Udrutb bears no mash, bolus at no human shrine, sells neither place nor applause : she only ashe a bearing.
(sangliz corns bight cents.
an tear ram in advancer.
CHICAGO, FEBRUARY 10, 1872.
VOL. XI. -NO. 21.

The lustrum.



 un sun not all here was of life. There is



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## $\left[\begin{array}{c}\text { an } \\ \text { an } \\ \text { an } \\ \text { in } \\ \text { in } \\ \hline\end{array}\right.$ <br> -











 r or







 Tomorrow, he must underzara moot to one






















 the world and your own soul, ind indexes a
duty which you see reflected in your own heart. No musty books, no authority; hut the strong
angel comes while your John's re weeping,
bee because none are able to open the book, and
loses the seals of the great book of the
within within, and there is revealed to your inner
vision the Christs of to day, doing their mighty







 of the prem will supply preen demons
 Hand No no we. must have our chris of
 only the selell that once increased the object of
out it is is clean, then, that the Chlorite of the









 manger.
K ing of the earth, bring forth your oblations,
and pay him divine homage.




A, Reverend Expectorator















## Lyman C. Howe in Chicago

On Sunday, Jan. isth, Bro. Howe closed his
 interested listeners to this e eloquent teachiter. At in
tho brook offered the following resolution: ResolveD - th

 giving expression to the light e stem in which wrong and truth thu , man-and a a se speaker sicial in expression, at once nuturuar and the
nominal, and the peer of any in the field, and noumenal, and the peer or any in the need,
We comment dim to thin rind regard of all
who seek for the truth as delivered by the suint s who speak through him
standing and power to edification
$\qquad$
 lows Mr. Howe, commencing the first Sunday Bro Hove has been engaged to lecture for
us during the Sundays of April, May, and Juno next
Parties wishing to make engagements with
Him for week evenings in the vicinity of Clit








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## Letter trom onic








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## Carthage, Mo.

## Items from Connecticu

 Bro. Jones:- I have thought several timesduring the past year that I would send you some moncy. But my wants have been so
imperious, and my cash receipts so small, that bet ween pressing necessitics and newspap
dues, the cormer have had the preference.
Last night I was called up at a late hour darry a couple, fol which I received two
dollas. This I enclose to send to you before
I have time to spend it. When I commened
ceading the Joundat I found some very reading the Journal I found some very
interesting things in it, and some that I did
not like; but it has advanced to meet my views, or my views have advanced to meet it,-
perts,
has both; at any-rate I think the paper and I have got into the habit of
devouring its contents and finish with regret that there is not something more. Brother
Francis will probably continee his researches
as long as he has materials, and that will be
through all time, if he lives so long. But I
 Being, because it is quite as easy for me to to
believe in his existence as to doubt it and my
early education and the general sentiments of


$$
\begin{aligned}
& \text { myself under the necessity of discarding every } \\
& \text { rellgious sentiment merely because it is Ortho. } \\
& \text { dox Ilose a great deal, in a pecniary point of } \\
& \text { view, by being skeptical. The people in my } \\
& \text { neighborhood are Methodists, and when I was }
\end{aligned}
$$

$$
\begin{aligned}
& \text { performing the duties of a Methodigh preacher } \\
& \text { I was treated with atention and revpect. If } \\
& \text { could play the hypocrite I could get along }
\end{aligned}
$$

$$
\begin{aligned}
& \text { I was treated with attention and respect. If I I } \\
& \text { oculd play the hypocrite I could get along } \\
& \text { much beter. so far as worlcly prosperity is } \\
& \text { concerned. I have been a teacher of youth } \\
& \text { for many years and have been principal of }
\end{aligned}
$$

## sovernit high chools and academics, Bat I have no chance to teach now in this vicinity, and having passcd the age of sixty yeyr, 1 am too

and having passcd the age of sixty years, 1 am
too old to seek new fields for employment. I
get my living by working out at day's work
and
and this winter I work in the woods a milie
from home, chopping wood by the cord, earn-
nbout firty cents a day. I have for several
years been school visitor and received some
years been school visitor and received some
pay for my services, but last fllt the lef me
ofl and appointed two Orthodox ministers. I I
hold some offices by which I occasionally get hold some offices by which I occasionally get
a litte money But I have to be very
economical. I live in an old cabin, and when hashioned fire place. I live poorly, dress poorly,
fash read my old books, for I have not bought
a book for fifteen ears. I have a libn obout two huandred volumes, consisting of
histories, philosophies, books of travels, scien-
tific tific works, commentaries, church histories,
sermons, dictionaries, poems and other litera-
ture. It makes me feel sad sometimes to read the advertisements of spiritual books, which I
know that I can now read. 1 sometimes write
artict articles for the papers, but it don't pay very
well, except in the satisfaction of having my
thoughts read by a great many people.

## Items from Michigan





$\frac{{ }_{10} 567 \text { Washington St., Boston, Mass. }}{\text { Voice from Minnesota. }}$
As man is the epitome of all the animal kingdom,
It is suflicient that we take lim for our text. He
havin




Nain wid













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Whices from the Fecople.














best sympathics are with you and all others wh
passed throumh the trying ordeal. May the equi
angelis quard, guide, and sutain you, is the prase
of your sister.



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## gits and stiencts. 

 Let it be remembered hat hough material
 mimmantism or moonon and have the power
expect to frown down so many knots off of logs
as to now try to frown us down. We nere not as as
vulnerable now as in times of yore. The better class of investigators though silient nre deep
and fixed in their purpose, and as a general thing it is their natural admiration blow-hards
such ns Tyndall, Huxley. Thompson,
other, wid others, who, like big illiey, jointed wapons, mike
the more noise the lees load they carry
So they can make periments, and senkeless disphays of arranged
points, to sustain their till more
theoper great names which to build for themselve admiration masses mases who fall in with
their speculative theories heir speculative theories, as natural as the
following proportions of a jackass, fall in
behind the leadershin of tis nose We supposed it is all right, or will be in time.
Though we may feel a professional contemp Though we may feel a professional contemp
for hil the irresolute timeserving coward
high in the scientific ranks, as too little by nature to honor the dis doo baspay an and
their profession. It must be confessed with punctions of prudence family, his would honest come nem- nature
in the main alone to overcome the disease, are
are counteracted by the over-anxiety of ignorant
parentage, which he well knows would send
hinm adrifi with a loss of reputation, were he
not to produce some effect witl not to produce some effect with medicine, and
thus impels him to immediate action, which to
say the least, is but a compulsory lick in the
dark, which oftener strikes and kills the
dith say the least, is but a compulsory lick in the
dark, which oftener strikes and kills the
patient than the disase. Modern popularity
has not enough truth in it to sustain profession
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> IN THE NEW Book WILL BE FOUND ALL THI AND BeAUTIEUX Inspirational Poons Given by Miss Doten since the publication gaether with a

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## 'altediums' gitrectory.



Artificial Somnambulism.

| The anthor of the above-named book is a phillosopher of large experience and great merit. In this work he treats of the philosophy of mind, as demonstrate practical experiments during the last twenty years. No work has ever been publinhed which so thoroughly demonstrates many popular theorics to be unfounded and fallaclous, and at the same time gives a rational theory for phenomena manlfented. <br> Dr. Fahineatock is a thorough bellever in apirit communion, nind teaches in this work the modus operandl to a demonstration. <br> The following is a Table of Contents of this viluable work, $\qquad$ Cuap. 1. Hintorical Snrvey.-M |  |
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| Cuar. $v$. Of the somnambnlic properstate of Artificial Somnambnliem. Cmar vi Phreno-Somnambuliam. |  |
| Cmip TL Phreno-Somnambulfam. <br> Girap. vir. Of the senses.-Motion, or the power to move. |  |
| Cuis. vili. of the fanctions of the faceltiles: hatt, Gon- <br>  |  |
| Cnap, 1x. Of the pectiliar functions of perception In the the pecniliar functions of perception when in a considered when in a state of Artificial Somnambu <br>  Likcs and Dialiken; ©th, Judgment; Oh, Imagination |  |
|  Mrental ultcieny or dectivithoz |  |
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| ${ }_{\text {Curr. }}^{\text {Criv. Natural Somi }}$ |  |
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| Cinar. xxm. of tho imneence of Artifcal Sommamba- <br>  |  |
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VITAL MAGNETISM,









 PLANCHETTE;

## The Despair of Scienc <br>  <br> Survey of French Spiritualism. <br>    BIOGRAPHY <br> VICTORIA C. WOODHULL.




\section*{Scligio-丞hitosophicat \%ournal | s. . Joxss |
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| J. |}

Religio-Pilicsophtical Jourrial.


##  <br> search aftel god <br> 

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 intelligences.
Phitespher-1 am bewildered at the state-
ments which are made to me. My head feels
dizzy with amazement. The elements around

 ruindropp, and then a spherical body of ice.
The feat is accomplistele . No human being ompls the water to pass through these various
changes-it does so freely.
Hailstone-You are right in this-no intellipool of water from which I arose, was nothing
but Hydrogen and Oxygen. As such, it bedient only to the passive force within it. Cast a piece of potassium in it, and it decom-
poses the water to a certain extent in an poses the water to a certain extent in an
instant. Let the sun's rays act upon it, and it disappears. Apply heat to it, and it is at once onverted into steam. There is a passive force in is obedient to the mind of individualized inteligences, When certain conditions of the
material world are educed, the germ of human beings come in rapport with it, and the result is a physic
than I am.
Crystal-Philosopher, I desire to speak a
word. Do you not remember that when water, salt, and bicarbonate of soda are united in certain proportions, and a wire placed therein,
that those chemicals go to work and form that those chemicals go to work and form me?
I am not round like the Hailstone, but have several sharp corners. All the Crystals around that wire bear as much resemblance to each
other, as two human beings do. Is not this strange? Within those chemicals, the water and wire, there is a passive force that invariabl produce a specified result.
Philoospher-Your statements seem peculiar. All the formations around that wire resemble each other, and it seems as if a Divine Being Hailstone-You mare
Hailstone-You are puzzled, Mr. Philosopher.
am not as fearfully and wonderfully am not as fearfully and wonderfully made as extent I exhibit evidence of a design.
Iobaceo Plant-Philosopher, you are search-
ing after wisdom. I am regarded as a great lux arter wisdom. I am regarded as a great
luxury by some; by others, I am considered a very filthy w
peculiar.
Crystal-No more so than I am. Examine these Crystals around this wire. All are beau-
tiful-all are alike-all exhibit evidences of tiful-all are alike-all exhibit evidences of
design. No intelligence but human beings
were engaged in my formation. Who made Jou?
Todoco Plant-Examine me, I have five
stamens, my corol has five parts and calyx five points,-and all tobacco plants strictly resemble me. Some one must have ordered this; som a God could have originated me.
Oryatal-Examine the Crystals around thi
wire. They are peculiarly made. They re semble each other. They were never ordered
When the proper conditions were arranged
 dence of a design just as much as you do, with
your certain number of stamens, etc. The your certain number of stamens, ctc. The
material world under certain conditions will
produce a hailstone rain-drops, mist, hydrogen produce a hailstone, rain-drops, mist, hydrogen,
oxygen, heat, and cold, from water alone.
When arranged differently they form crystals When arranged differently they form crystals
like me; when differently still, they will form
a plant like you.
Hailutone-The Tobacco Plant is governed
by the same natural laws that I am. No

character
vading.
Philosopher-Your conclusions are exceed
Ececriciy-Nol not in the sense in which
humanity uses the term. Man controls me.
Please tell me, scientist, where the control of Please tell me, scientist, where the control of
man ends, and where God begins! How many details of creation are subservient to man? If
there is a dividing line between the ministraion of God and man, then progression on the
part of man must cease. The peor, ignorant, elf-conceited Orthodox admits that man can control me, one detail in creation, yet foolishly
declares that none but a God diffused me dircuges that none but a God diffused me
thiverse. If man is not a part of God, there must be a dividing line between he case, God controls a certain number of numerate the details that man can control, nd those that

Electricity-I am obedient to you. I am
our messenger. I traverse the tiny wire, or your messenger. I traverse the tiny wire, or
the iron rope. You think that when I flash from cloud to clond in the heavens, that God is controlling me. There, I am just as obedien no mind, as here. My mission there is general, ause subse or destroy some magnificent cuise death, or destroy some magnincen
building. As your messenger, I carry out a the instrumentality of water, chemicals, an zinc and copper cups. When these conditions re complied with, I am produced, born, and when certain other conditions are obeyed, obacco Plant, with its five stamens, its corol
five parts, and its calyx five points, is produced Philosopher-Your statements are strange,
Electricity-I am one detail in creation; I am subservient to individualized intelligences If I am the first letter, is it possible for them
to learn the femainder? The material world is only an alphabet. You render it subject to you whenever you master one of its letters You must learn them first. Some will tell you God only understands the alphabet of creation. If man can only learn a stipulated number, there must be a limit to progression, and beyond a certain point he cannot go. There is a passive force in matter. It will commit murder with the same pleasure that 11 gent God allow it to do so, if comnected with it gent God to re continurn.

| civ" "The Religio-Philosopitcal Journal "has intimated so strongly that J. M. Peebles "was the author of 'The Moral Aspect of " Spiritualism and Shakerism,' in the July "number, 1871, that we here give it authori"tative denial." <br> The above is a lonely item, found at the bottom of a column on the 7th page of "The 'Shaker." That star is very suspicious. We ask Mr. G. A. Lomas, the editor of that paper, if he is the author of the star item? If so, why append a star, and why not boldly place it in your editorial columns? If you are the author, are you willing to have the correspondence that passed between you and ourself upon the subject referred to, published in the columns of the Journal? <br> Allegories of Life. <br> We once more call attention to this beautiful work, by Mrs. J. S. Adams, author of "Branch e "of Palm," etc., in order to correct the error made in the author's name in two previous notices of this work. We assure the author, that we fully appreciate her writings, and have good reason to believe, that the proof-reader will get her name right this time. <br> $\$ 25,000$ pledged to send this paper one year to new subscribers on receipt of $\$ 1.50$ each. Improce the offor now. |
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## In discussing the subject of Calamitties, their

 author, and the question of compensation, wehave seen that all calamitiea are the result of preceding causes; that ignorance is the bane
of life. Hence all calamities are the result of natural laies to avoid which intelligence only i
requircd. The natural corollary to be drawn
be required to accomplish a desired object, be
the same delving deep down in the bowels of he earth, to bring up the hidden treasures, a ourney to a foreign country, or the preparing a well-spread table, laden with the most demeuts the finest apparel for clothing the millions who ehall people the earth. "The human

## coudt-which induces the inauguration of conditions which shall direct the elements olich when uncontrolled produce calamitics

A glorious future awaits humanity. We now
who are capable of appreciatug in some de-
gree the beauties of the Ilarmonial Philosophy gree the Pheausphy of Lifo-have an carnest of
that which future generations will enjoy in its full fruition.
It is for us to profit by all past experience by the suffering the world has endured, and
draw from that a lesson that shall lay broad
that will produce the pood time coming, for
which all good men and women so devoutly
We have seen that wisdom underlies all con-
ditions that when properly combined, as a
matter of necessity, produce results desired-
consent of a majority governed for the good
of all. Governments legitimately belong to
the governed, and are maintained by them.
Crime is the result of ignorance and misdirec.
tion. Hence it is that duty of a goverument
to place before every child without a single
exception, the means of a thorough education
in alt that is known of the laws of life and in-

## in all dustry

up in ignorance than a mad man should go
unrestrained of liberty, or a ferocious wild beast
childr
All
All members of a government by common
consent belong to it-are of it and constitutitit.
Hence every accession to it, be it by new births
or immigration, should be subjected to a sys-
tem of education, which should fully imbue qualify each and every one for the greates usefulness they are naturally capable of
While the fullest and most unrestrained individregard to religion and politics, should be guarknowledge attained in the arts, sciences, nat-
ural philosophy, and business concerns of life should be impressed upon every soul free and
without expense to the individual, to the fullAll children should belong to the govern-
ment, and yet the maternal and paternal ties should in mo as they conform to the general rule of educa-
tion and culture of the minds of their offspring When this era is fully ushered in, the dawn of which is now upon us, the era in which inter
communion between this and the spirit-world held in higher estimation than they now are. or he olnspring, no matter what may have itated upon the material plane of life, they wil be held as most precious, not only by truly truly intelligent members of society,-and be it remembered that none but intelligent, scien-
tific, philosophical men and women will then exist. Why not put in action the means for such a result? It win be found far less expen tem of restraining criminals. Where true knowledge abounds crime ceases.
The very first step to be taken tion of the fact that all children belong to the government or body politic; all ignorant peopel, all who have not sufficient capacity to
self-sustaining, all who are bereft of their reas on, all criminals, should be subject to a term of pupilage, be the same longer or short
er, as necessity shall require to make them er, as necessity shall require to make them
capable of unrestrained freedom. This term of pupilage should be imposed only for the is subject to guardianship during its minority

## Wor its good. will dietate the plan by which Wisd

such a system is to be inaugurated. Newborn children will first be subjeet to such laws, -laws that will require parents to avair and the rules of industry, under penalty of their being placed in charge of public guardians, who will
parents.
That step once taken, no little wajfs will be
found starving and naked in cities, towns, and country. No schools of vice will be peopled by such forlorn litlle creatures as now like parasites fill the rookeries of populous cities. In-
fanticfie and feticide will no longer be resorted to to cover disgrace from the eyes of a false state of as a blessing to the world. They will hailed as a blessing to the world. Therms of
be looked upon as possessing the germs infinite possibilities,"-however conceived or born. Then it will be known that they are not to be misdirected into poverty, disease, dis-
grace, and crime. Aye, they will be looked upon as the loveable and loving offispring of the All Father, as angels in embryo, destined
for a life eternal in the realms supernal-as fit companions of loving angels who with guardian care watch and guide us in our meandering paths of eternal progression.
What good does Spiritualism do? is the pedWe will We will try and a swer the quenticles.
get through with this series of art

## One Dollar and Fitty Cents. OnLY one poritha AND FibTY oests a year for this paper to new subscribers, on trial. Noo is the time oto subscribe. Address S. S. Jones, 150 Fourth Avenue, Chicago.

The death of James Fisk, Jr, afforded a pro
fic theme for ministers of the New York City, in Washington, in Cincln nati, and in Chicago, he received specinal mo pon; his acts condemned in scathing spin guage, and by many he was consigned to the
lowest depths of hell. He may have the Erie railroad; supported in luxuriant sty on opera house, where purity of character wha
unknown; he may have gambled, lied orted to iniquitious transactions to carry onf
is ambitious schemes; he may have his ambitious schemes; he may have lavishod Mrs. Mansfield, and succeeded
his corrupting the Judiciary and the minds of
the community; he may have tried to swindle
the English capitalists, and control the rein

## Now read the following thrilling account, as

 given by Elinor Kirk. She tells a beautifullittle incident of the late Col. Fisk, in the Lawrence Americun of last week, which sio
In passing out of his Opera House one day
last winter, Col. Fisk was accosted by a beat. ful yousg giri apparenty about seventeen.
She was plainly but tastefully dresed and
ppeared very earnest in her desire to be al.
owed a few moments conversation. Her story was quietly tode
"I have failed in everything I have under-
taken, in earning my own living. My father
is paralytic, and is utterly helpiess. I must
taice care of him. To do this I must havo is paralytic, and is uttery helpiess, I must
aike care of him. To do this I must hase
noney. I am beautiful, - that I know as well as you do," "Wolunteered the Colonel, "and
"Well,"
ou wish to speculate on these personal "charms?" "I want money, Mr. Fisk, for my father,"
"eplied "Tell me," continued this strange man,
"and tell me the truth, -are you a good
irl?" irl?, Yes, sir," sobbed the child.
"And would you rather continue one?" he plied, bursting into tears.
"Well, then ". said lie, kindly, and with
". strong feling," for God"s, sake keep so. Win
Fisk is a proty rough boy, but heo ecer hurt
hair of a rooman's head yet, and he never and
sid
clice
ch
ind
of an
wil
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do
our it as if you stood in the

week more, we will have our mail list all in type, and credits properly given.
Our subscribers will be patient till that time Then, if any one shall find their time incor
rectly stated, they will please notify us of the fact, and erro
with pleasure.
If any new or old subscriber fails to get the paper, they should notify us at once, on seo-
ing this notice-the fault, if at this effice, slall We aro now so
business organization so perfected, that our
ubscribers can depend upon all business or subscribers can depend upon all business or
ders being attended to with promptness and

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Many thanks to those who are moving so of
ficiently to circulate the Joursat, under the
$\$ 1.50$.


 tain high，causing all the horrible disasters at
sen
It causes all our ritele，as well as great fires
It edestred Chicago os well as several other

reviens of country tuly | It pro |
| :---: |
| $\substack{\text { moved } \\ \text { Tis mis } \\ \text { is } \\ \text { rue }}$ | N．B．In this discenssion，heat is considered

both as a remo te and a proximate cause．
It causes the guf ning streans
Io crusess all of our storns of rain，hail，or
snow thunder rnd dilithting

 consumed in dipositing or forming tit ，will be be
given back to the sources from whith itrigin－
ated－no force lefit，no matter annilihilated． It has thrown up all the sigatic mountain
ridgges on he earhh and， 1 presume，on the
moon and other planets It has covered many of these mountains
with eternal snow，and is depositing snow Th has formed two or three hundred voleanoes It hant has thrown mount，and is now throwing
out，immense river of metted hava from the
crates of the


 It was universally believed，until some
forty years sigo，than thore was such a substance
as heit，which was hatent in sull as hent，which was latent in all matter，and
that，when this became disturbed in ertand
ways，as it often is，it became a sensation or

 experiment：－ He was boring a cannon．＂It Was ixed in a laithe a cavity was made at one
of the ends，and a
develop intense friction torer at the busteded so son to
botom of the cavity； nfterwards it was surrounded with
water．The borer，or drill，beinn putin action，
hollowed out the piece，and the teat developed by this mechanical operation，reduced into ya．
por nearly nine quarts of water in two－and－a．

 they Conted him fore this great thiscovery． this experiment proved no such thing．At the
time this experiment was made，there was no

 rest of motion，and citely or rempotely by triction is is ar－par－
tial arrest of notion
pity of the propositions．I have thuthe or correctness
proved by the motion and stop thid town is


 road，the mothont of the train is over a hering horizontal
transtormed into mechanical work，wind thaly







otally ingornint of the source from which his
hent vas derived
I have already made this antitece too long，
$I$ could not well make it storter．

Brorazn Joses：－Since my last report to
you of my labors in the spiritual vineyard of ditional，proofs of the rapid progress of our
cause，and the evidence of the general awak－ ening of a spirit of inquiry，and an anxious de－
sire to understand the basis on which we pred
 quaimanc
but with
ualism．

## During my stay at St．Joseph，Mo．，I have not only sivithed or at a lecture in several of

 tical proot that their souls are not asleep；for for
they decept every invition to stind up in
fense of their of the other sects，generally y act upon the pol
icy of the tortoise，keep their heads under
the shell． At the close of my first lecture，at Stewarts
ville， 20 miles east of t ．Joseph．in compli． tnd to the nudience，at the close of my lec－

 course，as to spiritualism in the aggregate．
But owing to the nvanced state of the even
ing，and the wide field for discussion，his re
 him a full opportunity to ventilate himself，a
proposition which hie finally assented to，after proposition which he finally assented to，aftee
expressing some misgiving as to his compe
eny to debate in public． Teny to debate in public． The arrangenents thus for a discus．
 Iopened question．disussion with a discourse of
half an hour or more，and then gave way for my clerical opponent．
sition argument in support of his first propo
sere in their bearing a deally thrust
 cause，and were as well can
sinituilism as Adventitan
He quoted various texts He qhoted various texts of scripture to shom
that the docrine of immortality is not taughi
in the Chritian Bible in the Christian Bible as applicable to man
but but that the soul becomes extinct with the
death of the body and is not in fact， tinct entity from the body
His second proposition
 ntercourse with，are＂evil spirits，＂and＂se
ducing
In In replying to the first proposition that the doctrine of the immortality of man is no
taumht in the Bible．I stated I world readil
coincide that no Bible writer teacles the doc Trine，and several of them expressly deny it
And
Aht
yet events are recorded in the bool And yet events are recorded in the book
winher if amitted to bretue，
tinured exise the con con If it is true that Enoch and Elijah ascend
do to heven

 STarst，pleyse inform mo how you reconcile
these logical
dificitultes；
how were inspired tolieve shat those troth ，who de－
Claro that man＇s soul becomeses extinct with the
booly the
 explain this matter．＂But 1 received no an
swerith respect to the second proposition，that
Whe invisibite be wings modern Spirituanlists have

 books ihat hir anciently employed 400 of this
class of spirits to perform very importunt mis．
sions



| ＂IIG God could omplot 400 |
| :--- | :--- |




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