscription, and the remainder we credit to the Widow's and Orphan's Fund. ORCHARD, IOWA.-A. Andrews writes.-Inclosed please find two dollars, which pays for your most valuable paper up to January, 1872. I will do what I can to procure new subscribers. I would not like to do without the JOURNAL while such articles are to be found in it as the "Search after

GALVESTON, TEXAS -E. Stone writes -We have just arrived in Galveston, and found our papers have been sent regularly to us, and hasten to send you three dollars, your due,—hoping you may rise once more to spread the glorious news from the beautiful homes of our loved ones.

RICHLAND CENTRE, WIS.-Geo. Richards writes.—I have been much interested in the "Search after God," and I guess that Brother Francis and guides will have to do some tall traveling before they find God. The main ideas of the "Search" I have had from spirits, namely planet building, preexistence; also successive stages of existence, of which this life is the primary. There is now in process of construction a planet larger than this earth, just outside of the planet Jupiter. It is yet in a state of vapor, consequently invisible at pres-

ASAFIELD, MASS .- Mrs. Mary Steams writes. Most gladly would I assist you by sending one year's subscription to your valuable paper, but I rave not enough to do that and renew my subscription for the Banner. Please accept a widow's mile -two dollars—and best wishes for your success in re-establishing the JOURNAL, that humanity may be benefitted thereby. When you get started again, I should be happy to see a copy of your paper, if convenient for you to send me one, as I have not had an opportunity of perusing it.

MASILLON, OHIO .- A. Knobloch writes .- Inclosed you will find post office money order, for which send the Religio-Philosophical Journal.

Names inclosed. Thank you brother. Works and faith is just the way to build up the Beligio-Philosophical Jour-NAL,—ED, JOURNAL.

CINCINNATI, OHIO.-Mrs. Stone writes-My sympathy for the loses and sufferings of the Chi-cagons, and you among the number. I can not express. Please find inclosed three dollars for a new subscription to your ant'cipated paper. I was sorry that you could not re-establish in our city. We have need of a spiritual paper.

Arts and Sciences.

BYY. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 233, Mobile, Ala.

(NUMBER SEVEN.)

Carbon and its Compounds; Diamond, Graphite, and Charcoal: Carbonic Acid Gas; Carburetied Hydrogen, and Oleflant or Illuminating Gas; Spontaneous Combustion. Gas Well at Terre Houte, Ind. Cyanogen a Remarkable Compound of Carbon and Nitrogen. Premises Derived for Inter-electro Chemical Action. The Source of Carbon "Rationale" of Germinal Development. The Question Concerning Potassium. General Remarks on the Correlational Nature of Nitrogen, Hydrogen, Oxygen, and Carbon, their Respective Bulance, and Conditions, und Empires of Action.

Carbon derived its name from carbo, or coal. It appears in three allotropic formsthe diamond, graphite, (substance composing pencil points) and charcoal, of which the diamond is the purest, and is the most valuable of earth's jewels, being by far the hardest substance known, and the most refractive and dispersive power, by which it in its former character cuts all other substances, and in the latter flashes the most varied and vivid colors of light. Graphite is of great use in many of the manufactured articles of every-day use, but the more valuable and important of all, is the coal which will presently claim our consideration.

Charcoal is a black, brittle, inodorous, tasteless solid, a good conductor of electricity, but poor conductor of heat - insoluble in all liquids—resisting all predisposing causes to change, and a general thing changing least of all except in its tendency to absorb the humidity of the atmosphere. Fresh-burned charcoal will absorb from ten to twenty per cent. of watery vapor in a week-that from the finest pore wood absorbing the most, and that from the most spongy wood absorbing the least; upon this depends the disinfectant quality of charcoal. Bodies packed in charcoal emit no oder, but they continue to decay. It is often used as a poultice for corroding away sloughing gangrenous flesh, cleansing old wounds and malignant sores. The carbonaceous gases of our soils thus serve as magazines of stored gases, serving fertilization in a general tendency to give them up in exchange.

Carbonic acid gas, formerly called fixed air, is colorless with a slightly sour taste, is about one-half heavier than air, and constitutes near forty-four per cent. of the ordinary limestone rock, and marble, and is generally procured by the action of an acid on powdered marble or chalk. It being heavier than the atmosphere, will pour from vessel to vesel, and, though imperceptible to the eye, will extinguish fire as quick as water, -it is suffocating and poisonous, and when breathed in excess, produces death. Yet this same carbonic acid gas gives the most relishable pungency to all ! vegetable kingdom consumes carbonic acid our effervescing drinks.

Though the compounds of carbon and hydrogen, are mostly confined to organic chemistry, still it is proper to refer to a few of the gases resulting from their combination. The "marsh" gas, as it is called, is a result of vegetable decomposition, and may be procured by filling, inverting, and lifting a tub and stirring the decomposed leaves of a shallow, marshy pond, when the gas will rise and take the place of the escaping water in the tub. This is earburetted hydrogen, the "elements" of which have so slight an affinity for each other, as to take fire at ordinary temperatures and hurn spontaneously. This gas is also a commonplace sojourner amid the decompositions of graveyards, and when spontaneously burning, gives forth a pale, luminous halo, resembling the supposed, and perhaps real drapery of ghosts, after which gas is named. This is the "Jack with the lantern" of superstitious nursery renown. The next and higher grade of gas is called the olefant acid, consists of four proportions of carbon, and four proportions of hydrogen, and is used for illuminating purposes. It is found in great abundance in volcanic emissions, in subterranean springs. grottoes, and caves.

Our Terre Haute, Ind., friends have recently bored a well some eighteen hundred feet deep, immediately on the banks of the Wabash river, that sends forth with great force an immense volume of saline sulpho-carburetted hydrogenized water, and a volume of gas, if sufficiently economized, to run two factoriesone by water and the other by steam-produced by the heat of the gas. This gas burns with an unusually hard, white carbonized flame. Though immense in amount, and wonderful in character, and thus given out by natural laws ready for use, the surging stream is allowed to dash into the Wabash, and the gas to

dissipate in the air unutilized. So accustomed have the Terre Hanters become to the sulphur and flames of the subterranean from the interior, that "Hell Fire," "Brimstone," and Company, do n't scare them worth a cent. An occasional puff of wind from that source about sundown, however. makes things "smell to high heaven." Perhaps this is one reason why "smellfingers' Orthodoxy in that locality ranks so high on spontaneous scents. (The "Pences" are all

Carbon combining with nitrogen forms cyanogen, produced from the organic decomposition of old hides, horns, and hoofs, and is remarkable as being the first compound that was found to combine direct with the metals as an electro-positive radical. It unites with notassium, forming ferro-cynite of potassium. Cyanogen is a transparent, colorless poison, and is a constituent of the pigment of Prussian blue. The hydro-cynic acid is the most poisonous of all substances. Singular to say, this wonderful poison is obtained from the kernels, leaves and fruit of the laurel, almond, peach, To bring the general range of the premises up as into a bird's-eye view, we have assumed on the faith, as we think, of legitimate inferences: 1st. That nitrogen is a compound found by the primal reflex of the sun and earth, and represents them in its mutual link of relationship. 2nd. That nitrogen necessarily gave off a reciprocal reflex to both of its parent sources, forming hydrogen with the reflex of the sun, and oxygen with the reflex of the earth; and 3d. That the hydrogen and oxygen united in the formation of water. Such becoming the state of things there was present a polar diversity of conditions, that resulted in the establishment of inter-electro chemical action by which carbon was and is

produced Let us turn to a rationale of vegetable elaboration of our own suggesting, which will speak for itself, and serve as an illustration of the nature and character of the inter-electro chemical action referred to.

Advancing, by parity, as far back into the womb of time, as inference may go, we find a soil produced by inferior thermo-electric This soil thus capacitated for the reception of thought germs, which we are bound to assume, since we know we have came. These thought germs, then, of ferns and sea weeds, were deposited in this soil, followed by the Zoophite tribes. But to make, if possible, the premises more plain, let us take a germ and place it in the soil; the warmth and moisture come, and through the acid or alkaline earth, causes chemical action to take place on the exterior or pericarp of the germ; electricity is released, which forms a circuit including the portions of the decomposed germ and the earth in its circuit, and this current having within itself the power of suspending all opposing affinities with which it came in contact, decompose so much of the surrounding soil as is necessary to meet the demands of the germinal food needed, and takes up from the soil, and transport upon its suspensory tide, the food needed; thus advancing until the germ peers above the surface of the earth, when a new process begins, which, in reciprocity with the primary movements going on, ultimates in the claboration of carbon as follows: The current on coming in contact with the electro-magnetic impress of the atmosphere—more particularly sunlight—forms a thin film on the surface of the leaves, which, by endosmos action incorporates itself as an inter-electro earth reflex of the sun thus as an inter-electro earth reflex of the sun, thus forming the body called carbon in the vegetable world, which, after thousands of years of stationary condition, thus an undergoing of decomposi-tion gives out the undimmed light of million ages and generations gone, as pure as, when first ordained. Having reached this observant point, the question rises, if even potassium is not a primal life grade; thus imperishably buried in all the carbonated stone stratifications of the earth, that is now through the crumbling rocks underlying the ever-varying fertility of the soils, giving back to all our modern forms, the renewed and more developed

essence of the olden life it once lived. Having thus presented nitrogen, hydrogen, oxygen, water, carbon, and potassium, let us next briefly note their comparative positions, compound natures, correlational compounds, and general functions.

Aside from these inferences respecting the position, origin, correlational compounds, and general functions of nitrogen and its right and left supporters, hydrogen and oxygen, we cannot conceive how they could possibly fulfill the position they do, both of the latter, though unperceived, being at times in a mechanical counterpoised relation to nitrogen, and, when necessary, combining and producing a grand balance relation,—water, only secondary to the great wrial grand balance relation nitrogen itself. Each of the three, nitrogen, hydrogen, and oxygen, seemingly, have a sliding scale, passivity, for the triune electrical accommodation of each other, which, if we include water as a grand balance relation, allogether, make up the empire of polar condition, for the grand elaborative play of interelectro chemism or fundamental action, by which carbon has been produced. We have seen how the equal balances of air and water, have been formed and maintained; and we shall now see how beautifully the same law of equiponderance is maintained by the following

The animal kingdom consumes oxygen gas and gives off carbonic acid gas, while the and gives off oxygen gas, but for which continued mutual reciprocity of condition, instituted in the formation of nitrogen, hydrogen, oxygen, and water, we should have met with a fact fatal to the inferences in our

premises. When we consider in confection with these singularly innovative views, the additional fact that nitrogen, hydrogen, oxygen, and carbon constitute almost nine-tentlis of these measures of electrical force, either in their own form, or the forms of their grand balance relations in both the vegetable and the animal economy, we still feel more and more reliance in the truth of our conclusions, and are but the more ready to give these, the leading, and regard all other measures of electrical conditions, so circumscribed, as to but constitute subordinate relations to the greater operative powers named.

From the Cardington, Ohio, Republican. Dark Circles.

The Sherman Mediums will hold a public seance in the Spirit Room at Joseph Smith's one mile from Cardington, on next Saturday evening; also on Sunday, and perhaps on Sunday evening. Admittance fee 25 cents.

THE SHERMAN MEDIUMS. The object of the spirits controlling these mediums is to give appreciative evidence of an after life-immortality of the soul, and the cupacity of the spirit, under favorable conditions, to communicate through, and to earth's inhabitants. The evidences they are able to give depend upon the conditions we make for them. If the demonstrative evidences of the spirits are not always satisfactory, the failures may be traced to various causes, the theory of which the true investigator will try to understand, so as to remove, as much as possible, impediments to the spirits. Spirits, like ourselves, are finite beings. Like ourselves, they are subjects of law. They do not pretend to almighty power. They do not propose to "rend the heavens and come down" among us. We must meet them half way with such instrumentalities as they can control. The degree of perfection in that control depends, first, upon the organization and the development of the mediums controlled: and secondly upon the real, not imaginary demands of those who form the circle to receive the spirits. There are certain conditions of mentality and spirituality that cannot appreciate, or be benefited by the most powerful exhibitions of spirit presence and spirit power. Under such conditions they generally go away dissatisfied. We need to divest ourselves of conventional, traditional, and constitutional prejudices; and with the innocency of little children, combined with the sagacity of the philosopher place ourselves in a condition of receptivity to whatever the invisible controllers may be able, or willing to give. No one will be likely to know all that is to be known, or all that may be desired, at one, two, or a doz-en sittings. Knowledge, so boundless and so invaluable, is not perfected, even in the full span of human existence. That which absorbs the wisdom of angels, will afford an unbounded field of thought and investigation for earth's inhabitants. The physical demonstrations are but the stepping stone to the treasure house of knowledge and the gardens of amaranthine

Unines you wish a premature death you will let all the poisonous hair preparations alone. NATURE'S HAIR RESTORATIVE is perfectly harmless, as any druggist will tell you. See advertisement.

heauties. We simply speak of these things as

they are presented to our understanding, leav-

ing each and every person to be governed by their inmost sense of right.

List of Lecturers.

Henearren we shall keep a standing register of such speakers as are furnished to us by the Parties intik-ESTED, with a pledge on their part that they will keep us them, and yet know not from whence they posted in regard to changes: and in addition to that, expressly indicate a willingness to aid in the circulation of the Journal, both by goord and deed. Let us hear promptly from all who accept this proposi-

tion, and we will do our part faithfully.

J. Madison Allen, Ancora, N. J. C. Fannie Allyn, Stoneham, Mass. † Addie L. Ballon, care of Rеілдіо-Риплозориислі. Jou в-Addie L. Ballon, care of Religio-Philosophical Journal.

Addie L. Ballon, care of Religio-Philosophical Journal.

B. A. Beales, Versailles, N. Y. †

Dr. J. K. Bailey, hox 234 La Porte, Ind. † 5

Rev. J. O. Barrett, Glen Beulah, Wis.

Mus. A. P. Brown, St. Johnsbury Centre, Vt. †

Eli-F. Brown, Bayton, Ohio. §

Ettie Brown, 18 West Washington St., Chicago. †

Henry A. Beach, Spring Valley, N. Y.

W. H. Bancroft, Madison, Wis. †

Mrs. Bell A. Chamberlain. Medford, Minn. †

Mr. and Mrs. F. W. Calkins, Green Garden, Ill. † †

H. T. Child, M.D., 634 Race St., Philadelphia, Pa. †

Mrs. A. H. Colby, Winchester, Randolph Co., Ind. †

Lewis S. Cummings, care of the Journal.

John Corwin, Five Corners, N. Y.

Andrew Jackson Davis, Orange, N. J.

Dan. T. Edwards, Otter Creek, Mo. ‡ q

Mrs. M. A. Ellis, Indianapolis, Ind. †

Thomas Gales Forster. Care Banner of Light. Boston, q

Rev. J. Francis, Ogdensburg, N. Y.

I. H. Garretson, Richland, Jowa.

Mrs. E. E. Gibson, 12 Burroughs Place, Boston, Mass, q

K. Graves, Richmond, Ind. †

Mrs. M. Haves, Waterloo, Wis. †

Lyman C. Howe, Fredonia, N. Y. *

Joseph F. Hamilton, Bellaire, Lowa.

Thomas Harding, box 301, Starges, Mich,

Sanatel S. Hartman, Goshen, Ind.

C. S. Hamilton, Beloit, Wis. †

W. H. Holmes, Grass Valley, Cal. q

O. B. Hazelton, Mazomia, Wis. q

H. H. Houghton, Stowe, Vt. 5

L. D. Hay, Mobile, Ala. */

O. B. Hazelton, Mazomia, Wis.q. H. H. Houghton, Stowe, Vt.5
H. D. Hay, Mobile, Ala. */
S. S. Jones, 150 Fourth Ave., Chicago.q. Dr. P. T. Johnson, Ypsilanti, Mich. *q. D. P. Kayner, M.D., St. Charles, Ill.†
Mrs. M. M. King, Hammonton, N. J. *
H. Lewis, Valparaiso, Ind.
P. R. Lawrence, Ottumwa, Iowa. *q. Geo. W. Lusk, Eaton Rapids, Mich. *
O. S. Lont, Pine Island, Minn.q. Mrs. F. A. Logan, Genesee, Wis. J. Mansfield, Seville, Ohio. *‡
P. C. Mills, Waterboro, Me.q. Joel Moody, Mound City, Kansas, J. S. Maulsby, Esq., Vanconver, Washin,

Joel Moody, Mound City, Kansas.
J. S. Maulsby, Esq., Vancouver, Washington Territory,
Mrs. S. A. Pearsall, Disco, Mich.*
Mrs. L. H. Perkins, Kansas City, Mo.†
Dr. E. Perkins, Kansas City, Mo.
Harriet E. Pope, Morristown, Minn.*
Isaac Paden, Woodhull, Ill.
Thos. S. A. Pope, Mound City, Kansas.5
Mrs. M. H. Parry, Beloit, Wis.†
J. S. Rouse, Casey, Ill.
Mrs. S. A. Rogers, care A. J. Grover, Rock Island, Ill.*
Samuel Smith, Rockford, Ill.*
Warren Smith, Alexandria, Madison Co., Ind.
Job Smyth, Hallsport, N. Y.
Mrs. Mary Lanste n Strong, Washington, D. C.e.
Mrs. J. H. S. Severance, M. D., Milwaukee, Wis.†
E. W. Stevens, Drawer 40, Janesville, Wis.
Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn.
D. C. Seymour, Lawrence, Kan.† Mrs. L. A. F. Swain, Union Lakes, Rice Co., D. C. Seymour, Lawrence, Kan.† Benjamin Todd, Portland, Oregon.* Mrs. Sarah M. Thompson, Cleveland, Ohio.* M. M. Trousey, Lake Mills, Wis, Mrs. E. R. T. Trego, Oil City, Pa.†‡ J. B. Tupper, Jamestown, Wis.† Hudson Tuttle, Berlin Heights, Ohio.* Dr. Samuel Underhill, Tonica, Ill.* J. William Von Names, Elmira N. V. * . William Van Namee, Elmira, N. Y.+ Irs. M. J. Wilcoxson, care of Journal. Chicago." . C. Wilkenson, 6 John St., Toledo, Ohio.*†g

E. V. Wilson, Lombard, III.; Elijah Woodworth, Leslie, Mich.; Dr. E. B. Wheelock, Pleasanton, Kansas * Inspirational. Trance. Clairvoyant.

§ Missionary. g Solemuizing Marriages and Attending Funerals.

Helen Harlow's Vow. By Lois Waisbrooker.

will be sure to read this splendid story. It is dedicated "To Woman Ererywhere, and to Wrongest and Onleast Women Especially.

The author says: "In dedicating this book to woman in general, and to the outcast in particular. I am prompted by a love of justice, as well as by the desire to arouse woman to that self-assertion, that self-justice which will insure justice from others."

A WORK OF NEARLY 200 PAGES, BEAUTIFULLY GOTTEN

Price, \$1.50; postage 20 cents. ----: []:---Alice Vale.

A STORY FOR THE TIMES.

By Lois Waisbrooker.

This is one of the very best books in our catalogue. This and Heren Harrow's Yow deserve a circulation equal to Gates Asan and Herger In. which is saying a

Price, \$1.25; mostage 16 cents. ALICE VALE and HELES HARLOW'S YOW sent to one

*%" For sale, wholesale and retail, by the Religio-Phil-osophical Publishing House, 150 Fourth Ave., Chicago.

One Handred and Forty-two Illustrations, "THE FOUNTAIN:

With Jets of New Meanings." BY ANDREW JACKSON DAVIS

Read Jets! Read Jets! Read Jets!

Beautiful Paper, Fine Press-work, Superior Binding. Price, only \$1.00; postage 16 cents.

Blustrated with One Hundred and Forty-two Engravings. *** For sale, wholesale and retail, by the Religio Philosophical Publishing House, 150 Fourth Ave., Chicago.

CHRISTIANITY.

Its origin, nature, and tendency, considered in the light By Rev. D. W. Hull.

"Be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I, Paul, am made a minister."—Cor. 1: 23. Price, 25 cents; postage 2 cents.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

APOCRYPHAL NEW TESTAMENT.

Reing all the Gospels, Epistles, and other pieces now extant, attributed, in the first four centuries, to Jesus Christ, his Apostles, and not included in the New Testament by its compilers. . Price, \$1.25; postage 16 cents.

*** For sale, wholesale and retail, by the Religio-Philoophical Publishing House, 150 Fourth Ave., Chicago.

Reform Pamphlets,

WARREN SMITH.

I—The Bible and Science. 12 pages.

H—Examples and precepts of the Bible. 16 pages.

HI—Iconclust or the idea of a personal God. 2p p.

IV—Death and Boyond theGrave. 16 pages.

V—That Terrible Question—the Social Evil. 12 pp.

Price, Single Copies, 10 cents, With When ordered for Distribution, \$5.00 per hundred. ADDRESS, Box 2723, CINCINNATI, Onto.

Philosophy of Creation,

Unfolding the laws of the
Progressive Development of Nature,
and embracing the Philosophy of Man, Spirit,
and Spirit World. By Thomas Paine, through the
band of Horace Wood, Medium. Price, 33 cents; postage 4 cents. For sale at the office of this paper.

New Advertisements.

The Psalms of Life.

A COMPILATION OF Psalms,

Hymns,
Anthems,
Chants, etc., Embodying the Spiritual, Progressive, and Reformatory Sentiment of the Present Age.

BY JOHN S. ADAMS.

This work has been prepared with special reference to the large and increasing demand for a volume expressing the sentiments and views of the advanced minds of the present times, and meeting the requirements of every species of Reform. It is entirely free of Sectarianism. of all the theological dogmas of the past, and fully recognizes the presence and ministration of spirit in every condition of life on earth.

This hook contains five hundred and twenty-two choice selections of poetry, with suitable music on each page from Handel, Hadyn, Mozart, and other Distinguished

It combines the advantage of "Hymn" and "Tune" each. It is prefaced with a Classification of Subjects, and Complete Indexes of First Lines, Tunes, and Metres, and being of convenient size, is generally accepted as the Standard Music Book of Spiritualism, Radicalism, and general Reform.

Alike desirable for the LECTURE-ROOM and the

HOMES OF THE PEOPLE.

"I think there is in the book a greater proportion—I think I ought to say a greater amount—of beautiful and truly spiritual poetry than in any other collection I have seen, whatever the size of the volume."

--:0:--

Price, Paper Cover, 50 cents; postage 6 cents. Board Covers, 65 cents; postage 12 cents. Cloth-bound, 80 cts.; postage 16 cents. ** For sale by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

The Lyceum Guide.

A COLLECTION OF

SONGS, HYMNS, AND CHANTS, LESSONS, READINGS, AND RECITATIONS,

Marches and Calisthenics.

(WITH BLUSTRATIONS,) Together with

Programmes and Exercises,

the whole designed for the use of

PROGRESSIVE SUNDAY LYCEUMS.

THE NEW BOOK FOR SUNDAY LYCEUMS CONtains all the excellent features of previous works, with such improvements as the practical experience of lyce-

ums during the past six years have suggested. Its appendix contains a large number of letters from conductors of lyceums and friends of the institution, illustrating its beneficial influence, and giving much val-

uable information pertaining thereto. This book is complete in every particular, and is illustrated with THIRTY FINE ENGRAVINGS of Banners. Emblematic Standards for Groups, Calisthenics, etc. Price, in Paper Cover, 60 cents; postage six cents. In

boards, neat, strong, and durable, 75 cents; postage 12 cents. In cloth, extra, gold lettered sides, 1.00; postage 12 cents, from which prices a liberal discount will be made on quantities for lyceums *** For sale, wholesale and retail, by the Religio-Phitosophical Publishing House, 150 Fourth Ave., Chicago.

The Spiritual Harp,

The New Music Book,

For the Choir, Congregation, and Social Circle.

Over one-third of its poetry, and three-quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

The Spiritual Happ is a work of over three hundred pages, comprising SONGS, DUETS, and QUARTETTS, with PIANO, ORGAN, or MELODEON accompaniment.

Full gift 3.00 6 copies 19.00 12 copies 19.00

When sent by mail 24 cents additional required on each copy.

Abridged edition of the SPIRITUAL HARP, containing one hundred and four pages, price \$1.00; postage 16 cents. * * For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

PETERS'

MUSICAL LIBRARY.

CONSISTING OF

PIFTEEN VOLUMES PILLED WITH CHOICE PIANO MUSIC.

Vocal Collections.

Shining Lights. A cho'ce collection of beautiul Sacred Songs.

Hearth and Home, Fireside Echoes, and Swest
Sounds. Three volumes of easy Songs by Webster. Persley, etc.

Golden Leaves. Volumes 1, and 11. The two
volumes cortain all of Will S Hays' Songs.

Priceless Gems. A collection of beautiful Ballads by Wallace, Thomas, Keller, etc.

Instrumental Collections.

Fairy Fingers, Magic Circle, and Young Pianist. Three volumes of very easy music for young

M. Three volumes of very easy music for young in players.

Il Pearl Drops and Musical Recreations. Dance G. Music, Two collections of moderate difficulty.

Pleasant Memories. A collection of beautiful pieces by Wyman, Mack, Dressler, etc.

Holden Chimes. A collection of brilliant parlor Music by Charles Kinkel.

Hrilliant Gems. A splendid collection by Vibre, Alland, Pacher, Kinkel, etc.

Price, \$2.50 per volume, elegantly bound in cloth, with gilt sides; \$2.00 in plain cloth; \$1.75 in boards. Address. J. L. PETERS,

599 Broadway, N. Y. We would also call attention to THE OPERA AT HOME, a collection of over one hundred beautiful opera songs. Pice, \$5 in cloth and gilt. Trade price, \$1.

PLANCHETTE:

The Despair of Science.

A very full account of

Modern American Spiritualism, its Phenomena, and the Various Theories Regarding it, with a

Survey of French Spiritualism.

BY EPES SARGENT.

Search where thou wilt, and let thy reason go To ransom truth—even to the abyse below." This invaluable work is already widely known, having passed through several editions, and still continues in Price, \$1.25; postage 16 cents.

*** For sale, wholesale and retail, by the Religio-Philosophical Publishing Honse, 150 Fourth Ave., Chicago.

WHERE ARE MY HORNS? A QUESTION FOR THE Wise and Foolish. By Adam Hamilton.
35 pp. Price, 20 cents; postage 2 cents.
*** For sale, wholesale and retail, at the office of this

NATURE'S

HAIR RESTORATIVE



Contains no LAC SULPHUR, no SUGAR OF LEAD, no LITHARGE, no NITRATE OF SILVER, and is entirely free from the poisonous and health-destroying drugs used in other hair preparations.

Transparent and clear as crystal, it will not soil the finest fabric; pepfectly SAFE, CLEAN, and EFFI-CHENT-desideratums LONG SOUGHT FOR AND FOUND AT LAST.

It restores and prevents the hair from becoming grey imparts a soft, glossy appearance, removes dandruff, is cool and refreshing to the head, checks the hair from falling off, and retsores it, to a great extent, when prematurely lost, prevents headaches, cures all humors, cutanoous eruntions, and unnatural heat. As a dressing for the hair it is the best article in the market.

DR. G. SMITH, Patented, Ayer, Mass. Prepared only by PROCTOR BROTHERS, Gloucester, Mass. The gennine is put up in a panel bottle, made expressly for it, with the name of the article blown in theglass.

ASK YOUR DRUGGIST FOR NATURE'S HAIR RESTOR-

ATIVE, AND TAKE NO OTHER. Send two three cent stamps to PROCTER BROTH-Ens for a "Treatise on the Human Hair." The information it contains is worth \$500 to any person.

For sale by Van Schaack, Stevenson & Reid, wholesale druggists, Cor. Wabash Ave. and 18th St., Chicago. N. B. For sale, wholesale and retail, at the office of the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago. Price, \$1.00 per bottle, or six bottles for \$5.00. Must be sent by *epress*; cannot go by mail.

· THE HISTORY

MODERN AMERICAN SPIRITUALISM:

A TWENTY YEARS' RECORD

Astounding and Unprecedented Open Communion between Earth and the World of Spirits.

One Volume, Large Octavo, Sex Hundred Pages.
Founded Supere Street Engravings.
Autographs of Spirits.
Diagram of the Spheres, Executed by Spirits.

Woon Cuts and Lithographic Plates. The whole splendidly printed on tinted paper, with extra tine binding.

By Emma Hardinge.

This wonderful and thrilling history has been gathered up from the annals of thirty-two States by the author herself, collected and written under the direct supervision and guidance of the spirits.

It contains excerpts from the Spiritualism of the New England States, California, Oregon, the Territorios, the whole of the Southern, Western, and Middle States, and Canada; Origin and History of Dark Circles, inaugurated by spirits who lived on this planet ten thousand years ago: Portrait of Oress, "the most ancient angel;" Wonderful Manifestations amongst the Red Men, Miners, and Gold Diggers, on the Ocean, in Central and South America; Records hitherto unpublished of Secret Societies, Strange Movements, Apostolic Leaders, and the Rise and Fall of Spiritual Popedoms, Church Trials, Excommunications, Martyrdoms and Triumphs, Witcheraft and Necromancy in the Nineteenth Century, the Mighty Conflict, Irreristable Warfare and Present Triumphs of this most wonderful movement, from the opening of the gates through the "Poughkeepsie Sear," to the great celebration of the twentieth anniversary of the "Rochester Knockings;" Professors, Doctors, Lawyers, Judges, Mediums, Sociaties, the Spiritual and Secular Press and Pulpit, all brought to the tribunal of public judgment; the secret things of the movement disclosed; lights and shadows fearlessly revealed; the whole forming the Mosz Sturen-pous Revelation that has ever issued from the press.

Price, \$3.50; postage, 50 cents.

Price. \$3.50; postage, 50 cents.

An Abridged Edition. Containing everything but the engravings, has just been issued. Price \$2.75; postage 32 cents. *** For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

FLORENCE

SEWING MACHINES. Wm. H. Sharp & Co., General Agents.

15 ELDRIDGE COURT, CHICAGO This machine is recommended to any who desire a first. class family sewing machine. It is noted for its quiet, rapid motion, regularity of tension, and ease of management. Four different stitches and reversible feed motion, are all features peculiar to the FLORENCE MACHINE, and claimed by no other in the world. Samples and terms to

agents furnished on application. \$10 Ten Dollars! \$10 GIVEN AWAY!!

We will give to every one buying a PLORENCE SEWING MACHINE through our House TEN bollans worth of any of the books advertised in our book-list, or of the RELIG-10-Philosophical Journal, or a part of each as a premium or

inducement. The FLORENCE MACHINE is one of the best manufactured, and ranges in price from sixtyfive dollars to one hundred and fifty. Descriptive circulars and samples furnished on application. Der We have sold a large number of these Machines, and they have given the most perfect satisfaction in every

LISHING HOUSE, 150 Fourth Ave., Chicago. OLD THEOLOGY

CALL ON OR ADDRESS: RELIGIO-PHILOSOPHICAL PUB-

LABOU HUISTA GHNUAL

OR RIGHT SIDE UP By a Methodist Minister:

Or Eight Lectures—Six on the Resurrection of the Dead, one on the Second Coming of Christ, and one on the Last Day of Judgment, showing from the stand-point of Common Sense, Reason, Science, Philosophy, and the Bible, the utter folly there is in the doctrine of a literal res-arrection of the body, a literal coming of Christ at the end

of the world, and a literal Judgment to follow. BY REV. T. B. TAYLOR, A.M., Author of "The Inebriate," "Death on the Plains," and one anonymous work.

Price, cloth, \$1.25; paper cover, 75 cents; postage 12 *** For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Just Published. Is Spiritualism True?

A LECTURE BY PROF. DENTON. Price 15 cents; postage 2 cents. *** For sale, wholesale and retail at the office of this paper.

Beligio-Philosophical Fournal

S. S. JONES. EDITOR, PUBLISHER AND PROPRIETOR, ASSOCIATE EDITOR. J. R. FRANCIS.

TERMS OF THE

Religio-Philosophical Journal. \$3.00 per year, in Advance -\$8.50 at end of year. Fifty cents for Three Months on Trint, TO NEW SUBSCRIBERS.

Meligio-Philosophical Publishing House. All letters and communications should be addressed to S. S. Jones, 150 Fourth Avenue, Chicago.

NEWSPAPER DECISIONS.

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

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

2. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is prima face evidence of intentional fraud.

In making remittances for subscriptions, always procure a deaft on New York, or Post-Office Money Orden, if possible. Where neither of these can be procured, send the money, but always in a Registered Letter. The registration fee has been reduced to fifteen cents, and the present registration system has been found, by the postal authorities, to be virtually an absolute protection against losses by mail. All Post-masters are obliged to register letters when requested to do so.

28. Those sending money to this office for the Journal should be careful to state whether it he for a renewal, or a new subscription, and write all proper names plainty.

Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arregaages is made, as required by law,

No names extends on the subscription books, without the first payment in advance.

LOOK TO NOUR SUB-CHIPTIONS.

LOOK TO YOUR SUB-CRIPTIONS. Subscribers are particularly requested to note the ex-pirations of their subscriptions, and to forward what is due for the ensuing year, without further reminder from

this office.

Upon 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 1 bee, 1871, it will be mailed, "J. Smith 1 Dec 1." If he has only paid to 1 Dec, 1870, it will stand thus: "John Smith 1 Dec 0."

CHICAGO, SATURDAY, DECEMBER 2, 1871.

A SEARCH AFTER GOD.

Ministers Preaching on the Ruins of their Churches in Chicago-Who are Sinners-A Strange Scene.

(NUMBER LAIII.) The Sunday night following the fire in this

city was indeed a solemn one. Ancient

Ninevah, Babylon, Jerusalem, and Tyre, present a remarkable solemn aspect in the evening, when one listens to the noise of bats, owls, and vermin, and the mind is carried back to more prosperous days when such animals had no exclusive home there. But in this Garden City, the queen of the lakes, reposing amid rubbish and ashes, is a germ that will soon spring forth, producing spacious warehouses, magnificent stores, elegant places of amusement,-everything that money can produce or art invent. Here, on the Sunday evening above mentioned, standing on the ruins of the different churches, might have been seen prominent ministers of the Gospel, surrounded by an attentive group of listeners. They indeed looked sad! The desolution around them was complete. The rains expressed the sorrows of heart-broken thousands. The very air seemed to reverberate with the sounds produced by falling tears and moans of anguish. On such an occasion, the various divines of the burned district repaired to the ruins of their respective churches, and delivered a sermon. They all appeared solemn and dignified—they had been very much humbled. Their prayers scemed to echo and re-echo in the distant ruins, until they vanished in sweet whispers, as they supposed, near the throne of God. They prayed as they never did before. Their 'nvocations were louder, were uttered in more remuleus accents, and seemed to come from extremely sad hearts. Those towering steeples had fell! Those, carpeted aisles had vanished in the lurid flames! Those massive stones had cracked in numberless fragments in the embrace of the Fire Fiend! Those hymn books had sent forth their last song on the breath of the fierce winds! Those Bibles reposing on the altars were in ashes! God's editices had been demolished, and these ministers were holding religious carnival on the ruins! The scene was grand beyond conception. The night was bright with the stars of heaven, and the soft silvery light falling on a desolate city, seemed to speak a divine ↑ language. There was not a breeze—not a riffle on the lakes. There was a solemn grandeur in the scene, - men and women collected together to pay adoration to God. These ministers and faithfully served him. Their churches were splendidly ornamented. Hife of each one back to its parent stem; and standing in beautiful contrast with the we laid our hand upon a flaxen-baired girl, hovels of the poor and destitute. They and from our immost soul we blessed her! We ascribed this calamity to God; the people of Chicago were very wicked; corruption existed; crime stalked abroad at noonday, and in the sight of God this visitation was necessary. Well, if God caused this remarkable conflagration, it might be well to inquire why he didn't protect the churches. What nonsense these divines gave expression to! There was no sense in their wild exclamatory declarations, and those who remain to-day in a long that line of fallen women; we gaze at Chicago, are less religious, if possible, than

Did God control this Fire Fiend, direct its course, and stop it when the fairest and best portions of Chicago were laid in ruins? Did he cause this calamity on account of the wickedness, licentiousness, etc., of those who live here? A thousand lips ask that question, and it sounds off on the breeze, vanishing without an answer. Will God respond? Are those divines who stood on those crumbled ruins right, charging him as the cause of this desolation?

What are the crimes alleged to have been committed by Chicago that should render necessary such a fearful and heart-rending conflagration? It is said that the houses of assignation, saloons, and gambling hells, constituted the great source of sin in this city. Were there not more righteous ones here than | would be regarded as pure. There are secret |

destroyed Chicago, rendered theusands homeless, reducing them to hoggary, if there had been as many righteons ones here as in that ancient city: Will Collyer answer: Will Brother Movey respond: Will Rev. Lowler give expression to his views? Two hundred and fifty ministers of the Gospel here, -and are there not ten decent, respectable, honorable,-yea, religious menumong them: Would God have required more good and true men to save Chicago, than he did Sodom and Gomorrany If a God of justice, he would not. According, then, to divine authority, among the two hundred and fifty divines of this city, there were not ten respectable ones .- not even enough to save our city from destruction. While the Fire Fiend leveled their churches, scattered them to the four winds of the earth, the gilded palaces of vice in various parts of the city still remain! While God's houses are demolished, the dens of iniquity, so called, still exist, and Chicago is as wicked as ever. What lesson, then, can be learned from this fire? Yea, a grand one-such as the world has never before witnessed. But why should these ministers publish broadcast to the world that this visitation resulted from the divine wrath of God? Will humanity believe it? Did Chicago need this calamity? If a visitation of God, it resulted from the inherent meanness, and innate depravity of the divines who stood on those ruins and so declared. But we pause. Around us arises a dark atmosphere,—so dark that our vision can hardly penetrate it! The scene is appalling! Enveloped in this dense haze is the immoral character of Chicago. It seems to siffe us, and the very air we breathe is putrid. All appears to be dark and dismal. What! is it true what those divines have so persistently stated? Is the character of Chicago thus dark and damning, and we ask what means this? Did this fair city possess no brighter garb than that, and was it necessary for destructive flames to waft the darkness away, leaving nothing but the ruins of a magnificent city? Ah! such the religious world would have us believe; but such is not the case.

Is not the assertion of these two hundred and fifty ministers who reside here that the wickedness of Chicago caused its destruction, an insult to common sense, a cowardly attack on the character of three hundred thousand men, women, and children, a contemptible inuendo that should be hurled back upon them as religious debris oozing from dirty mouths? Yea, religious vagabonds, your God would have saved that dirty city of ancient times, if ten righteons ones could have been found, yea five, and would be show less respect for Chicago? Then, to-day, in accordance with Holy Writ, we pronounce sentence upon the ministers of the Gospel of Chicago, Standing upon the ruins of an old cabin, in sight of the smouldering remains of a house of worship, we say there are not five righteous ones among them-not five who possessed merit enough to save the city, not five but who will be runked with the goats. If the wicked ness of this city caused its destruction, who are pure among the divines-is one without

Our spiritual eyes penetrate secret places; our spirit is waited to the side of the living. and we follow their steps an unseen visitant. We read their thought: we see their secret acts. We behold men and women as they are, The veil is lifted, the secret garb of each one is thrown off. There stand before us the two hundred and fifty divines of Chicago. Their character to us is an unsealed book. We read the life-lines of each one, and in so doing we are compelled to penetrate dark places; to gaze upon unclean things; to see acts of licentiousness such as make the blood tingle in our veins; but to us nothing is concealed that our guide desires to reveal. But behind those ministers, are two kundred and fifty "prostitutes." dressed in their richest attire. We stand gazing upon them, with strange emotions affecting us. There are girls, with eyes radiant with beauty, with a spirit such as you possess, such as all possess, and just as precious in the sight of angels! While standing there our soul became grandly illuminated with a light divine! From each of those young girls we saw a magnetic ray emanating, and conneeted with some were ten generations, with others nine, with others seven, with others five, while a few had only two! We read therefrom a lesson. We analyzed this magnetic chord, this brilliant emanation, and traced the pointed out the cause of her present life. Five generations ago, the seed was first planted, the licentious seed that finally culminated in producing her,-in making her what she is! Yes: that mother, by indulging in impure thoughts, gave birth to a child that followed out their impulses, and so on, on, during five generations, finally culminating in this little girl who stands by our side. And we pass those brilliant emanations, trace their connections with past generations, and explain to each one why they are leading a life of sin. Past generations were the real sinners; these prostitutes are only the culmination of their vile acts. To us this is a reality. The long line of young girls before us is no idle dream, no phantasm of the brain, but presented to us that we may learn a lesson therefrom. And then they vanished as quickly as they came, and our soul seemed to be imbued with a loving, forgiving spirit. We blame no one: we chide no one; we love all, and then we gaze at that long line of ministers. What a contrast to those who have just vanished. And then again, we behold the life-lines of each one, a book of their life, and we read from its mystic pages. There, in all that line

of ministers is not one who in worldly terms

in Sodom and Comorvale: Would God have | nets that they would not like to have made | known, which would ruin their character, and destroy their usefulness. They all live in glass houses. Yet from our inmost soul, we do not blame them. Past generations made those fallen women; past generations made those ministers. We will not praise any; we will blame none. Wickedness exists in Chicago, but it is only the culmination of the acts of past generations, and they are mainly to blame. Then while we gaze at the sad spectacle, the ruins of our once prosperous city, we must throw the veil of charity over all, assist those who require it, and commence to-day in so living that future generations will not suffer for our transgression. To the ministers here we would say, do not refer to the wickedness of Chicago without including yourselves, for, as John Allen was the wickedest man in New York, so are all in some degree sinful-even you with your vestry cloak on, saying your prayers, may be classed among the wicked ones of Chicago!

But to conclude, we cast the veil of charity over all. In a truly loving spirit, we would throw the arms of affection around all humanity, we would bless all, aid all, fully understanding the causes which make Collyers, and those who lead a life of licentiousness and sin.

TO BE CONTINUED.

An Angry God and Cunning Devil.

In our last issue we discussed in brief the subject of "Calamities, their Author or Cause." The question, "Is there a Compensation?" we did not reach. It is a pertinent inquiry, and will be considered in due time.

We have already seen that the great mass of mankind are in the habit of attributing to God all such calamities as are referred to in that article.

We have further shown that not only so-call ed evangelical religionists but "liberal Christ-'ians" hold that the book called the "Holy "Bible" is the Word of God, sacred and infalliable. . Indeed, all who raise questions in regard to its sacredness and infallibility, are denounced as blusphemers, and will eventually, in the estimation of the truly evangelical, be doomed to never-ending perdition, endless hell torments, unless saved through the "Blood of Christ," the Son, aye, the immaculate God, the Futher, who "suffered death," and thereby provided "a plan of salvation" for us poor sinners, if we were not finally impenitent, but with this express condition, that we must believe and look to Christ as our Saviour, or be damned. Here comes the rub, believe in what and repent of

what? Some will tell us to believe in the "Sacred Word of God, the Bible," in "the plan of salvavation" as taught by theologians; and repent of what? Repent that we ever made use of our reasoning faculties, of common, ordinary good the Bible doctrine that God got angry with Adam and Eve, and cursed them, their seed, and the earth, because they listened to the advices of his snakeship, and "partook of the forbidden fruit," which opened their eyes, so that they knew enough to comprehend the fact that they had not dressed themselves before the

Repent of ever having believed that there was a natural cause for everything that transpired, be the effect pleasant or disagreeable. Repent of ever having enjoyed the congenial effects of causes designed in nature to make mankind wiser, better, and happier.

Yes, we must repent of a disbelief in the teachings of a designing and corrupt priesthood that has, and would continue to enslave both body and mind of mankind for self aggrandizement.

Such are the popular doctrines of the day. Such doctrines have been popular in all past ages. The world's wise men teach such puerile sentiments with sanctimonious mien; and men and women venerate them as great and good.

Modern Spiritualism is being studied and received by the best thinkers of the age, notwithstanding the opposition of the shallow pretentions of a sanctimonious priesthood. It is daily crucified between thieves—thieves on the right and on the left. But Spiritualism is immortal. No sooner is one medium slaughtered -crucified upon the cross of public opinion. and vile vimperations, and the foul breath of slander, not unfrequently uttered by the polluted lips of a pretended "missionary of the cause." than we find other mediums, to fill their places, are developed for angelic communion with

They tell us of their experience in the spheres of immortality. They contradict the dogmas of the church. They proclaim to us that the personal God who, like a hideous tyrant, slaughters innocent women and children, causes pestilence and famine, war and devastation, tornados and earthquakes, burns Chicago and towns in Northern Wisconsin and Michigan, innocent women and children, is no where to be found in the wide domains of the spirit world.

They teach us that as yet they have, none of them, found "the Lamb whose blood was shed "for the sins of the world," nor ever heard of his whereabouts.

The wise and experienced in spirit life, through the organisms of mediums, tell us great truths in the philosophy of life, directly contrary to the theological teachings of the priesthood of the present and past ages, of which teachings bearing upon this great and prolific subject, we have more to say in future articles.

In view of these facts is it strange that the whole Christian world should oppose modern Spiritualism?

It is a well-known fact that almost the whole human race formerly believed in some system of "revealed religion." Protestants condemn Catholies. Jointly they would, if in their power, torture and burn the Mormons, who

which Joseph Smith, Brigham Young, and others are the prophets.

These sanctimonious pretenders now united have, in the past, slaughtered each other for a difference of faith with a degree of cruelty that puts savage warfare to the blush for tameness. Now they claim a common revelation through the Nazarene, so do the Mormons whom they persecute.

A few centuries ago, when a new revelation, claiming to be of divine origin, was put forth as truth, however closely allied in sentiment to the Christ teachings, yet it was treated as a heresy, and millions of such heretics were put to death, by slow torture or by fire, for their heresy to the dogmas of the dominant church party. To-day they can only fine and imprison the Mormons for what men "after "God's own heart" used to do, and that only with the aid of a corrupt judge.

So the earth has from age to age been governed and controlled by passion instead of reason. Such has been the case in all countries and among all peoples. God and Devil have been the two objects of fear. God as a hideous tyrant, devising means of torture, such as tornados to destroy, pestilence and famine to subdue old and young, wars to desolate, fires to burn cities and towns, to punish sinners! The Devil to decoy with sweet words and promises and pleasant flowery paths, to allure poor mortals until the day of eternal doom arrives, when "the Judge of all the earth, the quick "and the dead," should pronounce the awful sentence, "Depart from me ye cursed into "everlasting torment prepared for the devil and "his angels." God giving his "Adversary" just what he has been working for!

These are the teachings that ally priests adroitly promulgate at every protracted meeting wilere the wicked are converted-where the members of the churches get their army recruits to war against the truth-Spiritualism-the philosophy

This subject will be further considered hereafter.

Queen Victoria, of England.

Queen Victoria a Spiritualist? When that

announcement was first made the Orthodox church of England stuck up its nose, curled its lips, became indignant and angry, and immediately started the report, that she was laboring under a temporary fit of insanity. In her behavior and devotion to Spiritualism, she appears somewhat eccentric, but her conversion to the truths of the Harmonial Philosophy, should not create any more interest or excitement among the people, than the "change of "heart," liver, stomach, or bile on the part of a "heathen Chinee," who, actuated with a love for God, and a fear of his Satanic Majesty, the Devil, adjusts himself on the "stool of "repentance," confesses, acknowledges himself sense. Repent that we did not always believe | very wicked, and while there, is metamorphosized from a villainous vagabond into a Christian, with a new "beating apparatus" on his left side, and a conscience as radiant with whiteness as a snowflake that rests on the top of a topless mountain! Several of these "heathen Chinec" have lately had new hearts put into their left side, through the sanctimonious skill of ingenious "doctors of souls," who, while they were skillfully adjusted on the "stool of repentance," had administered to them can de cologne gus christiana, which instantly caused their old hearts to pass out of their mouth, replacing it with one on which was written, the trade mark of the Christian religion,-"Converted." To us, in some respects, the metamorphosis of a pagan, or the transmigration of a "heathen Chinee" into a Christian, is of far greater interest, than the conversion of Queen Victoria to Spiritualism. She has now a firm conviction that Prince Albert is ever present with her; she talks with him, she pets him, caresses him kisses him, loves him as she did while in earth life. At times, when she is more than ordinarily impressed with a sense of his presence, the poor, fond woman will order a knife and fork to be placed on the dinner table for him, and cause the attendants to place every course before the empty chair as if the master still occupied it. Every morning a pair of boots are cleaned and set down against the door of the chamber which he once occupied; and at breakfast, when in Scotland, she will often sit a long time in silence, waiting for the Prince. There is something beautiful in her devotion to her deceased husband. Ever true to him during his earth-life, she still entertains for him the same fond, sympathizing affection now, and there is manifested in all her movements that tender regard for his memory, that at once imparts a favorable impression to all in reference to her. Her private rooms are still arranged as when they echoed with his voice or the tread of his feet, and, though invisible, he is still a constant visitor, and feels the hallowed influence which the Queen's presence imparts. Prince Albert himself was said to be a sort of theosophist, and no doubt it was from him that she received those impressions which have finally culminated in a belief in spirit communion.

In this manifestation of affection on the part of the Queen for the Prince, the English aristocrats have found a hone which they are picking, alternately giving forth snaps and snarls, that puts one in mind of a den of fighting serpents! True to her own inner promptings, ever actuated with the purest motives, she pursues'à course which she knows to be right, regardless of Lords, Peers, or wealthy nahobs.

To us, then, this conversion of the Queen is not a matter of great interest, for it is only a result that follows all sincere investigation of the phenomena of Spiritualism. However, the conversion of a pagan or "heathen Chinee," his adjustment on a "stool of repentance," or his clongation on the "anxious seat," is always fraught with unusual interest, for the supbelieve in a system of "revealed religion," of | plying of a "new heart," the washing away of |

his sins with the blood of Christ, and the moans, and sighs, and tears of anguish that follow, is always accompanied with more or less danger. The heart of a "heathen Chinee" when he leaves the religious "stool of repentance," bears no more resemblance to the "heating apparatus" he possessed before he took his sent there, than a dried herring does to an ostrich feather.

Transmigration of Souls.

The Bonard will case has again been up before Surrogate Hutchings, in New York, and Dr. Clymer, of the Philadelphia Hospital, who has made a special study of nervous diseases, presented important evidence. The extravagant admiration of Bonard for Mr. Bergh, and his will giving \$100,000 to the society with the long name, were not, in the eyes of the doctor, evidence of mental weakness. In response to the question, "Do you consider a man who helieves in the transmigration of souis, and frequently expresses an opinion that the bodies of men pass into the bodies of animals, irrational?" the doctor said, "Not necessarily, for this reason: It is a belief held by many of the first minds of ancient and modern times Pythagoras learned it from the Egyptians, who are thought to be the first who believed in the immortality of the soul, and they believed that, being immortal, the soul, on leaving the man's body, passed into other animals. Some hold it returned, purified, after thousands of years, to the human form. The Druids of France, Brittain and Germany held it. The Brobmins hold it, and the disciples of Fourrier in France. Some of the fathers of the church-Origen for instance-held it. Some theologians try to show from the ninth chapter of John that it is doctrine of the New Testament, and some have held that the doctrine of Purgatory originated from it. Besides, beliefs are held sometimes as mere metaphysical beliefs, 3 There is a difference between religious conviction and the mere holding of a general belief on a subjet Some Christians think others who believe certain doctrines are under a delusion; but a medical expert, without finding evidence of a delusion in a general way, would not be warranted in saying such pearsons were laboring under mental unsoundness." And that was an eminently proper answer, damaging as it was to the parties trying to break the will.

Notice.

Many friends in different parts of the country have written us since the fire, offering to take and adopt as their own little girls who might be destitute of good homes, and requesting as to intercede to that end.

We have done so with ple sure, but as yet have not been successful. The fact is the demand is so great for little girls that the Home of the Friendless in this city-a benevolent institution that receives without question all little waifs brought to them by night or by day, and properly cares for them-have advance applications for many more good people than they can possibly fill. The fact is, these little angels in embryo are appreciated and esteemed as more precious in the estimation of loving, would-be mothers than gold or precious stones.

ORDERS for the Sunday Question and Cortradictions of the Bible, and Blagvat-Geeta, will be filled as soon as we can get them out. Every book and every plate was burned, but we shall be very glad to receive orders for them, as it will aid us in getting them out anew. We shall make all passible haste in replacing all of our stereotype plates and in republishing works consumed by the fire. Those who send us orders will be sure to get all books so ordered in due time. That kind of feeling-in the pocket -will be a strengthener.

Widow's and Orphan's Fund.

Amount previously acknowledged \$	203,50
Mrs. L. A. Gennings, Cleveland, Ohio	7.00
J. S. Hopkins, Evansville, Ind	10.00
R. Sweetland, Goshen, Ohio	2.60
G. R. Runyon, Pleasant Hill, Ky	5.00
John Beach, Elkton, Ill	1.45
G. G. Lander, Wyandotte, Kansas	3.00
J. H. Lueders, 808 N. Main St. St. Louis	1.00
J. Cunningham, Columbus, Texas	10,00

Star Lecture Course.

On next Monday evening, Dec. 4ta, Rev. John Lord, the eminent historian of Boston, will deliver a lecture at the Michigan Avenue Free Library, subject, "Savanarola" Admission 50 cents; reserved seats 75 cents. Dec. 11. Mark Twain; Dec. 18. Elizabeth Cady Stanton. Course tickets for three lectures, \$1.00

Fraternal Call.

Bro. Eli F. Brown, of Richmond, Ind., gave us a fraternal call while on his way into the interior of the state. Bro: Brown is a good and faithful worker, and should be constantly employed.

Mouroe. Mich.

A friend in Monroe, Mich., sends \$3.50 for a book for himself and subscription to a lady in Deerfield, Mich., but fails to give his own

WE just received a letter from K. Graves. who is laboring at St. Joseph, Mo. He remains there until about Christmas, and would-like to labor in the Western States until spring. His terms are extremely liberal, and we have no doubt he will find plenty to do. Address him at St. Joseph. Mo.

WE are now prepared to fill all orders for reformatory and miscellaneous books, with which our friends will favor us.

P. R. LAWRENCE, of Ottumwa, Iowa, is represented as an excellent healing medium.

Items of Interest.

.... Henry Bustian has been holding scances in New York. -J. M. Choste is now at Gilman. Ill., lecturing and giving tests.

-We shall commence in our next a series of articles by D. G. Mosher.

-The Bangs children hold a senuce every Monday, Wedne-day, and Friday evening.

-An account of Chas. H. Read's seauces at St. Paul. Minnesota, were published in England. -The dense, dark, disagreeable fogs of London are

unfavorable for spiritual manifestations, -It is a vain thing for you to stick your fingers in the

water, and, pulling them out, look for a hol -Tiro. D. A. Eddy, of Cleveland, will receive subscrip-

tions for the Journal. He has our thanks for favors. -Our sincere thanks are extended to those who have cent us interesting incidents connected with Spiritualism. -Ed. S. Wheeler will speak in Louisville, Ky., during

January, 1872; in Memphis, Tenn., in February; and Tovelta, Kan. -Kersey Graves is lecturing with good success in Missouri. He is engaged for St. Joseph. We hope to have

an account of his labors. - Von Vieck was engaged by the Young Men's Christian Association of Louisville to expose Spiritualism, but he

only succeeded in exposing himself. -J. Wm. Van Namee is lecturing alternate Sundays in Newark, N. J. As the hall is crowded each Sunday, it is very evident he is giving satisfaction.

-The Rev. W. C. Gannett, of Boston, donated \$10.73 to the Rev. J. M. Barnes, of Virginia, to pay the license asvessed on him for selling liberal publications. -B. F. Richardson, the blind trance speaker, will an-

swer calls to lecture Sundays, also week evenings and attend funerals. Address 75 Harrison Ave. Boston. -Mrs. M. J. Wilcoxson is now lecturing at Springfield. Mc. She has been suffering for some time from very ill

health, and we are glad to see her able to again resume -Mrs. A. E. Mossop has been creating much interest among the Spiritualists at Battle Creek, Michigan. She ever and describes spirits, giving test after test, and is a

lady of high intellectual attainments. -Mrs. Mattle Hulett Parry is attracting good audiences at the Hall, on the corner of Jefferson and Randolph streets. Lectures morning and evening. Children's Pro-

gressive Lyceum meets at twelve o'clock. · - Dr. Underhill, the author, temperance lecturer, healer, philosopher, reformer, missionary, developing mediun, inspirational speaker, etc., is now at Springfield in

this State. Inquiring friends take notice. -Mrs. Lincoln, in disguise, called on a medium in this city, Mrs. Coles, who remarked the moment she took her seat, "I see, standing by your side, Abraham Lincoln." The fine tests she then received induced her to disclose her name, resulting in giving the medium a very valuable

-During the siege of Paris the priests were almost compelled to dispense with the razor, and on the restoration of peace many of them had become so well satisfied with the full beard that they were nuwilling to cut it off. Abraham, Isaac, Jacob, and Moses, of ancient times, wore long beards, and why not imitate them.

-The Rev. Father Hecker lectured lately at St. Stepten's Church in New York, on the question: Who shall take care of the poor, the church or the state? The Rev. Father seemed to think that it was the business of the church. No one will object to the Catholic Church practicing what they preach in this respect.

-Levi Dinkelspiel, after a three months absence East. has arrived at Louisville. In a letter to us he speaks in-Ligh terms of the ministrations of Thomas Gales Forster. The largest hall in the city has been engaged for him to Secture in. Mr. Dinkelspiei's address is 905 Portland Ave... Louisville, Ky. He starts westward soon.

- A French epicare, who neither feared the Lord or Devil, said he found in America turce hundred and sixtyfive religions, and only one "gravy." He would have greatly preferred to have one religion and three hundred and sixty five "gravies." We don't think he ever travcled in Russia, where they have a new Religious Society called Tekaturinoslaff.

- A lady visiting in Chicago, writes to her friends in the East, that, reflecting upon what property to save from the barning dwelling, she was at a loss which to takeper parrot, the works of a favorite poet, or the family Bible. In the midst of the confusion, the bird, which had been taught the responses of the Litany, cried in a

loud voice, "Good Lord deliver us!" and delivered it was. -It was a strange freak, but nevertheless true. A marderer in Kentucky recently had a friend cause ms arrest, draw the reward offered for his apprehension, and present it to the widow of his victim. This is somewhat different from the course pursued by a malicious scoundrel in Indiana, who rejoices in his murderous act, for if he had not killed the man he never would have known anything about the redeeming blood of Jes-

-The Religio-Philosophical Journal of the 18th. The RELIGIO-PHILOSOPHICAL SOCIENAL OF the ISBN, in fall size and form and with its late familiar face, made its appearance on Monday the 20th. It is welcome and has our thanks for remembering us. We quote the following: "We confess to being a little disappointed at not hearing from a good many subscribers to the Journal. inearing from a good hany subscribers to the Journal, who are largely in arrears. We have served them faithfully from week to week, paying out each year at least \$2.75 clear each to supply each with the Journal, and now, when bornt out, we did think they would promptly remit. We say we are disappointed, and yet we have hopes that but a few days will clapse before all such as are referred to will respond with the material aid we so ranch need?" The Journal is \$3.00 a year, and now is a good time to subscribe.—Kenoshat Telegraph,

-Spiritualism in England is on the increase. The Bos ton Commonwealth says that the trouble which annoys Queen Victoria is not sore throat, nor headache, nor dislke of food, nor any other of these minor difficulties to the system, but-Spiritualism! She entertains the firm conviction that Prince Albert, her husband, is always present, and in all her movements she caters to those feelings which distinguished him in earth-life. The Medium and Daybreak declares that the Queen, as well as other members of the royal family. is deeply interested in Spiritualism. John Brown, an excellent medium, has become, as it were, a member of her household.

The Medium and Dayloreak, of England, contains the following in reference to one of Charles II. Read's seances, held at St. Paul, Minn; "The entertainment given by this gentleman was of the most wonderful and start-ling character, exceeding in variety and excention the far-famed and similar exhibition of the Davenport Brothers, Mr. Fay and others. Mr. Read was scated in a common chair, with his arms, hands, and feet securely tied with three ropes by a committee of the audience; and wille in that condition, chairs, tables, solid cast steel rings, and various other articles far beyond his reach were put upon his head, or linked upon his arms and legalistantaneously, or taken off as desired. His cost also was removed and replaced upon him without the slightest movement on his part, as testified to by a number of persons who took hold of him at the time. A guitar and tambourine floated about the room, played upon by unseen singers, while hells were rang, and other instruments chimed in the chorus. by this gentleman was of the most wonderful and startchimed in the chorus.

After struggling for years with the many troubles, iosses, and disappointments incident to newspaper life, only to be swept away in the overwhelming rain, when to the astonishment and horror of America, and before the eyes of a pitying world, Chicago was consumed—when

Down fell bridge and parapet and lintel The blazing barques went drifting one by one; The mighty city wrapped its head in splendor,

And sonk into the waters like a sun. The Religio-Philosophical Journal comes to this of The Religio-Philosophical Journal comes to this of-fice,—No. 9, Vol. XI,—in its full size, looking fresh and important, and "without the smell of fire" on its gaments. Bro. Jones may well be proud of his achievements. The new head, as the old, displays the motto: "Truth wears no mask, hows at no human shring, seeks neither place nor applause: she only asks a hearing." The eight pages are full of matter of interest and importance to the Spirit-malist and investigator and the violance of strong life is pulist and investigator, and the evidence of strong life is to be seen in every line. Bro. Jones publishes a card of thanks to the Banner of Light and the secular press for Sorvices rendered. We hope the Religion and the section pression services rendered. We hope the Religion Philosophical Journal will long live to "light the good fight" for truth; verify the laborers are few, and it is the duty of Spiritualists to sustain the printed defenders of the Spiritual Philosophy.—Eanuer of Light.

Philadelphia Department.

BY..... HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 624 Race St., Philadelphia.

CHICAGO. my a. G. Whittien.

Men said at vespers: All is well! In one wild night the city fell; Fell shrines of prayer and marts of gain Before the fiery hurricane.

On three-core spires had sugget shore. Where ghastly surrise looked on none: Men cla-ped each other's hands and said: The city of the West is dead!

Brave hearts who fought, in slow retreat, The fiends of fire from street to street, Turned, powerless, to the blinding glare The dumb defance of despair,

i sudden impulse thrilled each wire A sudden impurse many and fire;— That signalied round that sen of fire; swift words of cheer, warm heart-throbs came. In tears of pity died the flame!

From East, from West, from South, and North, The messages of hope shot forth. And, underneath the severing wave, The world, full-handed, reached to save,

Fair seemed the old, but fairer still The new the dreary void shall fill.
With dearer homes than those o'erthrown, For love shall lay each corner-stone

The ashen sackcloth of thy woe, And build, as Thebes to Amphion's strain, To songs of cheer thy walls again! How shrivelled in thy hot distress. The primal sin of selfishness!

Rise, stricken city!-from thee throw

How instant rose, to take thy part, The angel in the human heart! Ah, not in vain the flames that tossed Above thy dreadful holocaust! The Christ again has preached through thee The Gospel of Humanity.

Then lift once more thy towers on high. And fret with spires the western sky, And tell that God'is yet with us,

And love is still mirriculous.

The Debatable Land Between this World and the Next:" By Robert Dale Owen.

We have enjoyed a rich treat in the perusal of this claborate and carefully prepared work, which bears the characteristics of Mr. Owen's indefatigable industry. The preface, or rather, introduction, is dedicated to the Protestant clergy, and as Judge Edmonds has well said, should be issued in pamphlet form, if this class of persons would read it. We are glad, however, that the time has come when the people are not afraid to read such treatises. and when the clergy are not called upon to do all the thinking. The rise and progress of Profestantism is presented to us, and it is shown clearly that in the first forty years after Martin Luther burned the papal bull, Protestantism had spread over the greater part of Europe, while in the three hundred years which have clapsed since that time, it has steadily diminished. The cause of this diminution is shown to be the fact that the pure Christianity, which was inculcated and illustrated in the life of Jesus, and transmitted in the three synoptical gospels, has been "loaded down by extrinsic dogmas, which have bereft it of the power to advance."

The remedy suggested by Mr. Owen is simple and commends itself to the thoughtful mind. He

"The second theory is that there have existed from all time laws regulating intercourse between this world and the next—laws under which certain men and women, more or less favored, have occasionally exercised spiritual powers and gifts; that there occurred an extraordinary development of such powers in the first century, of which the effect was to attract public attention to the teachings of a system, the innate beauty and moral grandeur of which, were insufficient to recommend it to the semi-barbarism of the day; that the existence of such spiritual gifts is traceable throughout the history of the last seventeen hundred years; and, highy, that similar gifts and powers show them-

elves among us at the present time.
"Thus the alleged spiritual manifestations of our day, if they prove genuine, become the strongest evidences to sustain the authenticity of the Gosmels.

We must conclude our notice of this portion of the work, by presenting Mr. Owen's idea of the 'leading principles" on which intelligent Spiritualists unite, and which alone can satisfy the demands of the age.

1st.—This is a world governed by a God of love and mercy, in which all things work together for good to those who reverently conform to His eter-

2nd.—In strictness there is no death. Life con-tinues from the life which now is into that which is to come, even as it continues from one day into another; the sleep which goes by the name of death being but a brief transition-slumber, from which, for the good, the awakening is immeasurably more glorious than in the dawn of earthly morning, the brightest that ever shone. In all cases in which life is well spent, the change which men are wont to call death, is God's last and best gift to His creatures here.

3rd.—The earth-phase of life is an essential preparation for the life which is to come. Its appro-priate duties and callings can not be neglected without injury to human welfare and development, both in this world and in the next. Even its enjoyments, temperately accepted, are ilt preindes to the happiness of a higher state.

4th.—The phase of life which follows the death

change is, in strictest sense, the supplement of that which precedes it. It has the same variety of avocations, duties, enjoyments, corresponding, in a measure, to those of earth, but far more elevated; and its denizens have the same variety of character and of intelligence; existing, too, as men do here, in a state of progress. Released from bodily earthclogs, their periscope is wider, their perceptions more acute, their spiritual knowledge much greater, their judgment much clearer, their progress more rapid than ours. Vastly wiser and more dis-passionate than we, they are still, however, fallible; and they are governed by the same general laws of being, modified only by corporeal disenthrallment, to which they were subjected here.

5th.—Our state here determines our initial state there. The habitual promptings, the pervading impulses, the life-long yearnings, in a word, the moving spirit, or what Swedenborg calls the "ruling loves" of man—these decide his condition on en-tering the next world; not the written articles of his erced, nor yet the incidental errors of his life. 6th.-We do not, either by faith or works, carn

heaven, nor are we sentenced, on any day of wrath, to hell. In the next world we simply gravitate tothe position for which, by life on earth, we have titted ourselves; and we occupy that position be cause we are fitted for it.

7th.—There is no instantaneous change of character when we pass from the present phase of life. Our virtues, our vices, our intelligence, our ignor ance, our aspirations, our grovelings, our habits, propensities, prejudices, even,—all pass over with us; modified doubtless, (but to what extent we knownot), when the spiritual body emerges, divested of its fleshly incumbrance; yet essentially the same as when the death-slumber came over

8th.—The sufferness there, natural sequences of evil-doing and evil-thinking here, are as various in character and in degree as the enjoyments; but they are mental, not bodily. There is no escape from them, except only, as on earth, by the door of repentance. There, as here, sorrow for sin com-mitted, and desire for an amended life are the indispensable conditions precedent of advancement to a better state of being. * * * *

10th-A truthful, child-like spirit is the state of mind in which men are most receptive of beneficent spiritual impressions, and such a spirit is the best

preparation for entrance into the spirit world. 11th.—There have always existed intermediate laws according to which men may occasionally obtain, under certain conditions, revealings from those who have passed to the next world before them. A certain proportion of human beings are more sensitive to spiritual perceptions and influences than their fellows, and it is usually in the presence or through the medium of one or more of

these, that ultra-mandane intercourse occurs.

12th.—When the conditions are favorable, and the sensitive through whom the manifestations come, is highly gifted; these may supply important materials for thought and valuable rules of conduct. But spiritual phenomena sometimes do much more than this. In their highest phases they furnish proof, strong as that which Christ's disciples enjoyed—proof addressed to the reason, and tangible to the senses—of the reality of another life, better and happier than this, and of which our carthly pilgrimage is but the novitiate. They bring immortality to light under a blaze of evidence which outshines, as the sun and stars, all traditions or historical testimonies. For surmise they give us conviction, and assured knowledge for wavering

We have quoted thus freely in order that our readers may know the ground taken by Mr. Owen. The book itself is full of thrilling narratives, accompanied with such evidences as can not be gainsayed. Among these, one of the most interesting is that of the spirit of M. Bach, a distinguished musician of Paris, in which there is satisfactory evidence that the spirit of Baltazarieni, who had been in the interior life about three hundred years, appeared to M. Bach in a dream, and said to him:

"The spinet you have, belonged to me. I often played on it to amuse my master, King Henry. In his youth he composed an air, with words, which he was fond of singing, while I accompanied him, Both words and air were written in memory of a lady whom he greatly loved. He was separated from her, which caused him much grief. She died, and in his sad moments he used so hum the air." 'After a time this stranger visitor said: 'I will play it to you, and I shall take means to recall it to your recollection, for I know you have a poor memory.' Thereupon he sat down to the spinet, accompanying himself as he sang the words. The old man awoke in tears, touched by the pathos of

The facts in regard to the instrument which had been presented to him by his master, King Henry III, were confirmed.

Some very curious incidents are related as to the manner in which these facts were communicated, but our space will not permit us to give further de-

The explanation of the phenomena of rapping, of movement of physical bodies, the appearance of apparitions, etc., is in Mr. Owen's clearest style. We are at a loss to select any portion of this most interesting volume, and would recommend it to the perusal and careful study of all.

The book is for sale by the Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago, and at 634 Race street, Philadelphia. Price \$2.00; postage 30 cents.

CARRIAGE MANUFACTORY. TALKS TO

WAVERLY, NEW YORK.

THE UDERSIGNED 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 bulness wagon, or for family use, is unsurpassed. Best quality of stock used. first-class workmen employed, and all work warranted.

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

GREAT CHANCE FOR AGENTS. Do you want an agency, LOCAL OR TRAVELING, with an opportunity to make \$5 to \$20 a day, selling our new 7 strand, White Wire Clothes Lines? They last forever, Sample free; so there is no risk. Address at once, Hadson Ricer Wire Works, Cor. Water St. and Maiden Lane, N. Y. or 246 W. Randolph St., Chicago, Ill.

\$100,000 ANNUALLY!

If any one wishes to invest a trifle in a remunerative enterprise and realize more than their most sanguine expectations, please send for statement, which will be forwarded by request. No Humbug-Agency affair. Direct all letters, enclosing stamp, to

H. G. STEVENS. DUNLEITH, ILL.

THE REAL PROPERTY OF THE PERSON WITH THE PARTY OF THE PERSON WITH THE PERSON WHEN THE PERSON W The Life of St. Panl. SEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

AT the Clark Street Hay Market 479 and 481 South Clark Street, J. G. Pering. Proprietor, you can always find the best quality of FLOUR, HAY, and FEED, at reasonable prices. Constangents from friends in the country of Hay and Grain solicited.

WOOD'S HOUSEHOLD MAGAZINE contains in every number one constitute Y UUD A contains in every number one complete rize story valued at \$160. Forty pages of other matter. yearly, \$1.00. 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.

THE'

Descent of Man.

Selections in Relation to Sex. BY CHARLES DARWIN, M.A.F.R.S. WITH ILLUSTRATIONS. Two Vols., over 400 pp. each. Price \$2.00 per Vol.; postage 24 cents each.

*** For sale by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

THE

APOGRYPHAL NEW TESTAMENT

Being all the Gospels, Epistles, and other pieces now extant, attributed, in the first four centuries, to Jesus Christ, his Apostles, and not included in the New Testa-ment by its compilers. Price, \$1.25; postage 16 cents.

*** For sale, wholesale and retail, by the Religio-Philo sophical Publishing House, 150 Fourth Ave., Chicago.

Philosophy of Creation,

Unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and entoracing the rimosophy of said, Spirit, and Spirit World. By Thomas Paine, through the hand of Horace Wood, Medium. Price, 35 cents: postage 4 cents. For sale at the office of this paper.

THE LAW OF MARRIAGE.

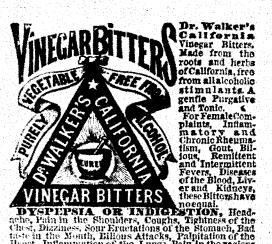
BY. C. L. JAMES.

An exhaustive argument in favor of liberal divorce legislation. For sale at this office, price 25 cents; postage 2

WHERE ARE MY HORNS? A QUESTION FOR THE Wise and Foolish. By ADAM HAMLION.
35 pp. Price, 20 cents; postage 2 cents.
*** For sale, wholesale and retail, at the office of this

Spence's Positive and Negative Powders

Miscellancous.



DYSPIPSIA OR ENDIGENIUM, items of the chest, Phin in the Shoulders, Coughs, Tightness of the Chest, Dizzness, Sour Eractations of the Stomach, Bad taste in the Month, Billous Attacks, Palpitation of the Heart, Inflammation of the Langs, Pain in the regions of the Kidneys, are cured by the use of these Bitters.
FOR SKIN DISEASES, Emptions, Tetter, Salt Rheum, Blotches, Spots, Pimples, Pustnics, Boils, Carlancies, Ring-worms, Seald Head, Sore Eyes, Erysipelas, 1tch. Discolorations of the Skin they are excellent.
Pin, Tape and other Worms, lurking in the system are effectually destroyed and removed.
EWALLE, Propuletor. R. H. McDosand & Co., Druggists and Gen, Agents, San Francisco, Col., and SECC Commerce St., N. E.

VICTORIA C. WOODHULL.

BIOGRAPHY

BY THEODORE TH. TON. This little paniphet is a brief sketch of the life of Victoria Claffin Woodhull. "a young woman." in the words of the author, "whose career has been as singular as any heroine's in a romance; whose ability is of a rare and whose character of the'rarest type; whose personal sufferings are of themselves a whole diama of pathors whose name (through the malice of some and the ignorance of others) has caught a shadow in strange contrast with the whiteness of her life; whose position as a representative of her sex, in the greatest reform of modern times, renders her an object of peculiar interest to her fellow citizens; and whose character diasmuch as I know her well-I can portray without color of tage from any other par-I can portray without color or tinge from any other par-tiality save that I hold her in uncommon respect."

Price, 10 cents: postage 2 cents. % Por sale, wholesale and remit, by the Religio Philosophical Publishing House, 150 Fourth Ave., Chicago.

AN EYE-OPENER.

"CITATEUR PAR PIGAULT."

Le Brun, DOUBTS OF INFIDELS. EMBODYING THIRTY IMPORTANT QUESTIONS TO THE CLERGY: ALSO FORTY CLOSE QUESTIONS TO THE

DUTORS OF DIVINITY. By Zepa.

Price, in cloth, 75 cents: postage 12 cents. In paper,

A Book for Women.

MY PATIENTS.

MRS. R. B. GLEASON, M. D.

A Book by a Woman, For Women,

On Diseases of the Sex.

The Liberal Christian, save:

After reading the whole of this book, we pronounce it the most admirable and excellent that we have ever had of its class. It is written for women; it is full of wish connects and suggestions regarding the very things in comerts and suggestions regarding the very the self-which so many people most need assistance. It is a safe back for young people to read, for anybody indeed, and this can be said of very few backs devoted to this subject. There is not a sentence in it that can be perverted or misused, so as to do any harm. We wish the book could be read in every household in our country.

Harpers Magazine says: We wish the chapter "Confidential to Mothers," might be published as a tract, and, sent to every Mother in the

Mrs. Dr. Sales says: I would rather have written that book than been queen of the greatest empire on this small globe of our-

Godey's Lady's Book says : This book treats in a thorough yet delicate manner of all the troubles, cares, and diseases of women. We do not hesitate to say that it is the best book of its class that we have vet seen.

Price, \$1.50; postage, 16 cents. For sale at the office of

Ernest Renan's Works.

The Lafe of Jesus.

.The Lives of the Apostles. These three remarkable books, by the great French Philosopher, are attracting the carnest attention of all

"They are of great power and learning, carnestly and honestly written heautiful in style, admirable in treat-ment, and filled with reverence, lenderness, and warmth of heart." Price, \$1.75 each; postage 20 cents,

్యేక్ For sale, wholesale and retail, by the Religio-Phil sophical Publishing House, 150 Fourth Ave., Chicage.

THE TENTH THOUSAND!

PROF. HOWE Has already published the tenth thousand OF HIS

SEVEN-HOUR SYSTEM OF GRAMMAR. Price \$1.00 bound; Fancy paper 50 cents-

§ For sale, wholesale and retail, by the Religio-Phil osophical Publishing House, 150 Fourth Ave., Chicago.

One Hundred and Forty-two Illustrations. "THE FOUNTAIN:

With Jets of New Meanings." BY ANDREW JACKSON DAVIS.

Read Jets! Read Jets! Read Jets!

Reautiful Paper, Fine Press-work, Superior Binding. Price, only \$1:00; postage 16 cents. Illustrated with the Handred and Forty-two Engravings. *s* For sale, wholesale and retail, by the Religio-Phil-osophical Publishing House, 150 Fourth Ave., Chicago.

CHRISTIANITY.

Its origin, nature, and fendency, considered in the light of astro-theology By Rev. D. W. Hull.

"Be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I, Paul, an made aminister."—Cor. 1: 23.

Price, 25 cents; postage 2 cents. *** For sale, wholesale and retail, by the Religio Philo sophical Publishing House, 150 Fourth Ave., Chicago.

Reform Pamphlets,

WARREN SMITH.

No. 1—The Bible and Science. 12 pages.

11—Examples and precepts of the Bible. 16 pages.

11—Iconclast or the idea of a personal God. 2p p.

11V—Death and Beyond the Grave. 16 pages.

V—That Terrible Question—the Social Evil. 12 pp.

Price, Single Copies, 10 cents. 25 When ordered for Distribution, \$5.00 per handred. ADDRESS, Box 2723, CINCINNATI, Onio. Medium's Column.

OBSERVE WELL! DUMONT C. DAKE, M. D.,

The ANALYTICAL HEALER, chant out in Chicago as located at Rockford, III. Patients at a distance successfully treated. Medicings sent by mail or express. Those who cannot consult in person, should give, with letters, a simple statement of condition, age, and sex. Address all letters, DUMONT C. DAKE, M. D.

HORFORD, ILL. 1. Lock Ben 1010.

DR. C. A. BARNES.

PRACTICAL MAGNETIC PHYSICIAN. DR. BARNES IS EMINENTLY STOVESSFUL IN TREATING ALE No. 176 West Monvoe St., Chicago,

Dr. Sannel Maxwell, MAGNETIC PHYSICIAN,

Theats the sick by magnetic touch, and the use of appropriate magnetized remedies. Also makes clairvoyant examinations. Patients to be treated by letter should send age, sex, and leading symptoms. Board in private families if desired. Come to, or address. SAMUEL MAXWELL, M.D. 72 South Sixth St., Richmond, Ind-

CLAIRVOYANCE.

Dr. P. T. Johnson examines diseases by receiving a lock of hair, name, and age, stating sex—\$1.00 accompanying the order. He also prepares a sure antidate for optim and morphine eaters; three months will cure the most inveterate case. Charges, six dollars per month, He also prepares a sure cure for ague, 50 cents per bottle. Will be sent by express. Address him at Yp-lianti, Mich.

The Well-known Psychometrist, A. B. SEVERANCE,

With give to those who visit him in person, or from auto-Will give to those who visit him in person, or from auto-graph, or from bock of hair, readings of character, marked-changes, past and future, advice in regard to business, diagnosis of disease, with prescription adaptation of those intending marriage, directions for the managemen-of children, hints to the inharmoniously married, etc. Terms, \$2.00 for full delineation; brief delineation, \$1.00

A. B. SEVERANCE.

457 Milwankee St., Milwankee, Wis.

DR. ABBA LORD PALMER.

Box 201, New Boston, Ill. Wonderful Psychometrist, and Clairroyant Physician,

v7 n13 tf

Soul Reader, and Business Medium, Can diagnose disease by likeness, autograph, lock of hair, without a failure, and give prescription which, if followed, will surely cure.

Can trace stolen property, tell the past, present, and future, advise concerning business, and give written communiculions from spirit friends. Diagnosis of disease with prescription, \$2.00. Comput-

nications from spirit friends, \$2.00. Delineation of char-

acter, with advice concerning marriage, \$1.00.

MRS. A. H. ROBINSON. Healing, Psychometric, and Business Medican

148 Fourth Ave., Chicago. Mus. Romason while under spirit control, on receiv ing a lock of hair of a sick patient, will diagnose the pature of the disease most perfectly, and prescribe the projer remedy. Yet, as the most speedy cure is the essential Object in view, rather than to gratify idle enricelty, the better practice is to send along with a lock of hair a brief statement of the sex, age, leading symptoms, and duration of the disease of the sick person, when she will without delay return a most potent pre-cription and remedy

for eradicating the disease, and permanently curing the

patient in all curable cases. Of herself she claims to knowledge of the healing art, but when her spirit guides are brought en coppart with a sick person through her medium-hip, they never full to give inunediate and permanent relief, in carable cases, through the positive and aigutive forces latent in the sytem and in nature. This prescription is sout 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 safficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should he made in about ten days after the last, each time stat ing any changes that may be apparent in the symptoms of the discours

residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business, and trance medium.

Mas. Robinson also, through her mediumship, diag-

noses the disease of any one who calls upon her at her

Terms:—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00 Answering Business Letters, \$3.00. The money should accompany the application to insure a re-DR. JOHN A. ELLIOTT, THE HEALER, Is at 35 Bond street. Call from 9 a.m., to 5 P.M. Will/examine patients at a distance by lock of hair, and prescriptions will be given where they will apply. Magnetic remedies prepared and sent by express on moderate

"What I Know of Insanity."

terms.

Inclose \$2.00 and two stamps, with lock of hair, full name and age, with one leading sympton of disease, and address care of box 5120. New York P. O.

ANIMPORTANT NEW WORK

MENTAL DISORDERS. DISEASES

OF THE BRAIN AND NERVES.

Developing the Origin and Philosophy of MANIA, INSANITY, AND CRIME,

With full directions and prescriptions for their treatment and cure, By Andrew Jackson Davis, author of Twenty volumes on the HARNONIAL, PHILOSOPHY, etc. Address Religio-Philosophical Publishing Honso, 150-Pourth Avenue, Chicago.

JUST PUBLISHED.

STARTLING CHOST STORIES!

FROM

Compiled by an Eminent Scottish Seer With Numerous Graphic Illustrations.

AUTHENTIC SOURCES.

Prior M CENTS: POSTAGE PREE. *** For sale by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Spence's Positive and Negative Powders for sale at the Religio-Philosophical Publishing House 150 Fourth Ave., Chicago.

Original Essays.

Written for the Religio-Philosophical Journal. IS THE WORLD READY?

By Susan C. Waters.

Living in this nineteenth century, when thought with rapid strides traverses many hitherto unexplored regions of science and philosophy, we often hear it said that "The world is not ready for it," just as if there was some truth or fact that could come to the world prematurely. The same declaration has been made in all ages of the world, its frequency has been in proportion to the rapidity with which new steps in progress have been taken.

The world ready? yes, certainly; otherwise the truth or fact could not come. It is useless to wait for all individuals to be ready; such a time has never been in the past, and what assurance have we that it ever will be so in the future? "The world if not ready for it," is, and ever has been, the declaration of bigoted conservatism: the weapon of resistance with which the grandest achievments have been

What if men did declare that the world was not ready for that scientific postulate, for the utterance of which Copernicus and Galileo suffered? The world was ready and the utterance was not premature, or it could have been swept aside by the tyrannous power of conservatism in that age. When Harvey discovered the circulation of the blood the world was ready. though men of science stood forth to deny the fact, and to discountenance, disgrace, and impoverish the discoverer.

When the ligature was made to take the place of boiling pitch, to staunch the blood when a limb was amputated, the world of suffering humanity was ready for the more human practice, though the faculty of physicians were enraged that human life should "be hung upon a thread when boiling pitch had stood the test for cen-

As we look down the aisles of the past, we see that in science, government and religion. truer and better perceptions have at first been rejected as insane, or pernicious, simply because they were new and not understood. But the growing civilization and enlightenment of humanity has attested that the world was ready for the new idea, though the conservatism of established order for a time rejected it. The radjealism and freedom of one age become the conservatism and slavery of succeeding ages, Creeds, whether scientific, political, or religious, though giving ample freedom for the generation that gives them birth, become, as it were, grappling irons to chain humanity to a barbarous or less enlightened past.

Those censors of human thought and action, who assail all new-born conceptions of human rights and relations, are very likely to be blind guides, because their eyes are fixed on a stationary standard in the past, while the swelling flood of humanity rolls on in resistless waves of progression. The mercury of human aspiration will rise higher than the tube of conservatism, which indicates all admissible variation, under the restrictions of conventional rules, political

institutions, and religious creeds.

The world was ready for the D Independence, though that declaration was recorded in the blood of many martyrs.

The world was ready for the Emancipation. Proclamation of Abraham Lincoln, though human victims are still being slain by the hand of that selfishness and ignorance, which is blind to the brotherhood of races, the unity of interests, and the mutual dependence of indi-

The world was ready for Spiritualism, with its soul-satisfying revelations; ready to be blessed by the love of spirits-loved ones dead to the outer senses, and lost even to the eve of faith; but so really alive and so vividly perceptible, in the absolute knowledge which Spiritualism brought to the understanding.

The cold materialist, though he knew it not, was ready to melt into tears in the embrace of loved ones, whose individuality he had supposed was passed to nothingness. Full many a zealous churchman was ready to drop his formulas and faith, his traditions and his creeds, to grasp a knowledge, a philosophy, and an experience that made the intellect rich and the whole soul

Yes, the world was ready for Spiritualism, though the bigot knew it not, and still knows it not; though he still talks of "that bourne from whence no traveler returns;" though he still makes death almost the charnel house of hope, and strains the dim eyes of faith to catch one ray of light from the life beyond.

Here, then, we stand on that threshold of time which divides the future from the past. and from the grand lessons which that past teaches. Will we say that the world is not ready for any of the grand reform movements that are being agitated around us? Will we say that they are premature or futile? Are we unready to enlist in behalf of peace reform, abolition of the death penalty, woman's equality with man in all the rights of citizenship, including equal education, compensation, suffrage and eligibility to office? Are we unready to lend the whole energy of our natures to the subject of educational reform? Are we unready to face the evils of the social relations in which humanity is now placed, and give our time, energy, and influence to devise or discover remedies for the same? Are we unready to question the soundness and perfection of our govermental system, to see its deficiencies, and to draw a parallel between the divine rights of humanity—the higher law of human nature and those governmental institutions which are a product of the past, and still bearing relics of the ancient barbarism of the past within their structure? Are we unready to take part in labor reform, and to help equalize and balance conditions which now perpetuate so much misery and degradation?

If we, as individuals, are not ready, the world is ready, for all these subjects are fairly and squarely before it. The unchangeable laws of nature and nature's God are ruling in them. and the inescapable destiny of consummation

is straight before them in the future. As Spiritualists, and advocates of a liberal persecute new ideas as heresies; but not unfrequently we denounce them as false, defective, or impracticable; while holy (?) hands are held up in horror at the dangerous (?) innovations

which are proposed. This is only another form of bigoted conservatism; only another method of shirking that responsibility and action which belongs to every living soul in this as well as in the spirit world. Our entire abilities, our wisdom, culture, and morality, are all under a divinely appointed bond, to come unshrinkingly to the support of every unpopular truth, and to the support of All truth contained in every censured and caluminated reform. It is not for us as reformers to stand back and criticise the work of others, but rather to bring our intellectuality, our morality and our spirituality, to bear upon all the him, therefore he followed me, thoroughly mooted subjects that relate to the interests of prouting me from every battery I had planted. humanity; and until we have fulfilled this in correction, I desire to say, that the public pledge, the defects of existing systems, and the can judge correctly when all the facts are stated. humanity; and until we have fulfilled this

imperfections of proposed reforms, are as much our fault as of any other member of society.

The whole history of the past shows that no new conception of human rights and human needs has been launched upon the world fully matured and free from deficiencies and errors. The prevailing fault has been to pronounce as diabolical, fanatical or impracticable, that which nature in her divine proceedure of progression and elucidation proves to be good,

useful, inevitable, and easy.

As reformers, it is less rational for us to denounce than it is for us to come directly to share in the detail of labor, and help correct the errors and supply the deficiencies which we see, both in existing conditions and in the sug-

A hoary-headed error is no better than one just devised. We know there are defects in all our present social, political, and religious systems; and with a bold front we may as well acknowledge them, while with resolute will and the whole aspiration of our natures we put our individual efforts into the most unpopular as well as the most acceptable reforms.

Truth is too precious to be rejected, too divine to be traduced, and too indestructible to suffer loss or diminution by our blindness, selfrighteousness, egotism or indifference. Eternal years belong to those principles that underlie he needs and constitute the relations of humanity. To war with them only insures our

Bordentown, N. J.

Written for the Religio-Philosophical Journal. An Orthodox Minister on the War Path.

BROTHER JONES:-My discussion with Moses Hull, Editor of The Crucible, took place, at Liberty, Union Co., Ind., beginning on Tuesday night, Sept. 19th, and closing on the ensuing Thursday night.

Bro. Hull has made in his paper dated Oct. 7th, a full statement of his judgment on the late duel." I am of the conviction that that statement does not do justice either to the Spiritualists who are interested, I presume, in all the debates conducted by leading men of the Harmonial School, nor to myself as a defender of the Bible against the aggressions of its enemies. It does not do justice to either party, because it does not so state the facts, that a just conclusion can be reached in the matter.

I desire to correct Bro Hull's document through the Religio-Phildsophical Journal, and my reasons for doing so, are several and weighty, which for the sake of time and space, will not enumerate.

In giving my correction of Bro. Hull's document, I will first give his version in sections, and secondly, I will add to those sections what my notes of the debate, etc., seem

to require. Mr. Parker is a rapid talker, sometimes quite logical in his method of reasoning, and would be very gentlemanly would his case admit of it; but when in a tight place he will flounder, and in spite of all an opponent can do, drew the meshes of the net so tightly around himself that he becomes weak as There were several instances of the kind in our debate.

Of course I omit in this article all that Bro. Hull has penned not immediately connected with the real work.

Bro. Hull forced me to talk very rapidly on Tuesday night, because he desired to limit the speeches to twenty minutes each. I had a double work to do; first to formally respond to his affirmative arguments; and secondly, to throw in for his mastication and digestion some strong pabulum by way of "negative arguments.

Bro. Hull accuses me of floundering, and netting myself, thus becoming "weak as Of course, I shall not retaliate by ac cusing him of floundering. I believe he did his best work. I think he believed himself doing a thorough work. But if he will mention those tight places, or tell us in what those meshes consisted, either in the Crucible or the JOURNAL, I will with pen repeat my oral productions, and let the public decide. Will Bro. Hull do it? We shall see.

Mr. P's, former profession (he has been a lawyer) nas worked somewhat against him as a debater. W think it impossible that any one could help but see that many of his arguments were ad cantandum pulgus. His pettifogging was in many instances so per feetly transparent as to militate against him. Like many others, Mr. Parker loves truth, but when engaged in controversy he, like too many others, loves victory more. It is in these instances that we would prefer to stand at the muzzle rather than the breech of his guns.

Bro. Hall here gives me credit for "many You will remember I was rearguments." spondent in that debate; Moses was affirmant. But he charges me with perpetrating ad captandum vulgus arguments. But he seems to forget that those arguments were made out of material in which ad cap, rul, could have no place, as an element even. . Nine of them were made from premises constituting the basis of Mr. Hull's work, "The Question Settled." Ten of them were framed upon the solemn, formal enunciation of Spiritualistic teachings by E. V. Wilson; and nine of them were based upon a broad induction of Harmonial Teachings-ad captandum rulgus is not made of such mater-

Still Bro. Hull accuses me of "pettyfogging." Well, that is easy done. I did not expect Bro. Hull to pass an encomium upon my work; but I did expect he would leave out of his report these uncertain and suspicious phrases, "floun-dering," "pettyfogging," etc.

Bro. Hull again does me an unintentional injustice in saying that I love "victory more" than I do truth. The reverse of this statement of Bro. Hull is the truth. I love victory for truth, but I love truth more. Bro. Hull should not pass judgment on the motives of any one.

Mr. P. had laid out a hundred dollars in books and spent two months time in gathering quotations, in writing out the arguments he was to use in the discussion. He was nothing when outside of his book. Finding that he could not follow us, we followed him, thoroughly routing his forces from every battery he had planted.

In the foregoing section these things demand notice.

Bro. Ifull is in error as to the amount paid for "Books." I estimated the total of my-exand progressive philosphy, we have ceased to , penses about "one hundred dollars." This was an estimate in the rough. A close computa-tion afterwards made, reduced my estimate to ss than eighty dollars.

Bro. Hull says "He was nothing when outside his book,"—a plain concession that I was something when inside my book. Now that book was what Bro. Hull found emphatically something. It contained thirty-two individual argiments, not one of which did Bro. Hull answer. Indeed, so completely was he taken by surprize, and so totally stunned by said book, that I offered him publicly \$100, if he would show me that he had taken adequate notes of one of the arguments, which he failed to do. With debaters, this fact is significant. It needs no expansion.

Again Bro. Hull says that I could not follow

Bro. Hull introduced into his first speech one affirmative argument, or rather a part of an affirmative argument, when his time expired. In my response, I repelled the advance he had made by rejecting the definitions of his terms, which were not the definitious mutually agreed upon in our published correspondence. I then fully responded to the relevant facts presented after which I threw out two or three arguments supporting the negative side of the question. From that time Bro. Hull was put upon the defense of Modern Spiritualism, and to the end of the debate, he offered no more affirmative proofs, notwithstanding I proposed to give him one half hour of my own time in order to bring up his work, and let me hear some of his evidence in behalf of his proposition. He refused to accept the time, and did not present any further affirmative proof. How could I follow him, when he refused to lead, and felt himself obliged to become respondent in the debate in which he had long advertised himself as offirm. ant? When I attempt to affirm a proposition, if my opponent throw me into the defensive only, I know I am defeated, Bro. Hull, however, when in the same predicament, publishes him-

He is gathering for us again, and hopes to be able after the first of January to meet us on different propositions. Probably he would not consent to go into another discussion of the old, unless forced by outside pressure to do so.

Two points in the foregoing need a little il-

During the debate, Bro. Hull had much to say about the Jehovah of the Jewish Scriptures. As I deemed his assertions hold and pernicious, and as he had frequently uttered them to public audiences in Liberty and vicinity, I deemed it proper to see that the slanderons imputations cast upon Jehovah be made good, or slander be fixed upon Bro, Hull and all others who utter the same imputations. Therefore I asked Bro. Hull to affirm the fol-

Prop. 1. The Jehovah of the Jewish Scriptures is a wicked, base, ignorant, malicious spirit of a dead man.

Prop. 2. The Jewish Scriptures teach a false and pernicious philosophy, morality, history

The debate to be governed by the rules of controversy as laid down in Hedjisdogio. The discussion to take place any time after January 1st. 1872, if the citizens of Liberty desire it, and will compensate the disputants."
As to the "old" proposition, which is as

Proposition: - Resolved, That the teachings of Modern Spiritualism are better calculated to elevate humanity, mentally, morally, and spiritually, than those of the Jewish and Christian Scriptures.

> Moses HULL, Affirmant. W. F. PARKER, Respondent.

Bro. Hull thinks I " probably would not consent to go into another discussion unless forced by outside pressure.

If Bro. Hull enjoys his victory at Liberty, I desire to make him happy several times more, over the "old" proposition. I will/meet him on that proposition at ten different cities during the coming year, if he desires it. He may choose the points—where we shall be compensated for time, etc., as it would not be right to suffer loss in that kind of work. With kind and brotherly feelings for Bro. Hull and yourself, I am, etc.

Wauseon, Ohio, Oct. 9th, 1871.

PHYSICAL MANIFESTATIONS.

Letter from A. N. Blakesley.

Bro. Jones: Having witnessed the great physical demonstrations of spirits, through the mediumship of Harry Bastian, and, as many here have been trying to defame him through the press as an impostor, and having attended several of his seances at Mrs. Read's, 157 Sixth Avenue, I have thought a plain, brief account of facts may serve the cause of truth, and vindicate an honest and true man; and if any dispute the phenomena to be actually caused by the spirits disembodied, let them explain, account for, and do the same things themselves, and thus demonstrate their cause to be other than disembodied spirit; and if they cannot do this, let them own their error.

The facts are these: The audience was invited to tie and untie him, and at any time to examine the ropes and the state of affairs. When the rooms were first darkened his hands and feet were tied, and his body and legs secured fast to a wooden chair in which he was sitting. Light-examined by four to six men; all fast and firm. Dark-bells were rung and thrown around, trumpet speaking, music, etc.; names were called, compliments passed, etc. Lightall right, and Harry securely fied, as at first. Dark-music, a general clang of instruments, etc. Light-Harry fast tied as at first, but sitting in the chair on the table; exemination, all right. Dark-Clang of bells and instruments, some flung on the floor. Light-Harry still tied sitting in chair on the floor again. Then white paper was put under his feet and marked around with a lead pencil; a penny put on each foot, each knee, and each hand, and on his head. Dark-guitar, tamborine and harmonia played together; bells rung. Light—Harry fast tied, paper and pennics undisturbed, and a solid iron ring on his arm. Examination said all correct. Dark-guitar played while floating in the air in front of audience, and over their heads, making quite a breeze in our faces, while we, the front rank, all had hold of a rope stretched across the room and around the one at each end of the front rank, and held by one in the second rank, all joining hands while hold of the rope, making sure that none could pass to Harry to assist him. Light-examination; all right, but the ring was now on his head; paper and pennies all in their places, and shields up as first put on.

Water was now held in Harry's mouth, and the tumbler placed back of the front rank, Dark-music, and trumpet talking with various ones in the audience, in English and German; speaking in various voices, as by different persons. Light-Harry spit the water from his mouth into a bowl before the audience; tied all right; guitar resting on his head and against the door at his back. The doors of this room had been fastened before the seance began, and the one communicating with the hall locked on the inside, making thus sure, in sight of the audience, that none could be therein without knowledge of the audience.

The audience now formed a circle around the room; each person takes hold of his or her neighbor's right wrist, leaving the hand free, with the left hand, and is on no accout to break the circle. Harry sits in a chair in the middle of circle, untied, and is to clap his hands the whole time of this performance, that we may all know his whereabouts and just what he is doing. This he does faithfully, much of the time talking with various ones in the circle, showing that the trumpet talking is not ventriloquism. Dark—the guitar is played floating around the circle above their heads; trumpet talking with many of the circle, moving around the circle also; hands slap our knees and our hands, and shake hands with several; hands were laid on my knees and hands, and felt like human hands, only colder; a handkerchief taken from one and flirted in the faces of the circle; a fan taken from a lady's lap and the circle fanned with it: and finally the guitar was

placed in my lap and the strings struck two or three times, and our unseen visitants bid us "Good night, good night," and all was over. Light-Harry sitting back toward me, as at

On taking the sense of the audience, all expressed perfect satisfaction that the scance had peen conducted without deception, and in perfeet honesty and integrity. Although I had twice sprung a light on him, yet he was found all right, though quite shocked, vociferating Oh!" as though greatly oppressed.

The next evening was nearly the same, except that while tied and set on the table his spirit friends could not take him off, and some of the audience took him down; and after examination, and while fast tied, his coat was taken off and flung on the laps of the front rank. Light—all right. Dark—one sleeve of coat put on. Light—all fast tied as at first, and his hands turned blue from stagnation of blood by the tightness of the cord. In the general circle this evening a long-legged skeptic kept swinging his foot before him to trip any one playing possum by hand shaking or trumpet speaking, (ventriloquism), but he caught no one, but had his hand so squeezed as to pain him, and he said, "It must have been a blacksmith's grip. Ergo, his father, long dead, was a blacksmith. The guitar was placed in his arms, and he was slapped by the invisibles, as many others were. All perfectly satisfactory to audience.

Another evening the seance was conducted in the main, in like manner, with an interesting variation, viz: A man from the audience placed himself in a chair, in front of Harry, and held Harry's left hand with his right, placing his left hand on Harry's head and Harry placing his right hand on his head. Thus, while hand in hand, and each one's hand on the head of the other, the light was turned off. Then there was music, and a general clangor of bells and instruments. Light—the guitar was across their arms and they in their original position. Who made the music? Who threw the instruments around? who put the guitar on their arms?

In every seance the rope was held by the front rank, as first described, hands joined, etc. This evening, before the seance began, my leg was twice struck by the invisibles while the light was burning.

I give the simple facts in few words. Let the wise heads who deny that these things are done by spirits from the unseen world, not only account for, but do them also, as they are now done, if they can; otherwise they have no claim whatever on any one for sincerity and truth.

Go, ye boasting enemies!
Go and see it if you please,
'Tis, most truly, wrong or right;
With your skill confirm or blight.
Scan, by science, Harry's face,
His form, behavior, features;
Tell us if you find a trace
Of deception in his nature.
And expose him if you can,
And thus be a mouse or man!

P. S. I omitted to say that rings and bracelets have been taken from the wearers and placed on others, and also finally placed back upon the owner. Also, that while the circle sung, one invisible sung old-fashioned bass through the trumpet, and another voice above the circle sang treble. Mr. Bastian is an extraordinary physical medium.

Oct. 24, 1871, New York.

Written for the Religio-Philosophical Journal.

Statuvolence.—By Samuel Underhill. Is it not a pity that Dr. H. T Child cannot see it! There is one great obstacle in the way. He is willing, that is plainly evinced by his using the new word, Statuvolence. The difficulty is with him, as with me, we both know better, which makes a great barricade that we can't pass. I have often had persons that were in good health, all but a local affection, magnetize that themselves. But, as is my custom I test all things. I know that we heal by the healer's magnetism, but I have been testing the statuvolent plan and fail to get any sleep. Jesus perceived that virtue went out of him when he healed, even when it was slyly stolen from him. Solomon understood that the magnetic cmanation from a young and healthy girl would feed the expiring lamp of life in his old father.

With all the editorial puffing, in five years, un-less the author blows hard, it will die out. When a man-like me, or Fahnestock tells a person like Henry T. Child that there is no truth in his statement, he ought, and I hope he is, prepared to hear plain language. I believe Dr. Falmestock to be a very good man, anxious to spread the truth. I have found two persons with good minds that affirm that we are both right. I have been trying to get persons asleep by his plan-it don't work; and yet, with H. T. Child and Fahnestock, I have long taught the exercise of will power to keep off disease, the cholera, etc., and the aid to recover by the will power exciting hope, and other organs making them throw through the system the magnetism secreted by that organ and others. In manipulating magnetically I excite hope, firmness, etc. This all good physicians do more or less. I suffer much from absorbing the diseased magnetism of patients-came near losing my life once or twice-and patients draw strength from me, and are sensible of it. I make it a rule to prove my confidence in my subject by writing short articles.

Letter from J. Tinney.

Brother Jones: As our last communica-

tion probably shared the fate of your office, the following is a brief abstract of its contents. It was simply a continuation of former efforts to induce Spiritualists to examine the base upon which they are building, and see its rottenness, a life principle dragging around a dead and putrid carcass. This they have as persistently refused to do as did ancient professors to look through Gahleo's telescope, or modern orthodoxy to examine the claims of Spiritualism. Is it not enough that the entire history of the past is one continued scene of discord strife and desolution; of high resolves and ruined hopes, produced by this worse than infernal belief? or must the future suffer the same consequences from the same cause: To avoid this, a new departure upon an entire new base, becomes an absolute necessity, and instead of a supreme invisible being that produced all things visible, and is independent of them, except as tools through which to excrcise his power, a universal being of whom all things visible and invisible are constituted parts, will take the front and lead in the future. Again we say a universal being in which the sexes are equally represented, and made one by interchange, must take the place so long usurped by belief in a supreme being, before harmony can ever exist on this planet. A change of base from the supreme to the universal, has been the end and aim of our feeble efforts for the last fifteen years, and to these efforts we are well aware we have been prompted by intelligences entirely above our comprehension in our present condition, and it has been as much of an enigma to us as it may have been to those who have tried to teach us, why we were so persistent in that which subjected us to the sneers of those by whom we had formerly been petted, but that enigma is now solved to our satisfaction, and to the invisible friends who assisted in the solution, we tender our grateful acknowledgment. Westfield, N. Y., Nov. 1871.

GHOSTS IN INDIANA.

Strange Freaks of a Dead Peddler.

Indiana has long been the home of sensations in crime and divorce, but the following story, published by the New Albany Standard, surpasses anything yet reported from there, and seems like a return to the days of the Rochester knockings!

From a letter from a friend at the little town of Huron, on the Ohio and Mississippi Railroad, we learn the particulars of some very singular spiritual manifestations. Our correspondent states that some fifteen or twenty years ago a peddler was in the habit of passing through that country, selling notions, who drove a two-horse team. That one night about nine o'clock, he passed the house of a Mr. Rubeck who lives some miles east of Harrisonville, on the Bryantsville road, going towards the former place. This was the last that was ever seen or heard of him. The fact of his being missed and failing to make his regular visits created some talk in that neighborhood at the time, but soon died away, and the peddler was

On this road, about one or two miles from White River, and some two and a half miles from Harrisonville, is a very rough hill, up which the road runs, and on the top, on the southwest side of the road, is an open field, long since abandoned. Near this field, and right by the side of the road, stands an old dead tree. Some three weeks ago Mr. Rubeck was passing along this road, on his way home from Harrisonville, at about 11 o'clock at night. The night was quite dark, and it was with considerable difficulty that he could keep in the road, or prevent his horse from stumbling over the stones that obstructed the highway. He finally, however, reached the top of the hill, and when about twenty rods from the tree he heard a noise over in the old waste field above described, which he took to be two dogs engaged in a desperate fight. Their growling, barking, snapping and scratching was fearful. It was apparently the most sanguinary dogfight he had ever heard. At the moment it created little or no surprise. He only wondered that two dogs should be at that time of night so distant from any human habitation (for there is no farmhouse within a mile of this field), engaged in such a desperate encounter. On second thought, however, he concluded that they had been out on a sheep-hunting expedition, and having accidently met there got into

He had not long to consider upon this, however, for soon the clanking of chains attracted his attention in another direction, and looking toward the tree, to his astonishment he beheld large broken links of what appeared to be a boat chain, red hot, falling around the tree, sizzing and scorching. There seemed to be at least twenty of these links falling at the same time, and continued to fall about a minute, when Mr. Rubeck was startled almost out of his wits by a heavy groan, which seemed to come from the earth beneath him. Strange as it may appear, up to this time his horse had not manifested the least uneasiness, and Mr. Rubeck himself had not imagined anything connected with what he had seen or heard but what could be accounted for upon a rational I wish this word had never been invented, theory. The falling of red-hot chains, he admits, he thought a little extraordinary, but had concluded within his own mind to revisit the spot the next morning and gather them up, believing, as he did, that they were meteors that had fallen from the sky in that peculiar shape. At the groan his horse reared and curvetted, plunged forward and started to run. Now came the most trying time to Mr. Rubeck's nerves, for just in front of him he heard the plunging, rattling noise of a runaway team coming toward him, and the noise manifested every indication that their course would be directly over him. He tried to rein his Horse out of the course it was taking, but his efforts were to no purpose. On, on came the frightened team; on, on toward it plunged the ungovernable horse. "Twas a moment of terrible suspense. All the deeds of an honest life came crowding upon his mind. He offered one short prayer for safety, and gave himself un for lost. when, more astonished than ever, the noises as suddealy ceased as they had commenced. His horse still fretted and fumed to run, but Mr. Rubeck held him stendily in the road.

At this moment Mr. Rubeck heard a voice calling for help, and then the ery of murder fell upon his ear; and as he was getting out of the way he was more than ever startled by the exclamation, the voice apparently coming from the old field: "For God's sake! Jim, don't

murderme!' Having by this time passed the old field, he made his way home without seeing or hearing anything further, but in a state of mind better imagined than described. He spent a very restless night, and the next morning rode over the country, telling his experience of the night before, and requesting the aid of his neighbors. to assist him in solving the mystery. He gathered some eight or ten, who attended him the following night, when the same scenes were

repeated. The dogs barked, the red-hot chains fell, the unearthly groans rose up from the ground, the frightened team came thundering down upon them, the voice was again heard in the field calling for help and begging Jim not to

murder. Most of the witnesses to this second demonstration of the anearthly visitants, if such they may be called, became panie-stricken and precipitately fled. Those who remained, could find no reasonable solution of the mystery, though one or two, who knew intimately and distintly remembered the missing peddler, are willing to swear that it was his voice that called

for help. The next day more citizens gathered upon the hill, and dug as close to the spot where the barking dogs were heard as they could, and what was their surprise when they unearthed a skeleton. Some parts of the clothing were still preserved, and were cut in several places, which looked as though they were made with t heavy instrument, such as an axe or hatchet.

These last discoveries have created a considerable excitement in the neighborhood, and some think it explains the mystery which surrounds the disappearance of the peddler. and will ultimately lead to the discovery of his murderer, if he was murdered. Taking the facts all in all, it is a singular affair, and if it does result in what our correspondent intimates, it will add something to the establishment of the theory of Spiritualism.

Northing Lake it .- We refer to NATURE'S HAIR RESTORATIVE, advertised in another column. It is in one bottle, and as clear as ice. No gum, no filth, no poison. Examine it. See advertisement.

THE willow that bends to the tempest often escapes better than the oak which resists it. and so in great calamities, it sometimes happens that light and frivolous, spirits recover their clasticity and presence of mind sooner than those of a loftier character. - Walter Scott.

A pisrosition to dwell on the bright side of character is like gold to its possessor, but to imagine more evil than meets the eye betrays affinity for it.-Sigourney.

Catalogue of Books FORSALEAT THIS OFFICE.

All odrers, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Age of Reason and Examination of the Prophe-

Age of Reason and Examination of the Prophecies. 75 16
Artificial Sommambulism, by Dr. Falmestock. 1, 50 16
Alice Vale, by Lols Walsbrooker. 1, 25 16
American Crisis, by Warren Chase. 25 02
Answers to Questions, Practical and Spiritual, by A. J. Davis. 1, 56 20
Apocryphal New Testament. 1, 25 16
A Peep into Sacred Tradition, by Orrin Abbot. 50 02
Age of Reason, by Thomas Paine. Cloth. 50 08
Arcana of Nature, by Hudson Tuttle. Vol. I.
History and Laws of Creation. 1, 25 16
Arcana of Nature, by Hudson Tuttle. Vol. II.
Philosophy of Spiritual Existence, and of the
Spirit World. 1, 25 16
A B C of Life, by A. B. Child. 25 02
Arabula; or, the Divine Guest, by A. J. Davis. 1, 50 20
After Death; or, Disembodied Man, by Randolph 1, 60 68
Cloth. 1, 50 20

Cloth. Cloth Approaching Crisis, by A. J. Davis Apostles, (translated from the French) by Reman A Stellar Key to the Summer Land, by A. J. Davis Davis Astro-Theological Lectures, by Rev. Robert Astro-Theological Lectures, by Rev. Robert Taylor

A Kiss for a Blow. a book for children, by H. C. Wright. Small edition.

Large edition.

Antiquity and Duration of the World, by G. H. Toulmin, M. D.

An Eye-Opener, by Zepa, paper 50 61

A Roman Lawyer in Jerusalem in the first century. by W. Story.

Analogy between the facts of the Bible and the facts of Modern Spiritualism, by T. G. Forster Address on Spiritualism, by T. G. Forster Arcana of Spiritualism, by Hudson Tuttle.

Bible in India.

1.50

| 248 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 | 249 Conjugal Sins against the Laws of Life and Health, by A. K. Gardner, A. M., M. D. Paper Constitution of Man, by Keorge Combe Common Sense Thoughts on the Bible, by Wm. Denton 1.60 08 1.75 16

Common Sense Thoughts on the Bble, by Wm.

Denton

Osmology, by G. W. Ramsey

Cosmology, by G. W. Ramsey

Common Sense, by Thomas Paine

Chester Family; or, the curse of the Deimkard's

Appetite, by Julia M. Friend, with an introduction by Henry C. Wright

Christian the People, by A. B. Child, M. D.

Christianity no Finality, or Spiritualism Saperior to Christianity, by Wm. Denton

Criticism on the Theological Idea of Deity, by

M. B. Craven

Dessent of Man. by Darwin Two Vols, (\$2.0)

Descent of Man, by Darwin, Two Vols. (\$2.0) per Vol.).

Davenport Brothers—their Remarkable and Interesting History.

Diegesis, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence, and early history of Christianity.

Day of Boom, a Poetical Description of the Great and Last Judgment, with other poems, from the sixth edition of 1715.

Devil's Pulpit, by Rev. Robert Taylor with a Sketch of the Author's Life.

2.00 20

Deluge, by Wm. Denton.

1 50 20 Descent of Man, by Darwin, Two Vols. (\$2.09)

Deluge, by Wm. Denton.
Dawn, a Novel of intense interest to progressive people Death and the After Life, by A. J. Davis, paper 1.75 24 Cloth

Errors of the Bible, Demonstrated by the Truths
of Nature, by Henry C. Wright. Paper....

Exeter Hall, a Theological Romance Coth.... Paper
Empire of the Mother over the Character and
Destiny of the Race, by H. C. Wright. Paper Footfalls on the Boundary of Another World, by

Robert Dale Owen.

Free Thoughts Concerning Religion, or Nafare
is, Theology, by A. J. Davis
Faithful Guardian, an Inspirational Story, by J.

Gates Agar, by Miss E. S. Phelps . . . 1.50 16 Gates Wide Open, by George Wood 1.50 20 Gazelle, a Tale of the Great Rebellion, by Emma

Hierophant; or Gleanings from the Past, by G. C. Stewart Harbinger of Health, by A. J. Davis. Harmonial Man, or Thoughts for the Age, by A.
J. Davis. Paper.

Cloth. History and Philosophy of Evil, by A. J. Davis, Paper

Hayward's Book of all Religions, including Spirifgalism. Holv Bible and Mother Goose, by H. C. Wright. How and Why I became a Spiritualist.

Helen Harlow's Vow, by Lois Walsbrooker.

How to Bathe, by E. P. Miller, M.D. Paper. Cloth Hedged In, by Elizabeth Stuart Phelps, author

fielded In. by Elizabeth Sthart Phelps, author of Gates Ajar.

Hollow Globe.

History of the Intellectual Development of Europe, by J. W. Draper, M.D., L.L.D. Human Physiology, Statistical and Dynamical, or the Conditions and Course of the Life of Man, by J. W. Draper, M.D., L.L.D. 650 pp. Coth Cloth Sheepskin

Cloth
Is there a Devil? The argument Pro and Con.
Inquirer's Text Book, by Robert Cooper.
Instructive Communications from Spirit Land,
by Mrs. M. E. Park, Medium.
Incidents in my Life, by Dr. D. D. Home. Introduction by Judge Edmonds.
Infidel, or Inquirer's Text Book, by Robert
Cooper Cooper Is it the Despair of Science, by W. D. Gunning Jesus of Nazareth, by Alexander Smyth..... 1.50 20 Jehovah Unveiled, or the Character of the Jew-

Kidder's Secrets of Bee-Keeping. Paper..... Boards. Koran, with explanatory notes, by George Sale.

Koran, with explanatory notes, by George Sale.

8 Vo., 670 pp. Best edition yet published. 3.00 40
Koran, with Life of Mohammed, translated by George Sale, Gent. 12 mo., 472 pp. 1.50 24
Life Line of the Lone One, by Warren Chase. 1.00 12
Life of Thomas Paine, with critical and explanatory observations of his writings, by G. Vale. 1.00 16
Lift of Jesus, by Renan. 1.75 20
Love and its Hidden History, by P. B. Randolph 1.50 16
Lyric of the Golden Age, by T. L. Harris. 2.00 20
Legalized Prostitution, or Marriage as it sand as it should be, by C. S. Woodruff, M.D. 1.00 16
Lifte and Moral Axioms of Confucius, by M. R.
K. Wright. 25 02
Letters to Edder Miles Grant, by Rev. Moses
Hull 25 03

Hull. Living Present-Dead Past, by H. C. Wright. 25 02 Paper.
Cloth
Lyceum Guide: Cloth Cover

Lyceum Guide. Cloth Cover
Boards, 75 cents; postage 16 cents. Paper.
Law of Marriage—Its Uselessness and Injustice,
By C. L. James.
Manual of Transcendental Philosophy, by C. L. 1.00 16 60 01 25 02 James Magic Staff; an Autobiography of A. J. Davis.

Marriage and Parentage, by Henry C. Wright.
Minletry of Angels Realized, by A. E. Newton.
Midnight Prayer.
Mrs. Packard's Prison Life Paper Morsels of the Bread of Life, by D. S. Cadwalla-

der. Manual for Children (for Lyceums), by A. J.

Abridged 2.75 32

Morning Lectures, (Twenty Discourses) by A.

J. Davis 1.75 29

Man and his Relations, by S. B. Britain 4.00 40 Nature's Divine Revelations, by A. J. Davis... New Testament Miracles, and Modern Miracles, by J. H. Fowler..... 8.50 48

Night Side of Nature, by Crowe 1.25 26
Ordeal of Life, Dr. J. C. Grinnel, medium. 25 04
Orthodoxy False, since Spiritualism is True, by
Wm. Denton. 1.50 20
Our Planet, by Wm. Denton. 1.50 20
Optimism, the Lesson of Ages 75 12
Origin of Species, by Darwin 2,00 21
Origin of Civilization and Primitive Condition
of Mau, by Sir J. Lubbock 3,00 24
Origin of Species, with Notes and References,
by G. F. Kittridge. 10 62
Philosophical Dictionary of Voltaire, Fifth
American Edition, \$76 cetavo pages, two steel
plates. Largest and most correct edition in
the English Language. Contains more matter
than the London Edition which sells for \$10. 5 00 60
Psalms of Life, by J. S. Adams. Paper cover. 50 68
Board. 65 16

Soard.
Cloth.
Persons and Events, by A. J. Davis.
Pre-Adamite Man, by Randolph.
Planchette—the Despair of Science, by Epes لقوالها فيناف وتوغيق ما ماها ماهارات مواوية فالمام والمفاخ والمام والمام والمام والمام والمام والمام Sargent
Penetralia, by A. J. Davis
Philosophy of Spiritual Intercourse, by A. J.
Davis, Paper

Principles of Nature, by Mrs. M. M. King.
Principles of Nature, by Mrs. M. M. King.
Pacms from the Inner Life, by Lizzie Doten.
Philosophy of Creation, by Thomas Paine,
Through Horace Wood, Medium. (loth. Paper
Real Life in Spirit Land, given Inspirationally, by Mrs. Maria M. King.
Rules for Forming Spiritual Circles, by Emma

Hardinge 65
Sexual Physiology, by R. T. Trail, M.D. 2.00
Strange Visitors, Dictated through a Clairvoyant 1.50 Abridged Edition.
Seguel to the Love-Life, by the Spirit of Dr. E. K. Kane. Spiritual Tracts, by Judge Edmunds.

S. if-Abacgationist; or the true King and Queen, by H. C. Wright. Paper. 50 416 Cloth 50
Soul of Things, by Elizabeth and Wm. Denron 1,50
Spirit Manifestations, by Adin Ballou 75
Spirit Mysteries Explained, by A. J. Davis 1,50
Supremacy of Renson, by Moses Hull 10
Social Evils, by Mrs. M. M. King
Spiritual Philosophy vs. Diabolism, by Mrs. M.
M. King 55
M. King 57

M. King
Songs of Life, by S. W. Tucker
Spiritual Songs, by S. W. Tucker
Spiritual Songs, by S. W. Tucker
Spirit Life of Theodore Parker, through the Mediumship of Miss E. Ramsdell Seven Hour System of Grammar, by Prof. D. P. 1.00 08 50 04

40 02

2 00 24

75 20 70 90

(H 12 02

10 02

02

Paper Science of Evil, by Joel Moody. Spiritual Manifestations, by J. S. Ramer Sunday Question and Self-Contradictions of the Bible 50 04 1.75 20 10 03

Syntagina System of Nature, or Laws of the moral and Physical World, by Baron D' Holback

That Terrible Question, by Moses Hull
True Love; what it is, and what it is not, by A.
B. Davis
Tale of a Physician, by A. J. Davis
The Question Settled, by Moses Hull
The Merits of Jesus Christ and the Merits of
Thomas Paine as a Substitute for Merits in
others; What is the Difference between them?
by H. C. Wright 25 The Inner Mystery, an Inspitational Poem, by

The Inner Mystery, an Inspitational Poem, by Lizzie Doten
The Voices, by Warren Sumner Barlow
Theological and Miscellancous Writings of Thomas Paine
Thomas Paine
Thomas Paine's Pilgrimage to the Spirit World
Tobacco and its Effects, by H. Gibbons, M.D.
The Yahoo, a Satirical Rhapsody
Underhill on Mesmerism, postpaid
Unhappy Marriages, by A. B. Child
Unwelcome Child, by Henry C. Wright, Paper
Cloth 2.00 21 1.50 80 87 60

Cloth Voice of Prayer, by Barlow Vestiges of Creation
Vital Force, How Wasted and How Preserved, by E. P. Miller, M.D. Paper 50 cents. Cloth Volney, 8 Rabis; or Meditations on the Revolutions of Empires, with biographical notice by

tions of Empires, with mographical notice by Count Dard What is Right, by Wm. Denton What is Spiritualism, and Shall Spiritualists have a Creed? by Mrs. M. King Whatever is, is Hight, by A. B. Child, M.D. Wolf in Sheep's Gothing, or God in the Consti-tution, by Moses Hull Year Book of Spiritualism. Cloth Paner 10 02 1.25 20 1.00 06

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

HERMAN SNOW.

319 KEARNEY ST., (up stairs) SAN FRANCISCO, CAL., Keeps for sale the

RELIGIO-PHILOSOPHICAL JOURNAL

And a general variety of Spiritualist and Reform Books at Eastern prices. Also, Orton's Anti-Tobacco Preparation, Spence's Positive and Negative Powders, Adams & Co.'s Golden Pens, Planchettes, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free.

TEF Remittances in U.S. carrency and postage stamps received at par. Address HERMAN SNOW.

Box 117.

1.50 20

2.00

1.25 20 35

10 02

SAN FRANCISCO, CAL. WARREN CHASE & CO.,

614 NORTH FIFTH STREET, ST. LOUIS, MO., Keep constantly on hand all the publications of the Religio-Philosophical Publishing House, Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular liberal literature, including the Religio-Philosophical, JOURNAL, and Banner of Light, Magazines, Photographs, Parlor Games, Golden Pens, Stationery, etc.

Exeter Hall!

Exeter Hall!

HAVE YOU READ 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 experienced 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." "The humane and charitable tendencies of the book must receive the approbation of every friend of humanity."—Daily Telegrauh, Toronto, Canada.

Price, 60 cents; postage 4 cents. * For sale, wholesale and retail, by the Religio-Philo sophical Publishing House, 150 Fourth Ave., Chicago.

THE HIEROPHANT;

GLEANINGS FROM THE PAST. Being an exposition of BIBLICAL ASTRONOMY and the symbolism and mysterics on which were founded all An-cient Religious and Secret Societies. Also an explanation

of the DARK SAYINGS AND ALLEGORIES which abound in the Pagan, Jewish, and Christian Bibles; also the Real Sense of the Doctrines and Observations of the Modern Christian Churches. By G. C. Stewart, Newark, New Jersey. Price \$1.00; postage 12 cents. *** For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

THE LAW OF MARRIAGE.

BY. C. L. JAMES.

An exhaustive argument in favor of liberal divorce legis-lation. For sale at this office, price 25 cents; postage 2

Spence's Positive and Negative Powders for sale at this office

New Advertisements.

Prof. Wm. Denton's Works.

RADICAL RHYMES. In answer to repeated calls the Author has published these Poems. They are written in the same bold and vigorous style that characterizes his prose writings. Price \$1.25; postage 12 cents.

THE SOUL OF THINGS; OR PSYCHOMETRIC RE-

PHE SOLL OF THINGS; OR PSYCHOMETRIC RE-BEARCHES AND DISCOVERIES. By Wm. and Elizabeth M. F. Denton. This truly valuable and exceedingly in-teresting work has taken a place among the standard literature of the day, and is fast gaining in popular fav-or. Every Spiritualist and all seekers after hidden-truths should read it. Price §1.50; postage 20 cents. LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A great scientific work. Selling rapidly. Price \$1.50; postage 20 cents.

THE IRRECONCILABLE RECORDS; OR GENESIS AND GEOLOGY. 80 pp. Price, paper 25 cents; postage 4 cents. Cloth 40 cents; postage 8 cents. WHAT IS RIGHT? A lecture delivered in Music Hall, Boston, Sunday Afternoon, Dec. 6th, 1838. Price 10

COMMON SENSE THOUGHTS ON THE BIBLE, For common sense people. Third edition—enlarged and re-vised. Price 10 cents; postage 2 cents. CHRISTIANITY NO FINALITY; OR SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 10 cents; p. 2 cents. ORTHODOXY FALSE, SINCE SPIRITUALISM IS THUE. Price 10 cents; postage 2 cents THE DELUGE IN THE LIGHT OF MODERN SCIENCE. Price 10 cents: postage 2 cents.

BE THYSELF. A Discourse. Price 10 cents p. 2 cents. IS SPIRITUALISM TRUE? Price, 15 cents: postage 2 *o Por sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Avenue, 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, §4.75; postage, 24 cents.

REAL LIFE IN THE SPIRIT LAND. Being Life Experience, Scenes, Incidents, and Conditions. Illustrative of Spirit-Life, and the Principles of the Spiritual Phil-osophy. Price \$1.00; postage 16 cents.

SOCIAL EVILS: Their Causes and Crue. Being a brief Discussion of the Social Status, with reference to Methods of Reform- Price 25 cents; postage free. THE SPIRITUAL PHILOSOPHY PS. DIABOLISM. In two Lectures. Price 25 cents: postage free.
WHAT IS SPIRITUALISM Yand SHALL SPIRITUALISTS HAVE A CREED? In two Lectures. Price 25 cents:

postage free. GOD THE FATHER, AND MAN THE IMAGE OF GOD. In two Lectures. Price 25 cents; postage free. THE BROTHERHOOD OF MAN, and what follows from it. In two Lectures. Price 25 cents: postage free, $*_*$ *For sale, wholesale and retail, by the Religio-Philo-phical Publishing House, 150 Fourth Avenue, Chicago.

Dr. E. P. Miller's Works.

VITAL FORCE, HOW WASTED AND HOW PRE-VITAL FORCE, HOW WASTED AND HOW PRE-served. Coth, \$1.00; postage 12 cents. Paper cover, 50 cents; postage 4 cents. Every young man and every young woman, every married man and every married woman should read it. A vast amount of suffering, as well as physical, mental, and moral ruin would be pre-vented if all were acquainted vith the facts contained in this work and followed its excellent advice. Mrs. Frances 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. family library.

HOW TO BATHE, A FAMIL' GUIDE FOR THE USE OF WATER IN PRESERVING HEALTH AND THEATING DISEASE. Price, paper cover, 30 cents; postage 4 cents, paper cover, 75 cents; postage 8 cents. IMPORTANT TRUTHS, BY MRS. E. P. MILLER, M.D.

This little work is written in a style adapted to children's minds, and no parent need fear to place it in their children's hands as an opening to conversation and advice on points upon which their future health, happiness, and even life, largely depend. *g* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Hudson Tuttle's Works.

ARCANA OF SPIRITUALISM. A MANUAL OF SPIRITual Science and Philosophy. With a portrait of the author. Price, \$2.00; postage 24 cents. ARCANA OF NATURE; OR, THE HISTORY AND LAWS OF CREATION. 1st Volume, \$1.25; postage 16 cents.

ARCANA OF NATURE; OR, THE PHILOSOPHY OF SPIRITUAL EXISTENCE AND OF THE SPIRIT WORLD. 2d Volume, \$1.25; postage 16 cents.

CAREER OF THE GOD-IDEA IN HISTORY. Price. CAREER OF THE CHRIST-IDEA IN HISTORY, Price

\$1,25; postage, 16 cents. ORIGIN AND ANTIQUITY OF PHYSICAL MAN. Scientifically Considered: proving man to have been contemporary with the mastodon, etc. Price, \$1.50;

2 For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Moses Hull's Works.

THE QUESTION SETTLED. A careful comparison of Biblical and Modern Spiritualism. Price \$1.50; postage SPIRITUALISM UNVEILED. This sharp and brilliant

little book, by one of our acutest writers and most effective speakers should be read by all. Price 25 cents; THE SUPREMACY OF REASON. This little work is a masterly argument on the Supremacy of Reason. The author handles sectarianism, as opposed to reason, without gloves Price 10 cents; postage 2 cents.

THAT TERRIBLE QUESTION. Being an essay on Love and Matrimony. Price 10 cents; postage 2 cents. THE WOLF IN SHEEP'S CLOTHING: OR. GOD IN THE CONSTITUTION. An ingenious interpretation of the symbols of the book of Daniel and the Apocalypse, together with an argument against recognizing God, Christianity, and the Sabbath in our National Charter. Price 10 cents; postage 2 cents.

***For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

P. B. Randolph's Works.

AFTER DEATH; OR, THE DISEMBODIMENT OF MAN. Price \$2,00; postage 24 cents. THE WONDERFUL STORY OF RAVALETTE, and the Rosicrucian's story. Two volumes in one. An extraordinary book. Price \$1.50; postage 16 cents. LOVE AND ITS HIDDEN HISTORY. Price \$1.50; post-

PRE-ADAMITE MAN. The human race 100,000 years ago. The great standard work on human antiquity. Price \$1.50; postage 16 cents.

***For sale, wholesale and retail, by the Religio-Philo-ophical Publishing House, 150 Fourth Avenue, Chicago.

Dr. A. B. Child's Works.

A B C OF LIFE. Price 25 cents; postage 2 cents; BETTER VIEWS OF LIVING: or, Life according to the doctrine "Whatever is, is Right." Price \$1.00; postdoctrine "V age 12 cents. CHRIST AND THE PEOPLE. Price \$1,25; postage 16

SOUL AFFINITY. Price 20 cents; postage 2 cents. WHATEVER IS, IS RIGHT. Price \$1.00; postage 16

*,*For sale, wholesale and retail, by the Religio-Philo-sophical Publishing House, 150 Fourth Avenue, Chicago.

Looking Beyond. BY, J. O. BARRETT.

Life, Soul, Spirit Celestial Body

A most beautiful book, written in the author's usual finished style, atlash with spiritual illuminations and affections. It contains the testimony of the departed respecting what they see and hear of the "betterland;" the philosophy of life, the moral ratio of worlds, the brighter views of the transition called death, the true uses of funcrais on a more attractive scale, and visions of the "Beyond." It is a casket of sweet immortelles, and a Bethlehem star in every bereft home.

Price 75 cents; postage 12 cents. *,* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Spence's Positive and Negative Powders for sale at the Religio-Philosophical Publishing, House 150 Fourth Ave., Chicago.

Mew Lublications.

AKROPANAMEDE!

"What I Know of Insanity." AN IMPORTANT NEW WORK

> ENTITLED THE TEMPLE.

ON DISEASES OF THE BRAIN AND NERVES. Developing the origin and philosophy of Mania. Insan-y, and Crime, with full directions and prescriptions for heir freatment and cure.

BY ANDREW JACKSON DAVIS.

Author of Twenty Volumes on the HARMONIAL Philosophy, etc.

A large, handsome volume of 460 pages; beautifully printed and bound, with an original frontispiece. -:0:--

Address the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOK-STORE, 158 WASHINGTON STREET, BOSTON, MASS, NEW YORK AGENTS, THE AMERICAN NEWS COMPANY, 119 NASSAL STREET, NEW YORK:

JUST ISSUED:

THE MOST ELEGANT BOOK OF THE MEANON. ENTITLED.

POEMS

postage, 10 cents.

PROGRESS.

BY MISS LIZZIE DOTEN.

Author of "Poems from the Inner Life." IN THE NEW BOOK

WILL REFOUND ALL THE NEW AND BEAUTIFUL

Inspirational Poems Given by Miss Doten since the publication of

TOGETHER WITH A FINE STEEL ENGRAVING

her popular "Poems from the Inner Life;"

OF THE TALENTED AUTHORESS.

All Who Have Read Her Poems from the Inner Life." WILL WANT ITS COMPANION, THE

Poems of Progress.

SPIRITUALIST.

FREE-THINKER, &

REFORMIER. Should have a copy of it.

Price, \$1.50; postage 20 cents. Pull Gilt, \$2.00; post-*,* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

REMARKABLE WORK

ROBERT DALE OWEN.

-:0:-The Debatable Land

BETWEEN THIS WORLD AND THE NEXT. By Robert Dale Owen. Author of "Footfalls on the Boundary of Another World," etc.

CONTENTS: Prefaratory Address to the Protestant Clergy. BOOK I. Touching communication of religious knowl-

Book H. Some characteristics of the Phenomena. BOOK III. Physical manifestations.

BOOK IV. Identity of Spirits. BOOK V. The Crowning Proof of Immortality. BOOK VI. Spiritual gifts of the first century appearing

The scope of this book is broad. One-fourth of it is occupied by an Address to the Protestant Clergy, reviewing the present attitude of the religious world in connection with modern science and with modern ideas, touching the reign of law, human infallibility, plenary inspiration, miracles, spiritual gifts. It sets forth the successes and reverses of early Protestantism and asks their explanation. It enquires whether it is Protestant theology or Christianity that has been losing ground, for three hundred years, against the Church of Rome. It discusses the effects on morality and civilization and spiritual growth of such doctrines as Vicarious Atonement, Original Deprayity, a Personal Devil, an Eternal Hell. It enquires whether religion is a progressive science. It contrasts Calvinism, Luther-

sonal Devil, an Eternal Hell. It enquires whether religion is a progressive science. It contrasts Calvinism, Lutheranism, Paulism, with Christianity. Inspiration it regards as not infallible: yet an inestimable gift of God and the origin of all religions—a gift for all ages, not confined to one century nor to one church: a gift pre-eminently appearing in the Author of our religion.

But the main object of the book is to afford conclusive proof, aside from historical evidence, of immortality. It shows that we of to-day have the same evidence on that subject as the Apostles had. More than half the volume consists of narratives in proof of this—narratives that will seem marvellous—incredible, at first sight, to many—yet which are sustained by evidence as strong as that which daily determines, in our courts of law, the life and death of men.

This book affirms that the strongest of all historical evidences for Modern-Spiritualism are found in the Gospels, and that the strongest of alliproof going to substantiate the Gospel narratives are found in the phenomena of Spiritualism, rationally interpreted: Christianity, freed from allen creeds, sustaining Spiritualism; and enlightened Spiritualism sustaining Christianity.

Finally, the author gives his conception of the foundation-motive of Christian morality and spiritual progress, as set forth by Christ himself-

It is a book eminently suited to an cra like the present, when the Debatable Land of morals and religion is freely explored, and when men are disposed to prove all things ere they hold fast to that which is good.

A large, handsome volume, beautifully printed and bound. Price, \$2,00; postage free. **For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

PARTURITION WITHOUT PAIN:

A Code of Directions for Avoiding most of the Pains and Dangers of Child-Bearing. EDITED BY M. L. HOLBROOK, M. D. Editor of the Herald of Health.

> CONTENTS: Healthfulness of Child-bearing, Dangers of Preventions.
>
> Medical Opinions as to Escaping Pain.
>
> Preparation for Materuity. 4. Preparation for Materialy.
> 5. Exercise during Pregnancy.
> 6. The Sitz Bath, and Bathing generally.
> 7. What Food to Eat and what to Avoid.
> 8. The Mind during Pregnancy.
> 9. The Ailments of Pregnancy, and Remedies.
> 10. Female Physicians, Amesthetics.

PRICE: \$1.00; postage free. ***For Sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Avenue,

THE POSITIVE, RIGHT ARM

OF THE

HEAVENS.

AND

THE NEGATIVE. LEFT.

Holding a Double Rein over

DISEASE AND DEATH.

THE GRAND MEDICAL DEMONSTRATION Of the Age.

THE SECRET OF ALL HEALING.

THE

KEY TO MEDICINE, Cloth edition, \$1.50; postage 20 cents. Paper, \$1.00; Unlocking the Fountains of Health and Scaling up the Sewers of Disease.

A SEVEN YEARS THEAL.

BY HUNDREDS OF THOUSANDS.

Proves it to be of Supramundane Origin and

> Power. OVERWHELMING EVIDENCES

OF THE TRIUMPHANT SUCCESS

AND OF THE REMARKABLE CURES

ALL MANNER OF DISEASE

With which it is possible for MEN, WOMEN, AND CHILDREN To be afflicted.

EVIDENCES FROM THE NORTH. EVIDENCES FROM THE SOUTH. EVIDENCES FROM THE EAST.

EVIDENCES PROM THE WEST.

TESTIMONY FROM MEN. TESTIMONY FROM WOMEN. TESTIMONY FROM CHILDREN.

TESTIMONY FROM DOCTORS. TESTIMONY FROM PREACHERS.

Witnesses Unchallenged. Witnesses Beyond Reproach Witnesses One and All,

TESTIMONY FROM THE PEOPLE.

CERTIFYING TO THE INCOMPARABLE VIRTUES

MAGIC POWERS

MAGNETIC MEDICAL MESSENGERS FROM SPIRITS TO MEN.

SPENCE'S

POSITIVE& NEGATIVE POWDERS.

39,308 CURES. In the following list the total number cures of different diseases, which have been performed by the Great Spiritual Remedy, PROF. SPENCE'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 "N" or "P & N," which follow the name of the disease,-"P" standing

for Positive, "N" for Negative, and "P & N"

for Positive and Negative.

Neuralgia, P. 2,137; Dyspepsia, P. 2,974; Asthma, P. 2,215; Catarrh, P, 987; Chills and Fever. P & N. 2.418; Rheumatism, P. 1.378; Painful Menstruation, P. 1.497; Suppressed Menstruction, P. 934; Female Weaknesses, P, 1,561; Fever, P, 2,386; Amaurosis (Blindness), N, 68; Coughs and Colds, P. 1,739; Heart Disease, P. 583; Diarrhœa. P. 1.114; Headache, P. 1,841; Dysentery, P. 1,246; Liver Complaint, P. 760; Paines and Aches, P. 881; Deafness, N, 83: Bronchitis, P, 325; Piles, P, 218; Cholic, P, 112: Worms, P, 380; Inflammations, P, 971; Paralysis, N, 74; Acidity of the Stomach, P, 352; Earache, P, 436; Toothache, P. 355; Flatulence, P. 265; Hysteria, P. 81; Diptheria, P. 88; Spermatorrhea (Seminal Weakness), P. 1,481; Erysipelas, P. 982; Constipation, P. 396; Loss of Taste and Loss of Smell. N. 32; Nervousness, P. 472; St. Vitus' Dance, P. 23; Disease of the Prostrate Gland, P, 63; Sciatica, P, 32; Sleeplessness, P, 1,468; Tumore and Cancers, P, 28; Falling of Womb, P, 317; Involuntary Urination, N, 18; Influenza, P, 276; Dumb Ague, P & N. 581; Scrofula and Scrofulous Sore Eyes, P. 875; Typhoid and Typhus Fever, N, 431; Kidney Disease, P, 571; Miscellancons Diseases, such as Fever Sores, P: Sore Eyes, P; Convulsions, P; Fits, P; Diabetes, P; Cholera, P. Cramps, P. Consumption, P. Croup, P. Diseases of the Skin, P; Gout, P; Insanity, P; Jaundice, P; Threatened Abortion, P; Quinsy, P, etc,-323.

BUY THE POSITIVE AND NEGATIVE POWDERS OF DRUGGISTS AND AGENTS, OR ELSE SEND YOUR MONEY FOR THEM TO PROF. SPENCE, AT HIS RISK, -SENDING ALL SUMS OF FIVE DOL-LARS OR MORE, IN THE FORM OF MONEY OR-DERS, DRAFTS, OR ELSE IN A REGISTERED LET-

AGENTS EVERYWHERE. HAILED BOX, 44 Pos. Powders, \$1.00 PostPAID Neg. AT THESE BOXes, 5.00

OFFICE, SIX ST. MARKS' PLACE, NEW YORK. Address Prof. Payton Spence, M.D.,

Box 5817, NEW YORK CITY. For Sale also by S. S. Jones, 150 Fourth Ave., Chicago.

Frontier Department.

DY..... E. V. WILSON.

Questions and Auswers.

On the afternoon of Sunday, Sept. 24th, the following questions were handed us by one of our friends. They were written by a elergyman, and required an answer. We copy rechatim:

"Read all these questione before unswering anv."

let.-Assume that the earth was formed in the manner claimed by geologists; were there laws governing that formation? Had they an origin? 2nd,-Could those laws have had an origin without a forming power?

3rd.—Could forming power have existed without an originating or forming mind?

4th.—Could mind have existed without a being in which such mind was contained?

5th.—Could a being with a mind having power to originate such laws, have been other than a personal being, having definite form, size, and location?

Complying with the request, we answered in de-

tail as follows:

1st .- Assume that the earth was formed in the manner claimed by geologists. We answer, granted. There were laws governing that formation and they had an origin in, first, electricity, or that force or principle, which quickens into action; second. heat, caloric force, producing motion; third, magnetism, or properties of attraction; fourth, gravitation, or that which tends to the centre, holding all Things in place; hence these are the laws governing the earth's formation. This formation, held in its present position through atmospheric pressure, once removed, and matter would dissolve its relations, flying off from the center into infinitessimal particles; hence these four laws combined produce the phenomena-world-

2nd .- Could these laws have had an origin withont a forming power? We answer, that each and c every one of these principles are but parts of one stupendous whole. Combined, they produce the phenomena, worlds; hence electricity, a subtle fluid, purifies; magnetism is attractive; gravitation holds together; heat quickens into motion; air sustains, gives life. The world, the body and head of these combinations, and all animated things the language, and inanimate things the supporting properties on which animated things depend for life; the world forming a basis for all life.

3rd.-Could forming power have existed without an originating or forming mind? We answer, mind is power; hence when the west wind blows, it is intelligent to the extent of direction and motion. It says to the careful observer, "I am traveling slowly or swiftly to the east." It further says. "The east wind has retired." Now, we can only anterstand this by the law of resistance. The trees, the honses and animals are witnesses; but it is left for man to write the fact and define its action. Magnetism and the magnetic needle tells what contains iron or steel, or points the way to the north, but it is left for man to interpret the language of the wind and magnetic needle. Is man

ternyingtion, one more of the great or tank attributes, although a part of tiod; was not known antedating Sir Is ac Newton; hence he has the distinguished monor of telling the world, and God, through the world, that he possessed this attribute. We very naturally ask the question, had Deity any knowledge of this one part of Himself until made manifest through Sir Isane Newton; or was there no man in all the world fully capable of mastering this principle in nature prior to the time of Sir Isaac Newton? Again we ask, was Newton God? For he discovered the law

of gravitation. 4th.-Could mind have existed without a being in which such mind was contained? We answer no! We now lay down the following proposition. There is a revital meeting here in St. Paul, one in St. Louis, one in London, one in Chicago, one in San Francisco, one in New Orleans, and one in Central Georgia, among the plantation negroes, and God is visibly present in spirit and in works; and we will further suppose that at a given moment God is in mind and deed here in St. Paul, to convert A, and at this precise moment he is present in these other six places, converting BC DE F and 6. Now, has God seven bodies to one mind, and if so, what is the connecting link between these bodies

and that one mind? We answer, "God is a spirit, and must be worshipped in spirit"; hence when this spirit power is equally developed in all of these phases at one and the same time, through the proper mediums, the ministers, then A B C D E F and G will feel the power simultaneously.-each in his respective city or place; hence we see at a glance that one body of matter can not be in several places at one and the same time; but on the other hand, we see that spirit can be present as one mind, acting on many bodies at one and the same time. To illustrate: In June last, Prof. Morse appointed a time in which he would bid the telegraph operators throughout the world farewell. The time calue. and the click, click of the instrument in New York city was simultaneously heard here in St. Paul; where you are yonder in Fort Scott, Kansas; , where I was, as well as in many, many hundreds of other places. Was the body of Prof. Morse in each of these places, or the mind of the grand old man acting through electro-magnetic laws, at one and the same time on many bodies? So God, a spirit, can be in many places at one and the same time, acting on and through many bodies and minds.

5th.—Could a being with a mind having power to originate such laws, be other than a personal being: having definite form, size, and location? We auswer, no! but ask in return the question, was a personal being necessary to the formation of such laws?

Take, for instance, electricity, such as is used by the telegraphi. Does man make it? Or, is he simply the agent bringing certain properties together, from which the electric current is climinated, zinc. copper, and acids will produce what neither will do

Science tells us how the whirlwinds are formed. Has the wind a personality, or body? Has electricity a body?

Fire exists everywhere, -is in you the leeberg. water, and water will burn, but God must take the form and shape of a scientific man, through whom his mindacts, as the mind of the man may determine before the water will burn.

Question, and a very serious one,-did God make man; or man make God? Which? Has man any God that did not originate in and through the brain of man? "In the beginning God created the heaven and the earth." Who says so? Moses. How did Moses know? The Jews had no such idea. Why did not God give Abraham this idea? Why waft three hundred and fifty years for an Egyptian scholar to discover and write what might have been been sharply ridiculed as the solitary beholder

told Abraham in an hour? Who made the African's Obi, the Chinese Josh, or the Indian Maniton? The Hebrew God is jealous of Obi and Josh, and wishes Americans to legislate against their coming into America. Can't you keep Josh or Obi out?

Letter from Thos. Gales Forster.

E. V. Wilson-My Dear Brother: I have just read your "Greeting" in the Religio-Philosoph-ICAL JOURNAL, and I am so deeply impressed by its beautiful spirit, that I hasien to be among the number who will cheerfully grasp your extended hand of brotherly love and kindness. Your article has the true spirit of our glorious religion, and you strike the key-note to our future united progress and harmony as a people and as a great moral power in the land.

You and myself have never entertained any other relations than those of friendship; but I trust we may be more closely united in the future, in the labor of love that is before us. And, too, as you suggest, that all our seers, speakers, workers, and mediums, animated by the love the angels are extending us, may earnestly and devotedly work together in the time that remains to us, for the good of humanity, and prove unaffeetedly "proud of each other's success,"

I would to heaven, under the existing afflictions of Chicago and the Northwest, that the hand of brotherly love which I extend to you had in it something material for the assistance of all our suffering brothers and sisters; but you know, my brother, that my own and the necessities of others dependent on, me have always kept the hand empty. I think I have never so ardently longed for worldly wealth as since the terrible calamities to which our brothers and sisters have been sub-

May the good angels comfort you all in your afflictions, and contribute both material and spiritual blessings unto you continually. In the freedom of a living faith, I am fraternally yours,

THOS, GALES FORSTER. Louisville, Ky.

LITERARY NOTICES.

The Atlantic Monthly for 1872 will be conducted on the same general plan which has heretofore commended the magazine to the best circle of American readers, and made it most thoroughly representative of all American interests. It will continue to be the only avenue through which the most original thinkers and the most distinguished writers in the country reach the public. The conductors of the Atlantic Monthly have made arrangements by which the magazine for this year will be equal to any preceding volumes. First among the attractions of the magazine for 1872 is a series of papers by Dr. Oliver Wendell Holmes, to be called "The Poef at the Breakfast Table." The publishers need only say that this series is in completion of the design with which the famous "Autocrat" and "Professor" papers were undertaken. and they are content to leave its welcome to the readers whom the author delighted in the pages of the Atlautie thirteen years ago, and to the great numbers in Europe and America with whom the name of the 'Autocrat" has since become a household word.

Freelight. This magazine is intended to grapple with the problems of life. It is open to every seeker after fruth. Its object is universality. It will represent every shade of opinion. No thesis will be refused on account of its unpopularity. Truth is a tree with many branches. and the wise-t can only see a few of its leaves. The obaof the editor will be to present each variety of thought: and he will seek to fuse the best ideas in the alembic of charity. Theology will not be excluded. Philosophy. science and art, poetry and criticism will be welcomed, as aiding the development of man. The contributors are well known for their broad and fearless views; but the editor is desirous of always preserving an attitude that is not antagonistic towards every lover of truth who callsts on the side of progress. Published by J. Emms, 15 Southampton Row, Lendon, W. C.

The Herald of Health, for December, contains a remarkable paper on How best to Propote the Cause of Temperairee, which is rich with new thought and written in ale. onts style. Let every one real it. The programme for 1872 is worthy the attention of every magazine reader, The Herald will be sent without premium, for one year, for \$1.25, or with a dollar and a talf book, entitled Phyical Perfection, for \$2.00.

Wood's Household Magazine, for December, is one of our brightest and cheeriest visitants for the month. Send for the December number, which will be mailed free. Address S. S. Wood & Co., Newbrenk, N. Y.

Letter from George Ralph.

Bro. Joxes:-Please find post office order for three dollars, which you will apply to my subscription for the Religio-Philosophical Jour-NAL, if you ever get able to start it again; if you do not, you are welcome to the money. GEORGE RALPH.

Utica, N. Y., Nov. 9. Thank you, dear boother. We were able to make the effort to start while the bricks of our establisment were yet red hot, and the type and stereotype plates were yet a molten mass, and did so by getting out our first miniature edition of the Journal. At eleven o'clock on Monday of the fire, we had the matter in the hands of a job printer, whose office was outside of the burnt district.

We never for a single moment thought of suspending the publishing of the JOURNAL. We have been confined to conditions, and each week sent out miniature editions-each successive week a little larger, for four weeks-and then our regular size. Fail? We have no experience in that line .- Ed. Journal ..

Phantom Armies.

A folio of "Apparitions and Wonders," preserved in the British Museum, records that at Durham, on the 27th of September, 1709, when the evening sky was serone and full of stars, a strange and prodigious light spread over its northwestern quarter, as if the sun itself was shining; then came streamers which turned to armed men ranked on horseback. J. Edmondson, the writer of the broadsheet, adds: It was thought they would see the apparition better in Scotland, because it appeared a great way north; the same," he continues gravely, "was seen in the latter end of March, 1704," and the battle of Hochstadt followed it. This must refer to the second battle fought there, which we call Blenheim, when Marshal Tallard was defeated and taken prisoner by Marlborough. But this wonderful light which turned to armed men at Durham was outdone by a marvel at Churchil, Oxfordshire, where tin the same collection) we find that, on the 9th of January, 1705; four suns were all visible in the air at once, "sent for signs unto man-kind," adds the publisher, Mr. Tookey, of St. Christopher's court, "and having their signitications of the Lord, like the handwriting

unto his servant Daniel. In 1844, a man named D. Stricket, when servant to Mr. Lancaster, of Blakehills, saw one evening, about seven o'clock, a troop of horse riding leisurely along Souter Fell, in Cumberland. They were in close ranks, and before long quickened their pace. As this man had of a spectre horseman in the same place in the preceeding year, he watched these strange troopers for some time before he summoned his master from the house to look at them. But, before Stricket spoke of what was to be seen, "Mr. Lancaster discovered the aerial troopers," whose appearance was as plainly visible to him as to his servant. "The visionary horsemen seemed to come from the lowest part of Souter Fell, and became visible at a place named Knott; they moved in successive troops (or squadrons) along the side of the Fell till they came opposite to Blakehills, where they went over the mountain. They thus described a kind of curvilinear, with their first and last appearances being bounded by the mountain." They were two hours in sight; and "this phenomenon was seen by every person (twenty-six in number) in every cottage within the distance of a mile," according to the statement attested before a magistrate by Lancaster and Stricket, on the 21st of July, 1746. -New Orleans Times, Oct. 26.

In all probability the burning of Chicagothe terrible details of this calamity have just transpired-will furnish the text for numerous sermons. We would suggest, if we could, to every sincere clergyman, the propriety of using the following, which is from a lecture by Prof. Tyndall to the workingmen of Dundee, as a part of an appropriate Scripture lesson:

Be careful, above all things, of professing to see in the phenomena of the material world the evidences of divine pleasure or displeasure. Doubt those who would deduce from the fall of the tower of Siloam the anger of the Lord against those who are crushed. Doubt those equally who pretend to see in cholera, cattleplague, and bad harvests, evidences of divine anger. Doubt those spiritual guides, who, in Scotland, have lately propounded the monstrous theory that the depreciation of railway scrip is a consequence of railway traveling on a Sunday. Let them not, as far as you are concerned, label and libel the system of Nature with their ignorant hypotheses.—Radical.

"A Search After God."

The long and diligent search after God by our brother in the Religio-Philosophical. JOURNAL, went out in the great fire, which some say was kindled by God's wrath, and which burnek like the old-fashioned hell, but did not spare the righteous more than the wicked, as is evident by the losses of our friends. We hope that search will be renewed and successfully terminated, although we have no expectation that our brother will find him or her, whichever it may be. We have several applicants for copies of the narrative and long journey, whether the author is successful in finding him or not. We have always heard that his ways were past finding out, and have often heard the question asked, "Who by searching can find out God?" We are in hopes our brother will find no difficulty in tying to the burnt end of his story, and making the thread of his narrative complete. Diligence and industry can accomplish much, as they always have done,-Warren Chase, in Banner

Letter from T. J. Moore.

BROTHER JONES:- I have not heard from you or the JOTHNAL since the fire. I suppose that your office and contents were all destroyed, for which I am truly sorry. I have been hoping to see some notice somewhere that you were going to make your appearance again, as the Tribouc, Times, Journal and Post have. I think if you would issue an appeal to all your subsections and natrons and ask them to renew now their subscriptions for one year, and all pay, in advance, that it would afford you funds enough to start off again full handed. I suppose you had at least 50,000 subscribers. It will be too had to have the Jorux at sink into oblivion. It can not, it must not be. Please let me hear from you

Please inform me the amount of your loss as soon as you can make the estimate. Starfield, Ill., Oct. 23.

REPLY:-Our loss is a little over lifteen thousand dollars. Your groposition is an excellent one, and we lope it may be followed, but we are sorry to be compelled to say that as yet but a very small portion have prepaid for another year, and what is worse, many who owe from three to twelve dollars, have failed to respond. You will agree with me that these last-mentioned cases are cruck.

We wish we had as many subscribers as you name. Hope to have sometime.

Letter from E. S. Shellman.

DEAR SIR: - I suppose that every little felps, and therefore I inclose you ten dollars. If you get in shape so that you are able, you may send the Jour-NAL to those who can not pay for it, on my account enough to cover the amount. Rochester, Minn.

REMARKS-Many thanks, dear brother. This is the most acceptable sid we receive. Let those wh are referred to in our brother's letter forward their names at once, and the Journal will be sent to each for six months, free. All that will be required of them will be to aid in further circulating the JOURNAS.

Mrs. Robinson's Tobacco Antidote.

THE MOST CERTAIN and perfectly harmless authore for the poisonous effects, and remedy for the tobacco appetite, is known by the above name

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

AGENTS for selling the same throughout the country are wanted. For sale, wholesale and retail, at this offire. Price, \$2.00 per box. Sent by mail free of postage

CEALED LETTERS ANSWERED BY R. W. FLINT, 34 Clinton Place, New York. Terms \$2.00 and three stamps. Money refunded when not answered,

MOVABLE PLANISPHERE Of the Heavens, at Every Minute.

A Complete Directory of the Starry Heavens. Is to Astronomy what a Map is to troopraphy. Two kinds. One painted, and as much better as it is cheaper than a celestial globe. The other like the clear sky, stars white on a blue-black ground. Send \$6.00 postoffice order to Henry Whitali, 501 Arch street, Philadelphia, Penn., and by return mail receive a full set, or send two cent stamp and get the 41 rules of explanation. get the 41 rules of explanation.

ABSTRACT OF

COLENSO ON THE PENTATEUCH. A comprehensive summary of Bishop Colenso's argument proving that the Pentatench is not historically true, and that it was composed by Samuel, Jeremiah, and other prophets, from 11,000 to 621 years B. C. The substance of the release of the substance or prophets, from 11.000 to 521 years D. C. The Shoulden of five volumes in 48 pages. Price 25 cents. American News Co., N. Y. v10 n8 6m

Just Published.

Is Spiritualism True? A LECTURE BY PROF. DENTON.

Price 15 cents; postage 2 cents. *** For sale, wholesale and retail at the office of this paper.

New Advertisements.

Just Issued!

A NEW BOOK

Vital Magnetic Cure:

An Exposition of VITAL MAGNETISM.

And its application to the treatment of mental and physical discuse. CONTENTS:

Antroductory.

The Gift of Healing, Animal and Spirit Magnetism, and the Rule for their Application to the Cure of Diseases of Mind and Body, etc., etc., etc., Moral Integrity of Healers.—Persons who should use their Gifts ato. Introductory.

their Gifts, etc.
Unconscious Magnetism.—Sleep.—The Marriage Relaion.—Incompatability.—The Remedy, etc. Detrimental Influences. — Insanity. — Obsession.—The

Care,—Interesting cases, etc., etc.
Healing Practiced in all Ages,—Conditions for Healing.
—Fitness for the Work.
Permanency of Effects,—Duty of Physicians. Adaptation of Magnetism, etc., etc.
Healers' Peculiar Mode of Treatment.—Positive and Negative Magnetism.—Quantity of Magnetism Required,

etc., etc., etc. Diseases Remediable by Magnetism.—Healing at a Dis tance, etc. etc.

Nature of the Source of Cure.—Law of Harmony, etc.
Chairvoyance.—Conditions.—Prophecy, etc., etc.
The Material and Spiritual Body.—The Change called
"Death."—Unhealthy Children, etc., etc.
Psychological Phenomena.—Different Forms.—Practi-

cal Hints, etc., etc.
Contrast between Medicine and Magnetism.—Opinions of Physicians, etc., etc.

Halles Food atc., etc.

of Physicians, etc., etc.
Hygienic Suggestions.—Habits.—Food, etc., etc.
Animal Magnetism.—Antiquity.—Symbol of the Hand.
Early Christian Period.—Middle Ages.—Mesmer.—French
Commissioners' Report.—Dr. Elliston's Views, etc., etc.
Biblical Account of Vital Magnetism.—Religious Rifes.
—Laying on of Hands.—Spiritual Gifts.—Old and New
Testaments.—Cures Contrasted with those of this Age, etc., etc., etc.

Price. \$1.50; postage 16 cents. * For sale, wholesale and retail, at the Religio-Philosophical Publishing House, 150 Fourth Ave., Chleago.

THE BIBLE IN INDIA.

HINDOO ORIGIN OF

Hebrew and Christian Revelation. TRANSLATED FROM

"La Bible Dans L' Inde,"

BY LOUIS JACOLLIOT.

EXTRACTS FROM AUTHOR'S PREFACÉ: "I come to show you Humanity, after attaining the loft-

iest regions of speculative philosophy, of untrammeled reason, on the venerable soil of India, was trammeled and stifled by the altar that substituted for intellectual life a semi-brutal 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 utmost west, has, in unfading testimony of our origin, bequeathed us the legacy of her language, her laws, her morale, her

literature, and her religion. To religious des potism, imposing, speculative delusions, and class-legislation, may be attributed the decay of nations. . . . Aware of the resentment I am provoking, I yet shrink not from the encounter. We are no longer burnt at the stake."

Price \$3.00; postage, 24 cents. * For sale by the Religio-Philosophical Publishing

House, 150 Fourth Ave., Chicago. SECOND EDITION.

REAL LIFE

THE SPIRIT-LAND. BEING LIFE EXPERIENCES, SCENES, INC. DENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT LIFE, AND THE PRINCIPLES

OF THE SPIRITUAL PHILOSOPHY. Given Inspirationally BY MRS. MARIA M. KING.

Author of the "Principles of Nature." etc.

This volume, as its title indicates, is illustrative of the This volume, as its life indicate-4 is illustrative of the spiritual Philosophy. It is sent forth on its mission-araong men by the author, with the firm conviction that it is a necessity to educate the people to a knowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the "heavens are opened and the angels of God are ascending and descending "and more converging communications from spiritopened and the angels of God are ascending and descending," and men can receive communications from spirit-life, nothing can be more appropriate than for them to recieve instruction as to the methods of life in the future state, and the principles which underlie those methods.

Price, \$1.00; postage, 16 cents. 5.* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

CRITICISM

THEOLOGICAL IDEA OF DEITY. BY M. B. CRAVEN.

Coccesting the views entertained of a Supreme Being by the Ancient Grecian Sages, with those of Moses and other Hebrew writers; and blending Ancient Judaism. Pagarism, and Christianity into a common original. PRICE, \$1.00; postage, 16 cents.

 γ_a For sale, wholesale and retail, by the Religio-Philosopsie al. Priblishing House, 159 Fourth Ave. Chicago.

ABSTRACT OF

Colenso on the Pentateuch.

A COMPREHENSIVE SUMMARY OF

Bishop Colenso's Argument Proving that the PENTATEUCH IS NOT HISTORICALLY TRUE. and that it was composed by Samuel, Jeremiah, and oth-

er prophets, from 1100 to 624 B.C. The substance of FIVE VOLUMES IN PORTY-RIGHT PAGES. A yery valuable and trustworthy little work.

Price, 25 cents; postage 2 cents. *** For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., (Thicago.

Helen Harlow's Vow. By Lois Waisbrooker.

All who have read Mrs. Waisbrooker's "ALICE VALE" will be sure to read this splendid story. It is dedicated "To Woman Everywhere, and to Wronged and Outcast Women Especially."

The author says: "In dedicating this book to woman in general, and to the outcast in particular. I am prompted by a love of justice, as well as by the desire to arouse woman to that self-assertion, that self-justice which will insure institute from others?" insure justice from others." A WORK OF NEARLY 300 PAGES, BEAUTIPULLY GOTTEN

Price, \$1.50; postage 20 cents.

Alice Vale.

A STORY FOR THE TIMES.

By Lois Waisbrooker.

This is one of the very best books in our catalogue. This and Helen Harlow's Yow deserve a circulation equal to Gates Ajar and Henged In, which is saying a const deal. Price, \$1.25; postage 16 cents.

ALICE VALE and HELEN HARLOW'S Vow sent to one *** For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

New Advertisements.

IN PRESS.

NEW AND REVISED EDITION.

Artificial Somnambulism. BY WM. BAKER FARNESTOCK, M.B.

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.

demonstrates many popular theories to be unfounded and fallacious, and at the same time gives a rational the. ory for phenomena munifested. Dr. Fahnestock is a thorough believer in spirit com-

No work has ever been published which so thoroughly

munion, and teaches in this work the modus operandl to

The following is a Table of Contents of this valuable

Chap. I. Historical Survey.—Mesmer not the discoveror of the state.—His theory of it.—Its examination by the French commissioners.—Their conclusions.—The author's remarks.

CHAP, II. Of the causes which have returded the progress CHAP. III. Of the conditions necessary for the produc-tion of the somnambulic state, with instructions how

to enter it, etc. 1st, of the instructor, or "operator;" 2d, of the patient; 3d, instructions; 4th, of the sensations experienced by those who enter this state; 5th, of their awaking.

CHAP. IV. Theory of this state. CHAP. v. Of the somnambulic proper sleep.—Of a partial state of Artificial Somnambulism.

CHAP. VI. Phreno-Somnambulism.

CHAP. VII. Of the senses.-Motion, or the power to CHAP. VIII. Of the functions of the faculties. 1st, Con-

sciousness: 2d, Attention: 3d, Perception: 4th, Memory: 5th, Association: 6th and 7th, Likes and Dislikes: 8th, Judgment: 9th, Imagination; 10th, Will. likes; Sth. Judgment; 9th, Imagination; 10th, Will.
Chap. 13. Of the peculiar functions of perception in the
different faculties while in a natural state. 1st, of
the peculiar functions of perception when in a
state of Artificial Somnambulism; 2d. The functions
considered when in a state of Artificial Somnambulism; 1st, Consciousness; 2d. Attention; 3d, Perception; 4th, Memory; 5th, Association; 6th and 7th,
Likes and Dislikes; 8th, Judgment; 9th, Imagination;
10th, Will.

10th. Will. CHAP, x. Of reading or knowing the mind. 1st. Illustration; 2d, Illustration.—Theory of Dr. Collyer.—Mental alchemy or electrifying.

CHAP. XI. 1st, of the identity of other mysteries with this state; 2d, of the mysteries practiced by the mod-ern magicians of Egypt: 2d, of the Mysterious Lady;

4th, of the earth-mirrors, first earth-glass, second earth-glass; 5th, Second-sight; 6th, Phantasms. CHAP. XII. Transposition of the senses.

CHAP. XIII. Natural sleep. CHAP. XIV. Natural Somnambulism .- Trance. CHAP, XV. Of Intuition.

CHAP. XVI. Presentiment or foreknowledge, Chap. xvii. 1st, of interior prevision; 2d, of exterior prevision; 3d, Prophetic dreams; 4th, Witcheraft. CHAP. XVIII. Sympathy. - Clairyoyauce. - Clairyoyauce

CHAP. XIX. Of the sense of hearing.

CHAP, XX. Of the senses of smell and taste, CHAP. XXI. Of the sense of feeling. CHAP. XXII. Of the sense of motion.-Of their physical

CHAP, XXIII. Of the influence of Artificial Somnambu-lism upon the system. 1st, of its influence upon a healthy subject; 2d, of its influence upon diseased

Chap, XXIV. Artificial Somnambulism considered as a CHAP, XXV. Of the kinds of disease cured while in this AP, NNV. Of the Rinds of disease cared white in this state, 1st, Chorea, or St. Vitus' Dance; 2d, Epileps; 3d, Dyspepsia: 4th, Intermittent Fever; 5th, Fever; 6th, Case: 7th, Inflammatory Rheumatism; 8th, Chronic Rheumatism; 9th, Hysferia; 10th, Melancholy Chrome threshall are the from unrequited love: 13th, Case: 12th, Case: 12th, Case: 13th, Case: 14th, Contraction of the muscles of the fingers:

15th, Scarlet Fever: 16th, Case: 17th, Case. CHAP, XXVI. Surgical operations. CHAP. XVII. Obstetrical cases. Conclusion.

Price. \$1.50; postage 16 cents. *, * For sale, wholesale and retail, by the Religio Pallo-ophical Publishing House, 150 Fourth Ave., Chicago

CONJUGAL SINS

Against the Laws of Life and Health,

AND Their Effect on the

Father, Mother, and Child. By Angustus K. Gardner, A.M., M.D., Late Professor of Diseases of Females and Chemical Med-

ical Midwifery in the New York Medical College. CONTENTS:

1. The Modern Woman's Physical Deterioration, 11. Local Disease in Children and its Cause, 11. At what Age should one Marry? 1V. 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, V. Conjugal Relations between the Old via Mension. x. Congugal Relations between the Old. vr. Marriage between Old Men and Young Girls. xtt. What may be done with Health in view and the Fear of God before us.

Price, in cloth, \$1.50; postage, 16 cents. In paper, \$1.00; postage, 8 cents. *a* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PROBLEMS IN SOCIOLOGY.

By R. T. Trall, M.D. The great interest now being felt in all subjects relating to human development, will make the book of interest to every one. Besides the information obtained by its perusal, the bearing of the various subjects treated in improving and giving a high direction and value to human life

cannot be over-estimated. This work contains the latest and most important discoveries in the Anatomy and Physiology of the Sexes; explains the origin of Human Life; how and when Menson truation. Impregnation, and Conception occur: giving the laws by which the number and sex of offspring are con-

trolled, and valuable information in regard to the beget-ting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. With righty fine engravings.

This work has rapidly passed through ten editions, and the demand is constantly increasing. No such complete and valuable work has ever-before been issued from the

Price, \$2; postage 20 cents. *g* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

THE SCIENCE OF EVIL;

First Principles of Human Action. BY JOEL MOODY. ---:0:---

THE SCIENCE OF EVIL is a book of radical and startling thought. It gives a connected and logical statement of the First Principles of Human Acrion, and clearly shows that without evil man could not exist. This work fully solves the problem, and unveils the Mystery of Evil, giving it a scientific meaning, and shows it to be THE LEVER WHICH MOVES THE MOBAL AND INTELLECTU-

AL 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, at the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

VOICE OF PRAYER.

A POEM BY W. S. BARLOW, AUTHOR OF "THE VOICES"

This little poem is fully equal to any of Mr. Barlow's best efforts, and should be read by everybody.

Printed on fine tinted paper, with blue-line border.

Price, 25 cents; postage 2 cents.

*** For sale, whole-sale and retail, by the Religio-Phil-sophical Publishing House, 150 Fourth Ave., Chicago.