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

VOLUME XII.

S. S. JONES, EDITOR,

CHICAGO, AUGUST 31, 1872.

\$3.00 A YEAR, IN ADVANCE; SINGLE COPIES EIGHT CENTS.

NUMBER

WHY INVESTIGATE SPIRITUALISM?

We noticed, sometime since, a lecture by Hudson Tuttle, before a German audience of Materialists and Spiritualists, at Turnverein Hall, Cleveland, Ohio. The subject was the "Origin and Evolution of Spirit," and it was so well received that its publication as a tract in the German language was at once demanded.

The lecture was prefaced by the following observations, especially addressed to his German hearers, but not embodied in the tract:

It is with a feeling of diffidence I address the countrymen of the great Buchuer and Carl Vogt, on a subject which they consider too puerile for investigation, but I am sustained in expressing ideas exactly the reverse of their pure and unqualified materialism, by the consideration that one greater than they is with me—not only the greatest poet of the Fatherland, but the greatest Scientist, of all the long catalogue of distinguished names which form the lustrous crown of united Germany Modthe lustrous crown of united Germany. Modern science, with all its pretentious claims, in its intricate studies of the laws of the living world, received from Goethe its grandest generalizations. He it was who first, with an insight as profound as inspiration, outlived the all-embracing generalization of creation by evolution. In one sentence he has compressed the entire subject of the future life. He asks, "Why do we desire immortality?" and replies, "Because we cannot live without it."

If Humboldt, whom it would be unfitting to designate by any adjective, did not pronounce his opinions on futurity, he did not express himself against the possibility of that existence, and his last words, as he gazed from his couch on the landscape over which the sun shed its glorious rays, in their deepest spiritual sense, refer to a higher state of existence:-"How grand the sun-light! it seems to beckon

earth to heaven." Such was the closing prayer-a spontaneous burst of admiration from him whose forehead was already bathed in the light of the eternal sphere. No priest was there with dogmatic formula to intercept the grand apotheosis. Peacefully as a babe falls to slumber, he whose life of almost a century of Herculean labors in the unexplored fields of science, sank into the arms of the laws of nature in which he reposed such confidence, and was wafted on the wings

of that light he so much loved! And are they dead? Can such minds as Humboldt's, or Goethe, or Von Molke, or Bismark, with their gigantic grasp of thought, keen intuitions, and infinite understanding, cease to be? Shall we allow even a Carl Vogt to arise and say over their graves, "As the light of the lamp goes out when the oil is exhausted, so the mind perishes with the brain which gave it birth." Nay, but rather would we say with one equally celebrated, "The soul, the marvel of this great departure which we

call death, is here.' What we yield to the intellect we must to our affections. Daily and hourly some are called to part with those who, to them, occupy a more exalted position than Goethe or Humboldt did to the world of their admirers, and affection demands that they have a continued existence. If they are immortal, all men are, for if we exist in the future it must necessarily be by the operation of unchanging laws applicable to every member of the human family. Immortality cannot be conferred as a gift, for that would pre-suppose a miracle; it must be the result of determinate laws, and these appli-

cable to all mankind. WHY SHOULD WE INVESTIGATE SPIRITUALISM ?

The immortal life in this aspect becomes amenable to law, and hence a legitimate province of investigation. The thinker with propriety turned aside from this subject when it was made an adjunct of religion; a dogma, necessary to escape the final deductions of theology. When it was asserted that the body was resurrected at the judgment day, and reanimated by its long slumbering soul, for the express purpose, in nine cases out of ten, to be plunged into a lake of fire to burn for infinite time; the finale of creation being a stupendous miracle, the study of this question was worse than useless. We have nothing to do with such dogmatic statements. We do not even claim a belief in the future life essential to religion, or the highest form of morality. History furnishes us with examples of purest and noblest lives of men who discarded not only this belief, but were unqualified Atheists. We do not press the subject because of its religious effects, for we know that the priesthood have employed it as a powerful engine to keep in subjection the dependent laity. The stoutest warrior, who rushes on the seried ranks of the foe with unwavering courage, blanched and trembled with craven fear when a priest threatened to consign his soul to hell. Over the mysterious after-life the priesthood have ever claimed to rule, and they have never hesitated in employing the terrible power it conferred. If Spiritualism only offered another system

of religion, depending on dogmatic statements, I should not plead its investigation, but should at once condemn it. Because it is not dependent on assertion; because it attempts, at least, to prove every position it assumes, is its strong claim on the thinker. If we are immortal should we not know it? Should we not only be conscious of the fact, but also afforded means of investigation? They who have gone down to the brink of the grave, and with lacerated senses and bleeding heart, consigned to its narrow house the body of all they loved, have felt the necessity of something more definite and assuring than faith. Beautiful as faith may be, her pure and holy forehead bathed with supernal light, and ennobling the soul with calm reliance on the de-

crees of the Infinite one, yet she fails in the hour when most needed. When in anguish we call to the dear departed, over their inanimate clay, and echo is an only answer from the unpitying air; when we would give our life a thousand times for any signal from beyond the grave to assure us that life and love still exist faith gives not that signal but disapexist, faith gives not that signal, but disappears in darkness, and doubt pierces our hearts with a desolating cry of "annihilation."

Spiritualism supplies the place of faith with knowledge. It makes two cardinal propositions, and attempts their demonstration:

(1) Man is an immortal spirit.

(2) Departed spirits can return and commu-

is not a pleasant, cheering view, nor can stoicism make it such.

On the contrary, the assurance that the departed exist and retain their individuality is most comforting when we are called to the bedside of the dying, or when we at last feel that our earthly task is finished.

I ask your attention to these fundamental propositions, and to nothing more. They form the basic framework of the vast superstructure of Spiritualism. You are privileged to receive them and reject all its philosophy if you

PREJUDICE.

Well, I know how great is the prejudice that exists against the subject, and unflinchingly bear it, and accept the burden which all new theories justly sustain of vindicating their claims. In this respect I do not ask your leniency; I only request you to grant my subject as unprejudiced a hearing as possible for you to give, and not allow side issues, which, like vampires, have fastened themselves upon it, to influence you.

It is now twenty-three years since the first manifestations of the so-called Modern Spiritualism. During that time it has upheld an amount of deception, arrant imposture, importunate quackery, wild fanaticism, and unspeakable folly, that would have blasted and sank in irretrievable failure any such cause having less

If, in your prejudice, you point the finger of scorn at the fanatics, fools and knaves who take refuge under the folds of Spiritualism, I can only say, the true Spiritualist regrets that such is the fact, and so far as his charity allows, scorns them as much as you.

Do not judge the subject by these excrescences. There are equally contemptable attachees of the church, and even science has its astrologers and mountebanks. The astute lawyer is supplemented by the groveling pettifogger; the learned physician by the quack, and the upright clergyman, alas, too often, by the "wolf in sheep's clothing."

If unprincipled selfishness stain the pure robes of Spiritualism, do not cast reproach except on the baseness of those who perform this audacious act. The more you censure in this direction, the better shall we be pleased, for we shall hail with joy the day of purification from the fanaticism and folly which has made the name a mockery.

In the quiet communion with the spirits of the departed, there is no selfishness to gratify, no aggrandizement of presuming folly. Their voices come down sweet as the strains of delicious music, and exalt and purify our souls out of the slough and mire of egotism and vanity. They are heard not in the busy mart of trade, in the din of the assembly, in the contention of the world. The antagonism of strife, the heat of party, the agitation of faction, silences their

If Spiritualism was not something better than what generally is received as such, which is absorbed in individualism, and prostituted to corrupt purposes, in turn the wholly devoted champion of Socialism, Communism, Temperance, Woman Suffrage, Mormonism, Shakerism, the Labor Question, Dietetic Reform, and countless other "isms" and "ologies," should not ask your attention. Not that I cast any reflection on these various issues, some of which may prove beneficial, and others detrimental, but that they have no more relation to Spiritualism than they have to Catholicism. It is the strong cause, and into its eddy has drawn all these struggling issues, that seek by identifying themselves with it to be dragged into notoriety. In the process of time it will cast these off and become purified. The gathering of these drifts of debris has been forcibly exhibited in conventions and mass meetings. Intense individualism and inordinate egotism, reckless fanatacism, open-mouthed credulity. and besotted ignorance, seemingly gathered together for high carnival, and generally succeeded in absorbing whatever common sense there chanced to be present.

Do I say that the reporters of the secular press misrepresented and ridiculed the cause in their reports? I do not know what could have been their object in so doing, for the most absurd and ridiculous report they could make was the exact truth!

Spiritualism was not responsible for these results. The fault lay in its not having any defined bounds, and the platform remains free for all who pleased to ventilate their pet theories, and the sum total went forth as its philosophy.

MEDIUMS.

Nor have been the utterance of mediums less uncertain. It would be strange, if, with such a demand for "manifestations," there should and America, at once become amenable to law; fessional wisdom, discretion, argument and au-

not be spurious as well as genuine. In fact, the sources of error are manifold. The condithe sources of error are manifold. The conditions of spirit control, of necessity, are so subtle and evanescent that the communications may be faulty when the best intentions exist. The error may belong to the controlling intelligence or to the medium. Then there is the influence of the circle, and the knowingly perpetrated deception. With these eliminations from the mass of so-called spiritual phenomena, there remains a portion worthy of confidence, and having value as evidence.

Such being the obstacles to meet and the

Such being the obstacles to meet, and the reasons for prejudice, why should you overcome them and investigate the manifestations? (2) Departed spirits can return and communicate with earth.

If it prove these beyond denial, then it is one of the most important subjects which can engage the attention. The love of existence is so strong that none would prefer annihilation or death. All hope for continued existence, and the most inveterate skeptic would willingly accept immortality. He may receive cheerfully the results of his reason, and unhesitatingly plunge into the night of oblivion, but it is not a pleasant, cheering view, nor can stoi-

MAGNITUDE OF THE CAUSE.

To whatever source the phenomena may be referred, they cannot be ignored. The numbers who receive Spiritualism equal those of any of the churches. We may not receive Judge Edmonds' estimate of eleven millions in the United States, although we think it near the truth; but reducing it one half, we have a number far greater than the adherents of Christianity two hundred years after its advent.

The adhesion of numbers alone does not prove a cause true; but it does prove that these numbers find in the cause something that meets their spiritual demands. It is not confined to this country but in all civilized lands, it has been welcomed by thousands, and become the head of spiritual life. Even on the other side of the globe, the glad tidings have been borne, and Australia has her Spiritual Journal, and the learned Hindoos have begun to investigate.

No one who has given the subject the least attention will assert that the manifestations are deceptions. They will not be referred either to hallucination, or dishonest deception. Such suppositions might be entertained in an earlier day, but too careful and close attention has been bestowed upon it by individuals whose lives have been devoted to accurate observation, and whose testimony would be re-

ceived in any other department of knowledge,

HUMBUG.

to permit it now. Such men as Professor De Morgan; Professor Wallace, the originator of the so-called "Darwinian Theory; Professor Varley, the Electrician of the Atlantic Telegraph; Professor Crooks, whose researches have lately attracted considerable attention; William Howitt, Garribaldi, Lord Lyndhurst, Jules Favre, and a hundred other equally eminent individuals, cannot be accused of delusion, or of being dupes. In this country, R. D. Owen, B. F. Wade, Garrison, Judge Lawrence, Judge Edmonds, Professor Robert Hare, Professors Mapes, Denton, and Gunning, only head a list almost countless, of well known and reliable

Years ago, a committee of Havard scientific men were appointed, to fathom the mystery of the phenomena, and the result was they became so confounded they could not report.

The Dialectic Society, of London, organized expressly to deal with problems on the outlying grounds of Science, vigorously and honestly began the task, and were quickly overwhelmed by an inundation of testimony. So overwhelming was the evidence, and so at variance with what the majority, in their prejudice, desired it to be, that the report was suppressed, and only saw the light through the zeal of a few of the members. Whatever may have been the conclusions drawn from their report, at least it silences the criticisms that the phenomena are delusions.

Pof. Crookes, who certainly can not be accused of partiality for the subject, by the reliable evidence of weights and scales, has proved that force exists and is manifested. That force he terms "Psychic," and thereby shows how great a man may be in one direction while unspeakably small in another. Force is the agent of all change and motion, but how can it possess intelligence? If there were simply sounds and movings of inanimate objects, without design, his theory might be supported, but the moment the rap answers a question intelligently, his theory irretrievably fails; for the waves breaking on the shore might as well be expected to exhibit intelligence as "psychic force." This intelligence is not derived from the circle or the medium. Volumes of facts might be introduced in proof of this point. It is not derived from ordinary knowledge or clair-

voyantly. This conclusion, sooner or later, must be reached. The churchmen who attempt an explanation on any other grounds, than the Spiritual, little understand the dangerous weapons they handle. Admit that these manifestations are explainable by "psychic force," the "unknown laws of mind," "odylic force" or electricity, will not the same explanation apply to the holy records of the Bible? Spiritual phenomena of all ages rest on one basis, and the explanation for one embraces all. Was it "psychic force" that performed the miracles of Christ? or electricity that raised the dead Lazarus? or "odylic force" that rolled away the stone from the sepulcher? Then does not the Christian religion become a sham, and churchmen arrant deceivers? There is but one recourse; then Christianity becomes Spiritualized, and the so-called supernatural in Hindostan, China, Persia, Europe,

order is discernable amidst even the confusion of dogmatic beliefs.

THE POSITION OF SCIENTITS,

is equally unfortunate. They are quick to say that they are the only class capable of in-vestigation. They scorn the idea that ordi-nary persons can make close and careful obnary persons can make close and careful observations. In every experiment they know certain well-determined conditions must be fulfilled; and nature, not themselves, determines these conditions. When these savans attempt to investigate Spiritualism, they invariably reverse this axiom; and if not allowed to enforce their arbitrary conditions, discard the whole. They are too thoroughly prejudiced to make impartial observations. Sir David Brewster, seeing a table rise into the air, said, "It seems, to rise," and when Faraday was told his table-turning theory had failed, that tables actually rose into the air, he dared not go and see for himself, but expressed himself "heartily tired of the whole matter." matter."

It is the misfortune of theorizers that there are two classes of phenomena to account for, the mental and the physical; and a theory, however nicely adjusted to one, is sure to be overthrown by the other, and the theories require a greater stretch of credulity than the acceptance of its Spiritual source.

Spiritathesis---No. 3.

BY ADDIE L. BALLOU.

BIRTH AND DEVELOPMENT OF SPIRIT.

Touching this infinite sea of spirit-life, composed of its myriad floating zomes, are many points of conjecture, with here and there promontories of certain foundation, and there are undisputed islands of facts stretching away in the mysterious horizon, whose high summits reflect now but the dim mist hidden outlines upon the waves of inspired revelation looking afar, islands, whose veiled points, Godward lifting, grow radiant in the hazy dawn of causation's solutions, and beaming attractions to the glass of infinite explorations.

How much this world of spiritual life about us may be dependent upon, aided by, or diffused from, elemental or emanating nature, or whether it contributes-or where it ceases to contribute, if at all, to the sustenance of developing spirit in gradation process, is yet undetermined. That it is subtile enough to be subject to command, is already shown by article No. 1 of this series; and if susceptible of invitation and control by selections at conception through conditions afforded by human agency, a spiritual agency beyond may shape in part, and control in a measure, the condition desired to produce in the ultimate, the genius that shall make a history.

There are no absurd vagaries in presuming the possibility of "immaculate conception," could we know ALL the law. To know but half, is to accept but generalities as truth, while extremes and freaks of nature show but a revelation of a law as yet not understood,hence the miraculous.

Once the student has mastered the scholastic sciences of chemistry and anatomy as given by the external demonstrations of the law, to him there is no more; yet there is a chemistry of spirit ethics, that shows her authority in facts whose law is not yet taught. Always are we noting these way-marks upon the face of historic record, without the reason of their occurrence being satisfactorily given.

Historic page may satisfy the wondering

questioner why a Bonaparte was born a warrior and diplomatist, yet fails to give the reason plainly how a Christ should be as history records, and would compel the sanction of belief, but gives no explanation to the law producing. The query arises, then, settled, yet unsatisfactorily to the sectarian thinker. A miracle was wrought. To the skeptic, simply a man was born, and nature deviated not. Let us see: Whatever nature can do, that she may do. What has she done? What are her finite powers? For example, let us apparently deviate from the point at issue. Within the germinal fluids of each sex are hidden the elements of both sexes, in miniature, the combination by attraction of which fluids-alkalies and acids-in the conjunction of sex, produces conception. Impregnation, however, 18 not absolutely dependent upon cohabitation for its results, nor is this assertion made without the verity of substantial proof. While attending a course of medical lectures

within the year, it was my fortune to be shown the fœtus of a male child, that was grown in the matrix of a virgin, while several similar citations were made of other cases known to the profession. In no instance, however, in modern history have these little waif germs of inceptive incubation, been possessed of sufficient vigor to be able to reach maturity. Accepting, then, the undeniable facts of this power in nature's gestating functions, making the allowance due the feeble powers of physical womanhood, her less reliance and faith in spiritual dispensations—the forbidding doubts and threatening consequences that have surrounded maids of more modern times, compared with the transmitted promise of generations that a virgin of Mary's line (as a descendant of David) should bear a son,—the physical superiority of her sex and day,—with her spiritual nature illuminated through the youthful exuberance of maidenly devotion and trust, constantly familiar with the worshipful, and may it not be possible that such a life might be perfected and given to the world as a son of a virgin mother? For reference to higher authority in the thought, the writer refers to the late work of one who stands as a man of pro-

thority—unchallenged before the world. Hon. Robert Dale Owen, in his "Debatable Land," page 268, gives the import of a sitting held January 26th, 1862, of which the following is an extract:

an extract:

"Christ's birth was by inception—not by conception. Mary inherited a peculiar, physical and spiritual organization from her ancestors of David's line. She was placed in a perfect trance, her bodily life suspended. The fructifying principle was received during the trance. Christ's mortal body was the result of Mary's perfect faith ruling the organism—a faith of that trancendent kind which is the center and circumference of all that is desired."

that trancendent kind which is the center and circumference of all that is desired."

"In Mary's case it was the outgrowth of centuries. It was a specific faith; the blossoming of that belief, preserved through ages, that a virgin should conceive and bear a son. No other possible conjunction could have produced a Christ. Yet there was no suspension of the law. His birth was natural. The same conjunction of circumstances recurring, if we might suppose such a case, a similar birth might happen again." might happen again.

Such a life as this, alienated from gross desires, and familiar with the devotional and prophetic, through gestating maturity, whose mental orbit traversed only within the circumference of virgin purity, loftily ecstatic in the realization of prophetic promise, whose verity was transpiring within her own organization,this grand centralization of divine purposes

within, must compel the product of a Christ. Sacred, indeed, must be, and ever is, the the mission of maternity, and most sacredly secure should she be in every household, whose motherhood is clothing the immortal germ pulsating beneath her own heart, with the character mirages reflected through the camera of her life's pulsations and mental impress, with as sure precision the indelible stamps of sensation and sentiment, as the collodionized plate, receives the lights and shades of objects before the lens that reflects them.

If from the discordant effects of an angered brain which sends its poisoned shafts of mening infant, till it may drink its death-perish in convulsions and congestion in consequence of the effects (a fact recorded), how much more, then, must the horoscope of these little lives be shadowed by the clouds of anger, or the deeper and more lasting midnight of anguish that wrings the heart of the motherhood, whose office is not understood, and whose hungering spirit pines in its solitude. for the words of endearment and encouragement that are never spoken, to buoy up her flaging courage to meet the impending peril, and certain pangs drawing daily closer upon her, and how much more directly must her disappointments cast their reflex through her doubly sensitive condition, upon the foetal charge, drawing mental as well as material sustenance through the tissues of her being.

Pre-eminently sacred is this creative hour to womanhood, yet less are its demands heeded by speculative man, and as often by the father of the offspring she hovers, than the wants and wholesome needs of his propagating animal, are they regarded.

Springfield, Ohio, July 29th 1872.

Letter from St. Marys, Ohio.

I have just finished reading the communication to the Cincinnati Commercial, signed "Nep," and headed "Spiritual Phenomena Extraordinary in Cincinnati," which you have re-published in the RELIGIO-PHILOSOPHICAL JOURNAL. I have also read the sarcastic editorial comments upon that communication, and an article headed "A Cold-Blooded Story of the Great Spiritual Performances of Mrs. Hollis," signed "Investigator;" and yet another, headed, "A Prophet Spiritual Phenomena," signed by John Bishop Hall, in which he calls on the clergy, as the prophets of Baal did upon their god, to come forth in all the might of their power and "annihilate the ghost of Spiritualism." If they stand aloof now, after such a le ture as J. B. H. has given them, they will justly merit such reproof as that given by Dr. Caustic. Investigator reminds me of the Irishman who was arraigned before a magistrate for stealing a spade. Two witnesses swore positively that they saw him take it, but Pat retorted that he could bring a dozen that didn't see him take it. The editorial remarks, as well as the other two communications, suggests the idea, that there are persons yet in the world who will deny the evidence of their own senses and the testimony of unimpeachable witnesses to the truth of what is called spiritual manifestations, and yet profess to believe some old stories said to have been written by Moses and the prophets, which are so absurd and ridiculous that if any man should say they had taken place in the last century, he would be called a fool or a knave. If some old sailor should say that some straggler on board his ship in the Mediterranean Sea had been cast overboard and swallowed up by a great whale, and after lying in his belly two or three days and getting uneasy, in order to solace himself should get out his tobacco-pipe, his flint, steel and tinder, and strike a fire and light up his pipe and puff out great rolls of tobacco smoke, until the monster became sick from the fumes and vomited out the old fellow, unharmed, upon dry land a quarter of a mile away, would they acknowledge their belief in the story? Yet such a story would not be a particle more ridiculous than that of Jonah or Samson and the foxes, or the quails falling in the desert to the depth of three feet for the circuit of one hundred and eighty miles, and not much of a time for quails at that.

ANOTHER POP-GUN.

Letter from Mrs. M. J. Wilcoxson.

Dear Journal:—A copy of the *Home Missionary* of May, 1872, has been sent to me by a Pre-byterian of this town, in which we are informed that "In Spiritualism, the Home Missionaries in very many fields, find one of the chief hindrances of their work, and they have often asked for some brief treatise which would help them in meeting this error." Consequently a tract of thirty-five pages, called the "Argument in Brief," by Prof. Phelps, of Andover, is recommended to these Home Missionaries, as the simple dose by which this terrible plague of Spiritualism shall be eradicated. Of course there is nothing new in this little work, judging by the extracts copied into the Monthly, but a reiteration of assertions in the same Poll-Parrot style with which simple and silly things have been said for the last twenty years, as "arguments" against Spiritualism. Besides, this critic, a learned reviewer, is a Professor, and hails from Andover, and while all that must have weight with those that venerate his position, it ought to be a reason why he should clear up the mystery. Instead of this, he goes off in one moment to tell

son why he should clear up the mystery. Instead of this, he goes off in one moment to tell
"What Spiritualism is not," and the next
charging "that it is probably of Satanic
origin." Probably—and that is all the proof
or light he can give concerning the matter,
leaving it just where it has usually been left
by a score of learned Professors in the Ortho
dox Church. All his charges of "trickery,"
"chicanery," "immorality," and "contradictions," can and must be, too, if logical, applied to the Bible. He says, "Concerning
ghostly fashions and ghostly tests, your credentials, gentlemen, if you please! Men not
used to the melting mood, break down in tears
at the assurance that a departed mother, wife,
or child is addressing them in the harangue of
a medium; but when pressed for the proof of
identity, they point to things which they would
laugh at if used as evidence of fact in the sale

Well, admit it, and let us apply it to Baalam's beast. "Your credentials, gentlemen!"
To Jonah's fish. "Your credentials, gentlemen." And what would become of those Bible records? Says the Professor, "Is it like God to reveal himself in dancing tables, battered windows, uneasy pokers, the rattling of knuckle-bones, and the falling of turnips from the sky? Is it like God to set going the machinery of the supernatural world, for the sake of recovering a lost earring? Is it like God to send 'spirits from the vasty deep,' as in the case of one of the afflicted, to discourse on pumpkin pies? Are there more respectable phenomena than these among the divinations of the new faith? Very true. But these are a veritable part of its vagaries. I have as much reason to accept these as the rest, for divine revelations. And as for the rest, what am I to do with my old Bible?"

We should reply to the Professor, read it and you will learn that it is like your God, to make things dance generally in those old Mo-saic times, and doubtless he would have eaten pumpkin pie if set before him, as well as fresh killed calf and corn cakes, when he dined at Mamre, with old Abraham as his host. the flesh of beasts was such a "sweet smelling savor" unto him, why should not pumpkin pies, as an indispensable at Puritan Thanksgivings, come in for a discourse? It would seem absurd to the Professor, for us to get shirt and dress-patterns from departed spirits. and he, thinking his God kept the Bazaar over the other side, might indignantly oppose his dealing by proxy; but is it not like his God to ing, as well as outer clothing, to his annointed priests of the house of Levi? What an absurdity, let us reply to the Professor, for God to come down to the level of a robe-maker in those ancient times, and descend to the paraphernalia of tinkling bells, phylacteries, gers, etc., too numerous to repeat. Well then, yes, if it was like God to dine on veal and Johnny-cake, and do a hundred other things recounted of him in the Old Testament, it would be like him to carry out any other traits of human character, doubtless. But your mistake consists in lugging in the God-Power as the only actor in this drama of life. And your theology has made your God no better than a man. You give us this man-God of antiquity, and insist that only such a God as you nicture and worship is to be accepted as you picture and worship is to be accepted as Superior Power, while Spiritualists, generally, do not presume to bring this power down to the special events and personalities of human conduct, but consider all as special providences and interpositions, as eventuated by "ministering spirits" of every degree of developement. For any human, fallible being to assert the character of God-"what it i not," or what it is, (regarding this God from the plane of Spiritualism) is a baseless assumption -but to assert what we know of ministering spirits, though our knowledge be imperfect, is far more rational and logical, as a liv ing fact, than any dogma which presumes to define the way of God, or charge actual results to a satanic origin. In truth, let us say, this little pop-gun will not even leave a mark, much less arrest the spread of Spiritualism.

As usual with all ambitious opposers, it uses cheap powder in abundance, but it gives the same uncertain sound, does not settle the question; some other Professor will be called upon 'ere long to try his hand on a similar experiment. The following paragraph is, as all our readers will see, a re-hash of stale sayings, of which these champions have a full supply always on hand.

"Profaneness is one of the piquant elements in these dispatches from the other worlds. The spirits come chattering to us with a great deal of impish talk. They jeer with old fashioned infidels, at the sacredness of the Sabbath. Their inspiration shows a malign bearing towards the restrictive morality of the Bible. More than all else, they preach a deadly antipathy to the Christian theory of the relation of the sexes. Where else do denunciations of the servitude of marriage find so congenial home as in a Spiritualistic library? Where else such loose theories of divorce? Where else so much nonsense about affinities, spiritual unions, twin-spirits, and the like? The thing itself, somehow, wallows by instinct in that kind of mire. Whoever else may dabble with it, free lovers are sure to do so."

Thus, the Professor has at last promised a weapon for the Home Missionaries, which like a rusty knife, has the edge that will, with a little grinding, cut up his own authorities. And this is the only weapon they can bring. It is usually with the "vagaries" only, with which they deal. The real principle, the fact of angelic communion, they do not touch. We maintain that Spiritualism (not Spiritism) is a science. For though not understood in all its laws and details, it has been proven, and what is proven can not be negated, but must be affirmed. If but a simple, rude canoe can be propelled through, or over the water, the science of navigation is a fixed fact. To what extent, and in what manner it is navigable, our knowledge of the science will finally determine. It makes no difference how many storms or head-winds sweep over the ocean, or what varieties of style and character make up the army of navigators and voyagers over this ocean, the laws, the science of navigation remain immutable, and all these diver-

sities of operations, are so many items in making up the science, as gradually revealed to us. It is exactly thus with Spiritualism—but to create a sensational effect among the uninformed and bigoted followers of Theology, all these Professors must make a tilt against affinities, free-love, etc., which charges, if true, belong not to Spiritualism proper, any more than drunkenness is a product of navigation, simply because both captian and crew are addicted to it. But we recommend to this Andover Professor a new broom, and a vigorous use of it among the clerical trangressors

They do not denounce the servitude of marriage, or indulge in nonsense about affinities, but the newspapers show up dozens of them to one Spiritualist, who have been charged with adultery, seduction, and peccadilloes of the modern style! Of course every time, high-minded Spiritualists deplore any lack of principle or purity of motive in our ranks, but these miserable free-lovers from the churches, will sometimes work their way among us, and what can we do, Profess-or Phelps! They boldly tell the story of David, Solomon, Hosea, and others, having been brought up to it, and this is their authority, and their standard of morality! Now we pro pose that you reform your own school, and when you show us one of your Christian denominations where your religion is not used as a cloak for hiding the lust of the flesh; when you can show us a record unstained with the names of scores, who, like Avery, Moffit, Onderdank, Richards, etc., have proved themselves free-lovers, as you say, it will be soon enough for you to sit in judgment on the moral character of Spiritualists. We like honorable opposition, but have no respect for mere pretension. And in comparing notes with you—it is a long column which the Calvanistic and Catholic record now contains, blackened with the plague-spots of the flesh

which priestly excesses have filled with inglorious names. Sweep before your own doors

then we may have less of that looseness in our

own ranks, which you affect to despise. In

any event, however, we prefer argument to assertion, and figures that do not lie. We might as justly ascribe to your Christianity all that you charge on Spiritualism, if it is the moral standard of its adherents by which we judge. For in another, and far more deadly guise, have the Jesuits of the Church and other notables, carried on their abominable practices. We do not suppose all the earnest, sincere, and humane members thereof, are, however, to be held guilty of such immoralities! Nor do we think that Christianity, rightly understood, can be held answerable for the conduct of men. But it is Christianity of which the Church has had the possession and the promulgation for the last 16 centuries, it is a sad record it has to compare with Spiritualism. Granted, that some fanatical or ultra-radical minds attach Granted, that themselves to modern Spiritualism, and that your charges of looseness are true, as applied to them, what has that to do with the principle of spirit-communion? And if true, look also to the wicked license which the Church has exercised in its temporal courts and inquiit cannot be charged, however, upon the Church of to day. We are not sure. How long since the Salem persecution? And since that time, as modern journalism has proven, the carnal and discordant propensities of human nature have been largely represented in the lives and conduct of the Priesthood. The real essence of mad lust and carnal excess is invariably attendant upon the wild and wicked persecution. Men who lack the spirituality of toleration, are, as a rule, not only the greatest despots, but the greatest libertines. The records of both civil and religious wars amply prove this. A brutal soldier is never more brutal than when fighting under the bloody banner of the cross. Marriage, of which all priests prate with an immense amount of bluster, is nowhere more sacrilegiously crucified by holy priests in their holy wars. So certain is this, that to this day, in the most Christian (? governments of Europe, as in the Franco-German war, recently, the most abominable li centiousness, rape and violence were practiced on every feasible occasion, by soldiers who went into the army wearing the cross as a rec-This the journals have re ported. Men and women who peaceably agitate the marriage question, and openly insist upon reformation here, or even those who offend our own good taste, and run against our personal convictions by a gratuitous use of such words as affinities, twin-spirits, etc. are a thousand times less to be feared for their outspoken silliness, than these mitred knaves and sleek Mathers, who, under a clerical garb, have incited the most bloody and destructive revolutions. And it is to-day a grave question with the people, whether they can afford to be led and governed by any code which origin-

ated in the dark ages of priestly despotism.

You say, "Spiritism, therefore, builds on the road to the mad-house." Go to the various asylums for the insane in this country, and read from statistics there, how your mad theology, your threats of perdition have consigned to them dozens and scores, since the advent of Modern Spiritualism, to every one therein incarcerated for any such results, from a belief in Spiritualism. And now, will the Home Missionary copy our reply to the Andover Professor, and give us fair play among its subscribers? And will it discuss in its own columns the subject at issue, for a reasonable time?

The Sunday Question.

I send you for reprint a valuable article, extracted from the Boston Traveler, of July 27th, which has reference to the all-important Sunday question. The bigotry surrounding and enveloping this subject, gives to every sensible sentence against it, an illuminating power for good far beyond what we are apt to imagine; therefore, let us seek every opportunity to multiply and circulate them. Everything soundly progressive in this direction, is heartily welcomed by the liberal world, as being timely, significant, and practical accessories to a cause wherein hoary error is to be dissipated, knowledge substituted for ignorance, and superstition dispelled by the dissemination of truth:

GEO. A. BACON.

Boston, Massachusetts.

Last Sunday, July 21, was the eleventh anniversary of the battle of Bull Run, as generally it is called, a battle over the recollections of which it is impossible to smile, though we found the action itself no such smiling affair in the closing days of that departed July which helped make up the sum of the summer of 1861. We thought it a grand affair then, and so it was, the biggest battle that ever had been fought on our territory, as more than 40,000 men were in the two armies. The mortification of the North was very great, and it was the more so because it was clear that our armies might have been decisively victorious, had it not been for the stupidity of some of our leaders. It was a question for hours

which army would win, though during those hours both armies fought well,—remarkably well, cansidering that almost all the soldiers had never been under fire before. As a South ern officer said of the battle to a Northern officer, "There never was a more frightened set than our fellows—except your fellows." And reason good for this fright in the fight there was, both forces being ignorant of their The armies were in the accidence business. of war, but they got ahead mighty fast, and before the war was half over Bull Run came to be looked upon as only a handsome and bloody skirmish. We took our beating hard, little dreaming there were beatings in store for us compared with which Bull Run might pass for a sort of victory, and that our road to success was to be a long one, and cumbered with a quarter of a million of dead bodies. reasons were given for our defeat, each more absurd than the other, and culminating in the exquisite absurdity that we had been whipped because we fought on Sunday,—or on the Sabbath! Those who found the cause of that licking we got in our Sabbath-breaking, forgot that the victorious enemy were quite as great Sabbath-breakers as we were, and in consequence ought to have been licked as badly. was wicked in us to fight, wasn't it as wicked in the Southerners, who assumed to have fought better than their foes? Yet they were proud of their wicked work, and they are proud of it to this day. They never have repented of their Sabbath-breaking. The truth is, Sunday battles are very common things, and as one party or the other must be victorious, Sabbath-breaking is as much approved as condemned by the issue of each Sunday conflict. Sunday fighting is unavoidable. There are but seven days in the week, and there is an immense amount of fighting done, -and of that fighting, Sunday has had its share, and probably ever will have it. Besides, what is Sunday, and when does it fall? It isn't Sunday at the same time all over the world. Sunday follows the apparent course of the sun. Christians living in China are observing Sunday at a time when Christians in California are attending to secular business, and are doing so with entire propriety. A Christian fleet or army might be battering or slaughtering in Japan on what the Western world calls Sunbut which would be Monday to that force. Sentiment is a fine thing, but science is a strong thing, and will have its way. The battle of Waterloo was fought on Sunday, according to the reckoning of all the nations that took part in it,—but it was not Sunday to all Christendom, being Monday to some parts of it. When Drake arrived at Plymouth (Eng.,) from his famous voyage round the world, he thought the day was Sunday, September 26th, 1850, but it was Monday, September 27th. Like the Emperor Titus, though in a different sense, he had lost a day. Mr. Cooper mentions that he once had a conversation with a divine, who "very justly remarked, that there was something consolatory and grand in the idea that the whole of Christendom was keeping holy the Sabbath at precisely the same moment! It is scarce necessary to add, this opinion was met by the objection, that, as we proceed east or west, there is a known difference in time to defeat the calculation." Thus there are Sundays and Sundays, everything depending upon the observer's standing place. But, it was said in 1861, our army was beaten at Bull Run because it attacked, and the enemy could not be expected not to defend them-selves. Unfortunately for this theory, that part of the enemy's force which decided the event of the action attacked our men, and did so after having made a long and forced Sun-day march for the very purpose of attacking our soldiers, and without any reference what-ever in the doings of the latter. Many Sun-day battles have been decided favorably to the attacking party. One of the most brilliant successes won by the rebels in the Chancelorsville campaign, rewarded the attacks they made on our army on Sunday, May 3rd, 1863. The hard and destructive fighting that gave our army possession of Petersburg, and consequently of Richmond, thus closing the war, took place on Sunday, April 2d, 1865; and it was while attending church, that day, that Mr. Leftween Derivative side of the state of t that Mr. Jefferson Davis received from Gen Lee the announcement that the rebel capital must be evacuated. On Sunday, the 17th of May, Gen. McClernand attacked Gen. Pembers army on the Big Black River, and completely defeated it, with great loss, while his own loss was but small; and that was the very last fight that the enemy made before entering Vicksburg, where they were shut up and then "bagged." In the others of our wars there was Sunday fighting, in which the attacking party was successful. Washington was especially active in his operations against the British troops in Boston, on the first, second and third Sundays of March, 1776; and it was on Sunday the 17th, that the town was taken by his forces. He had ordered that Major Andre should be hanged on a Sunday, but circumstances, that had nothing to do with the sacred character of the day, led to a postponement of the execution of the sentence. The battle of New Orleans was fought on a Sunday, and though the English, who attacked were bloodily beaten on one bank of the Mis sissippi river, they were signally successful on the other bank, so that our commander feared that he should lose all that he had gain ed, as the ground that they had captured com manded the lines he had so heroically defended The Germans attacked and defeated the French on Sunday, the 14th of August, 1870; and on Sunday, December 4th, they attacked and defeated them in three battles. The bat tle of Watterloo has been spoken of as one in which the assailing army was beaten because the day was Sunday; but the allies was quite as much assailants as were the French. Prussians, who had so large a part in the bat-tle, marched for most of the day to get near the French, and attack them at various points, with success; and their cavalry it was that followed the flying French, and prevented them from rallying. Besides, the same day that the French were fighting the Anglo Dutch and Prussian armies at Waterloo, another French army attacked another Prussian force at Wavre, and defeated it. One of the four days of the terrible battle of Leipsic (October 1813) fell on a Sunday, and in that battle not less than 60,000 men were killed or wounded,—the victory being with the assailants. It was on Sunday, the 12th of September, 1683, that the Poles and Germans, commanded by John Subi-eski and the Duke of Lorraine, attacked and defeated the Turks in the great battle of the Kahlenberg, near Vienna, the result of which definitely broke the Ottoman power and freed Christian Europe from fears that had prevailed these for the control of the these free control of the the these free control of the these free control of the these free there for more than two centuries. The battle of Bothwell Bridge, fought on Sunday, the 21st of June, 1679, was a most remarkable ac-tion. The assailed were Scotch Covenanters, who were in arms for religion, and the assailants were soldiers of Charles II., that impersonation of profligacy and meanness; and yet the assailants were completely victorious. The battle of the White Mountain was fought on Sunday, November 8th, 1620, the imperialists and Catholic League's forces attacking and routing the Protestant Bohemians, and settling the fate of Bohemia from those days till these, and making of her a mere province, whereas she had in her the making of a powerful na-tion, that might have upheld constitutional freedom and enlightened religion in Eastern

Don John, of Austria, sailed at the head of the Christian fleet, two hours before dawn, and against the wind, on the morning of Sunday, October 7th, 1571, to attack the Turkish fleet; and when, on the great force of the enemy being seen, some of his officers advised him not to fight, his answer was, "Gentlemen, this is the time for combat not for council." He did fight, and destroyed the Turkish force, more than 32,000 men falling on both sides,—and thus on a Sunday was gained for Christendom its greatest naval victory over the Mussulmans. Had he not fought that day, the weather, which was fair, but became bad at night, and so remained for some time, would have prevented operations, and so a great victory not have been won for the Cross over the Crescent. But enough of these Sunday battles, the number of which might be extended almost indefinitely, for the purpose of showing that armies that attacked their enemies on the sacred day have been victorious. So it has been for many centuries of Christendom's life, and so it will continue to be, so long as men are so very unwise as to waste time, money, labor, ingenuity, courage and talent in cutting one another's throats, instead of having resort to reason for the adjustment of disputes. We may hope that the divine sentiment out of which the Sabbath has proceeded, will ultimately become so powerful as to cause national duels to be as much detested and as uncommon, as the personal duel now is among rational beings.

Spiritualism vs. Religion-No. 4.

BY J. R. BACKUS.

I have shown that religion centers and is based on the idea of a great First Cause, or God,—also that the existence of this God is not susceptible of demonstration;—that the idea can not be received by mankind as a fixed fact. Its acceptance resting wholly upon faith, it will be received or rejected according to the credulity of the individual. We are now ready ask what is Spiritualism? and if we shall find that it has no better foundation to rest upon than a blind faith; that imagination takes the place of facts in its make-up; if it shall be found to center in an infinite God as its soul and vital principle, we shall be ready to admit that Spiritualism is a religion. But if, on the contrary, we shall find its foundations laid in truth, resting on clearly and unequivocally demonstrated facts, we shall be clearly justified in repudiating its religious character, and giving it a place among the

Spiritualism,-what is it? We answer that it consists of one demonstrated, central fact,viz: that disembodied intelligences can, and do, communicate their thoughts to the inhabitants of Earth. This one fact is the sum total of Spiritualism, and is being daily as clearly demonstrated as any other fact in nature. It is the messenger that conveys intelligence to and from the spirit-world. It is the telegraph that bears dispatches to and from the loved ones of Earth, who have been thought dead, but who in reality still live. The fact, then. of intercommunion between the visible and the invisible worlds, is all there is of Spiritualism, and whoever has witnessed the stration of this truth, and thereby become convinced of its reality, may be denominated a Spiritualist, regardless of what may be his convictions on other matters. He may be an honest man or a rogue. He may be of a pure, moral character, or the reverse, and yet, if he only knew the fact that spirits do communi-

cate, he is a Spiritualist.

Spiritualism, then, being the actual, tangible demonstration of a fact, must of necessity be classed as a science, as science recognizes only facts demonstrated to the senses.

The science of Spiritualism no more teaches a code of morals than the science of chemistry or geology, and can not of right be considered a religion, any more than the demonstration of any other fact in positive science.

Religion has its God and Heaven, Devil and

Religion has its God and Heaven, Devil and Hell, its code of morals and plan of salvation, none of which has any connection whatever, with the fact of Spiritualism.

While religion is purely speculative and visionary, originating in mythology and the crude conceptions of primitive man, Spiritualism stands firmly upon demonstrated fact, and challenges the world to investigate its claims.

Spiritualism has not given to the world a new religion, but by opening up communication to the inhabitants of the spirit-world, has enabled the dwellers over there to give us information calculated to explode the tallacies of popular Theology. It has "robbed death of its sting and the grave of its terror." It has made a desert of Hell, and killed the Devil outright. It has proven immortality beyond a doubt, has blessed mankind beyond measure, but yet it is not a religion.

Terra Haute, Indiana.

Review of Fly's "Bible True."

BY H. C. PIERCE.

Writing in the interest of the Orthodox Church, Mr. Fly has presented us with a new book with some new thoughts. He is bold and apparently independent, yet he keeps wholly within the limits of creedal Christianity. After telling us that Moses does not mean to say that God was only six literal days in creating the world; he attempts to satisfy us concerning the existence of man on this planet before the time of Adam. This he does by finding it recorded in the first chapter of Genesis that man was created on the sixth day, while the Adams were not created until after the seventh. The fact has become too patent that man has a long antiquity upon this planet. Not only does Egyptian, Chaldean, and Chinese history inform us, but the remains of man found in the Devonian and limestone transition, forever puts to rest this question. No intelligent geologist can gainsay it. Hence, now, we are to have a new reading of Genesis, which will conform to the discoveries of science. All this is very well, we do not object to new readings. They are very much needed about this time. But there are some few other difficulties which we would like to have Mr. Fly, and such new interpreters solve for us. If the second chapter of Genesis is not an amplification of the latter part of the first, as Theologians once told us, how are we to understand the 19th verse, which tells of the formation of the beasts of the field? Were they not created previously according to the 1st chapter? There is another discrepancy in the two accounts of the Deluge; one chapter tells Noah to take the animals into the ark by twos, but the next chap-ter says it was to be done by sevens of the

clean, and by twos only for the unclean
Mr. F. seems to believe only in a partial
Deluge, because it is the more reasonable:
view. Pretty good; he forgets, however, to
tell us how Noah and his family
were able to resist the frosts of
the top of Ararat, 17,000 feet above the
sea, and consequently 7,000 feet above the line
of perpetual snow. He does not tell us by
what miraculous means they were kept from
freezing. Of course he might have said it
was all a miracle, but as he seems to like a
reasonable view, rather than miraculous one,
in one part of the story, we are at a loss to

know how he would carry out a reasonable view of the whole. Again he has made the discovery that the serpent, Hebrew, Nachash, was an Indian, and thereby improves somewhat upon the old idea of the Devil. But we can hardly indorse the idea that progragation of the species, was the great sin of our first parents, and that Adam and Eve would have been immortal had they not sinned. Nature shows us they were as much under the law of procreation and death, as were the other races of man and the inferior animals. Nature creates nothing in vain, and Mr. F. might as well tell us that man was not made to see or hear, originally, as that he was not intended by nature the contractions of the contraction of

originally, as that he was not ture to propagate his species.

Finally Mr. F. gives us to understand that God has made provisions for the salvation of the Adamic race, but the Indian and Negro are virtually left out in the cold. They are simply animals. By belief in Christ, as the second person in the Trinity, and by baptism in his name, he tells we can be rendered happy immortals in the world to come. But otherwise we shall go into perdition, to be damned. Who wouldn't rather be an Indian or a Negro than to have so many chances against him? It looks to us very evident that Mr. F. will upset some of the established views of his church, but "truth is mighty and will prevail." There must be agitation of thought among these sleepy religionists before they can see the light of day. We shall have new versions, new bibles, and new churches, but after all none will be satisfied. An eternal unrest is upon the mind of mankind. Thought and investigation must do the work of reform, and by angel helps the race be lifted, elevated, and redeemed.

God is at work. Spirits are tossing the fire-brands of destruction into the camp of error. Old creeds are changing, old institutions are failing, and ancient beliefs once thought so sacred are now thrown aside as worn out

Waco, Texas

Science and the Bible.

BRO. JONES:-I noticed in the Christian Union of April 17 (H. W. Beecher's paper), an article from A. L. Frisbie, headed "Science and Scripture, in which this divine frankly admitted that Science and the Bible do not agree; and can not be made to agree. Hear him: "There is a strong reason for believing that science must be true, and if in respect of a scientific matter revelation seems to trip, then it can not be trusted in any respect whatever. Not every logical conclusions is true. This last will not hold. It will yet be conceded, and cordially, too, that science and revelation do not agree in the narrative of creation, and can not be made to agree by any process of manipulation. And a further concession will be that this is not of the slightest consequence. The authority of the Bible will not be ened by it in the least degree. I think, Bro. Jones, that your readers will agree with me, that, great indeed must be the outside pressure of the unbelieving world upon orthodoxy, when such a concession is forced from a prominent divine, and published by the editor of the Christian Union without any note of warning to its readers. Verily the world does

Now, how do you suppose with such an admission, he seeks to save his Holy Bible? What logic, reason, or argument, could a rational man use in support of the divinity of a book, who acknowledges that its narative of creation is untrue, and where it conflicts with science, seems to trip,—in other words, tells big lies? I will give to your readers the gist of his argument in his own words:

"The aim of the writer (Moses) is not to give a literal account of the creation, a complete cosmogony, but rather to reveal for moral ends, a spiritual creating God, to whom man was made responsible. It was of little consequence to instruct men in geology. It was of the highest consequence to reveal a personal God. Man could be safely left to learn geology. It would not hinder the moral development of man if he were to believe for a few hundred years, that the earth was flat, with a foundation of rocks all the way down; or that it was laid on the shoulders of a kneeling giant. Man, without geology, could be a true and blessed being. He could be trusted without the science, but he could not be trusted without the revelation of God. He might not be trusted to invent a God. This truth must be revealed from heaven, and not left for men to guess at. In this direction lies the ultimate reconciliation of science and the Bible, in the acknowledgement that such a reconciliation is neither necessary nor possible. Let us take it, not as a guide through the labyrinth of geological periods, but as a guide to God.

Did your readers ever see such a confused jargon of ideas, and so many logical absurdities thrown together in the same space before? If the object of the Bible was not to give a literal account of creation, what was the aim of its author, or why did he pretend to give any account of it at all if that account was not truthful? And if the Bible is not to be trusted when it tells us how the world and the universe were made, what assurance have we that it speaks any more truthful when it tells us of God? If the Bible lies, and is not to be trusted when it speaks of creation, and man's formation, will the Rev. A L. Frisbie tell us by what system of hocus pocus reasoning it is, that he arrives at the conclusion that it is a true guide to God? and. Bro. Frisbie, after all your faith, hope, trust, preaching and prayer or salvation and forgiveness, your God is a lying God, a false God, a myth with no power to hear, pardon or save. You trust nature and the revelations of geology in preference to the Bible in its teachings of creation; why not trust the revelations of nature as a guide to God? How obtuse must be the intellect, how blunt the moral sensibilities of that spiritual teacher and guide, who could say that it would injure the moral development of man to believe for a few hundred years that the earth was flat, etc.

was lat, etc.

If moral development does not consist in justice, honesty and truth, what does it consist in? And if a belief in lies will not hinder moral progress, I would ask in all reason, what will hinder it? If a belief in lies will accelerate our moral progress, why not go back to the mother church, and let her feed us with monkish tales of old rags, rusty nails, rotten bones, Latin masses, and a wafer God? Talk of purity of Christian morals when its prominent divines and popular periodicals teach their hearers that a belief in lies is no hinderance to moral development, and these men the guardians of public morals! What, then, must these morals

Let our criminal juris prudence answer.

Let the hundreds of immortal acts of ministers falling from grace, sorely tempted by some frail female, published in almost every daily newspaper, answer! Is it not high time that Infidels and Spiritualists should unite with each other, and oust these wolves in sheep's clothing from their places as teachers, and give to the world a purer morality, a truer relation of God!

JASON STEELE.

Green Garden, August 1, 1872.

Hudson Tuttle's Arcana of Spiritualism. Physical Man, and God-idea in History, should be read by every student of the Harmonial Philosophy.

Arts and Sciences.

BY Y. A. CARR, M. D. Southern Department.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 330, Mobile, Alabama.

Comparative Theology--Continued.

SCIENTIFIC SERIAL-NUMBER XLII.

The Hindoo account of creation, of Adima and Heva, of their endowments, connubial felicity, their restive desires, their transgression, their forgiveness and promise of reincarnation, was at the time of its transfer from India to Egypt, familiar alike to "Paria" and "Priest." Being models of strength, beauty and organic perfection, and standing next to the angels in position and power, they, as man and woman, as male and female, as spirit and matter, were, as thus adjusted in the all-wise ordination of things, functionally mated and called equal.

Having accepted them as the earth-plane representatives of the father sun, and mother earth, the father wisdom, and mother love, and knowing the incarnation of the positive father sun, is constantly impregnating the mother earth, and that the father wisdom is constantly impregnating the mother love, we have no doubt, but these positive centers combined, are constantly impregnating their representative manhood and womanhood on their mediatorial plane, and there should, as an ultimate, be a resource of central eliminating good, sufficient to saturate and purify all transitory, uncentralized, receptive reservoirs of bad. In other words, it is a universal law of nature, that positives always control and rule over negatives, positives being centralized radiators, and negatives circumferent reflectors, one ever fixed in its standpoint, and the other revolving round and obedient to the laws of cohesion, affinity, repulsion, attraction of gravitation, and ever demanding the relative obedience of negatives. Since all law, condition and relation is positive or negative, according to the amount of the positive life force, or God power (so to speak), it contains, and since all law, condition and relation takes a corresponding position in the material and spiritual, according to the relative amount of this interior force contained, it may not be amiss before proceeding to the degenerating tendencies, leading to the necessities of the Hindoo flood, reincarnation, etc., to look to the relative estimates of Hindoo and Hebrew motherhood, from which much of the subject matter of these necessarily limited articles has sprung.

There is in the type impressing function of a truly self-conscious dignity, of wiselydirected motherhood, a sweep of prestige and power, as yet little understood. A functional sweep and power, which, under a wisely chosen and directed impress, during gestation, can do more in correct ante-natal impress and foundation, to favorably impress, mould and reform man and woman kind, than all other observances, rules and regulations that can be brought to bear upon the premises.

Just as the impressing motherhood is, so will the offspring be, and it is to these estimates, we, as scientists, are to look, when analyzing the offspring of any grade of motherLood, whether it be that of an epoch, era, age, nation, generation, or that of an individual

All the truly inspirational conceptions and reachings of the primitive Vedas were pure and beautiful, because the impressing and impressed were in the near relation of fresh parentage and childhood, while yet the morning stars sang together. As an evidence, look at and compare the then estimates of woman, with the succeeding estimates of after ages, nations and generations. "MAN [says primitively inspired Hindooism] is incomplete without woman, and the man who does not marry at the age of virility, should be stigmatized as infamous. He who despises woman, despises his mother. Who is cursed by woman, is cursed by God."

"The tears of woman call down fire of Heaven on those who make them flow. Evil to him who laughs at woman's suffering. God should laugh at his prayers."

"The songs of women are sweet in the ears of the Lord. Men should not, if they wish to be heard, sing in the presence of God without women."

"Women should be protected with tenderness, and gratified with gifts by all who wish for length of days."

"It was in answer to the prayer of woman that the Creator pardoned man-cursed be he who forgets it.

"A virtuous woman needs no purification, for she is never defiled even by contact with impurity. "There is no crime more odious than to per-

secute woman, and take advantage of her "The woman watches over the house, and

the protecting divinities (Devas) of the domestic hearth, are happy in her presence."
"Woman should be for man the soother of

labor, and consolation of misfortune." "Woman should be shielded with fostering solicitude by their fathers, their brothers, their husbands, and the brothers of their husbands, if they hope for great prosperity.

"Whenever women live in affliction the family becomes extinct, but when they are respected, loved, and surrounded with tenderness, the family increases and prospers in every way.'

"When women are honored, the divinities are content, but when they are not honored all

undertakings fail." "In the household where the husband is content with his wife, and the wife with her husband, happiness is insured forever."

"The virtuous woman should have but one husband, and the right-minded man should have but one wife."

Such was the original estimate of woman, yet as man became removed from the fresh, parental impressing center, this pure primitive estimate has continued to sink degree by degree, into the almost affectionless empyricism of legal leachery; and woman-powerless, choiceless woman, in a great measure has become a commercial creature of degenerate man's lordly convenience and passion.

While the Vedas taught that woman was "the soul of humanity," and while they held that woman, the daughter, wife and mother, held the family by the hearts tenderest, purest and most sacred ties, and that inspiring and impressing the family with her self-ennobling virtues, she in moralizing society ruled the virtual destiny of nations-all was primitive peace and harmony. Is such the character of the Hebrew and still more modern Bible-woman, in order not to offend every intelligent, earnest, honest mind is left to answer for itself. Though self-sufficiency may ignore, science can not deny, the paramount impress of woman, in all the ages, nations and genera-

tions of the past, the present, and to come. As a general rule the motherhood of a homeless tribe of wandering Parias and time-serving slaves, led out of Egypt by a power-hunting tribe of Levitical Jacobites, half instructed, perverse, leacherous, blood-thirsty lawgivers, could not be expected to give birth but to those, who generally regarded womanhood as the venal serf of concubineage, and to a fatherhood that felt no moral conjunction, in osophical Publishing House. 150 Fourth Ave., Chicago.

sending its own offspring in deserts to starve, and selling the innocent womanhood of its own daughters, for mere messes of pottage, of which many instances are on record, too venal and humiliating to speak of, such as the cases of Abraham, Lot and others.

The Mosaic record makes no mention of the immortality of the soul. Moses was enraged against the chief officers of his army, and ordered to slay all the males and wives of a conquered enemy and rape their virgins. See Numbers, chapter 31.

List of Lecturers.

HEREAFTER we shall keep a standing register of such speakers as are furnished to us BY THE PARTIES INTER-ESTED, with a pledge on their part that they will keep us posted in regard to changes; and in addition to that, expressly indicate a willingness to aid in the circulation of the Journal, both by word 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. Ballou, care of Religio-Philosophical Jour-B. A. Beales, Versailles, N. Y. †

Dr. J.K. Bailey, care Religio-Philosophical Journal, Rev. J. O, Barrett, Glen Beulah, Wis. Mrs. A. P. Brown, St. Johnsbury Centre, Vt. † J. L. Braffat, New Paris. O. Henry A. Beach, Spring Valley, N. Y. W. H. Bancroft, Madison, Wis. *

George W. Carpenter, M.D., Kendallsville, Ind.*;
Mrs. Bell A. Chamberlain. Eureka, Cal. †
Mr. and Mrs. F. W. Calkins, Green Garden, Ill. †;
H. T. Child, M.D., 634 Race St., Philadelphia, Pa. * A. E. Carpenter, Boston, Mass. Mrs. A. H. Colby, Winchester, Randolph Co., Ind. Lewis F. Cummings, care of the Journal. John Corwin, Five Corners, N. Y. A. E. Doty, Ilion, Herkimer Co., N. Y. Andrew Jackson Davis, Orange, N. J.

J. B. Dunton, M.D., Waverly, N. Y. E. M. Davis, DesMoines, Iowa, box 685.* J. B. Dunton, Vineland, N. J.* Dan. T. Edwards, Box 30 St. James, Mo. Dr. James Foran, Hygeian Home, Florence H'ts, N.J. J. J. Fish, Avon, New York. * J. Wm. Fletcher, Westford, Mass. M. M. Gray, Cardington, Ohio.

Thomas Gales Forster. Care Banner of Light. Boston. 9 Rev. J. Francis, Ogdensburg, N. Y. B. W. Freeman, Columbus, Ohio, 116% S. High St.* H. Garretson, Richland, Iowa. Mrs. E. E. Gibson, 12 Burroughs Place, Boston, Mass.q Prof. A. Goodman, Decatur, Ill.* K. Graves, Richmond, Ind. *

Miss Helen Grover, Bloomington, Ill. *9 Prof. R. Garter, Coldwater, Mich. Mrs. M. J. S. Gilhams, Brighton, Ind. A. S. Hollenbeck, 150 Fourth Ave., Chicago. Rev J. H. Harter, 83 Genesee street, Auburn, N. Y. D. W. Hull, Hobart, Ind. * Mrs. M. Hayes, Waterloo, Wis.+ Lyman C. Howe, Fredonia, N. Y.* Joseph F. Hamilton, Bellaire, Iowa.

Charles Holt, Warren, Penn. Thomas Harding, box 301, Sturges, Mich. Samuel S. Hartman, Goshen, Ind. U. S. Hamilton, Beloit, Wis.* O. B. Hazelton, Mazomia, Wis.c H. H. Houghton, Stowe, Vt.5 L. D. Hay, Mobile, Ala.* J. Wood Porter, Volo. Lake county, Ill.2 James Madison Allen, Monmouth, Ill.+

Mrs. M. A. Campbell, 95 Washington street, Utica, N.Y. J. W. Randal, Clyde, Ohio.* S. S. Jones, 150 Fourth Ave., Chicago. Dr. W. Jordan, Port Huron, Mich.
Dr. P. T. Johnson, Ypsilanti, Mich.*9
D. P. Kayner, M.D., St. Charles, Ill.; Mrs. M. M. King, Hammonton, N. J.* Cephas B. Lynn, Sturgis, Mich. † L. Lewis, Valparaiso, Inc. P. R. Lawrence, Ottumwa. Iowa.* 9

Chas. A. Lohmueler, Butteville, Oregon Geo. W. Lusk, Eaton Rapids, Mich. O. S. Lont, Pine Island, Minn.g Mrs. F. A. Logan, Genesee, Wis. J Mansfield, Seville, Ohio. * ‡ C. Mills, Waterboro, Me.g. Joel Moody, Mound City, Kansas. Anna M. Middlebrook, box 778 Bridgeport, Conn. J. S. Maulsby, Esq., Vancouver, Washington Territory Mrs. L. 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.9 Thos. S. A. Pope, Mound City, Kansas 5

Mrs. M. H. Parry, Beloit, Wis. + Mrs. S. A. Rogers, Haverhill Mass.* J. S. Brown, Kendallville, Indiana.; . W. Evarts. Centralia, Ill. * G. W. Morrill. San Francisco, Cal.* James Sholl, 241 North 11th street, Philadelphia, Pa. * Rev. Thos H. Stewart, Kendallsville, Ind. Chas. W. Stewart, Normal Speaker, Memphis, Mo. John Brown Smith, 812 North 10th street, Phila., Pa. Samuel Smith, Rockford, Ill.* Warren Smith, Alexandria, Madison Co., Ind.

Job Smyth, Hallsport, N. Y.
Mrs. Mary Lanste n Strong, Washington, D. C.,
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., Mira. O. L. Sutliff, Wooster, Ohio.* D. C. Seymour, Lawrence, Kan. + Dr. E. Sprague, Mendota, Ill.* to Benj. Todd, care Journal.

Mrs. Benj Todd, Eaton Rapids, Mich. Mrs. Sarah M. Thompson, Cleveland, Obio. Mrs. E. R. T. Trego, Oil City, Pa. +1 J. B. Tupper, Jamestown, Wis.†
Hudson Tuttle, Berlin Heights, Ohio.*
Dr. Samuel Underhill, Tonica, Ill.*
J. William Van Namee, Box 5120, N. Y. Mrs. R. M. Wanser, Erie, Ill.g Capt. R. H. Winslow, 338 Hubbard street Chrcago. Thomas Woodliff, Colfax, Cal.* Mrs. M. J. Wilcoxson, care of Journal, Chicago. *

J. C. Wilkenson, 6 John St., Toledo, Ohio. * * 9 Mrs. E. A. Williams, Oriskany Falls, N. V E. V. Wilson, Lombard, Ill. ‡ Elijah Woodworth, Leslie, Mich. † Dr. E. B. Wheelock, Pleasanton, Kansas N. Frank White, East Saginaw, Mich., during Feb., March, and Apr. Port Huron, Mich., May. * Inspirational.

† Trance. Clairvoyant § Missionary.

G Solemnizing Marriages and Attending Funerals.

Medium's Column.

SEALED LETTERS ANSWERED BY R. W. FLIN's 34 Clinton Place, New York. Terms \$2.00 and the stamps. Money refunded when not answered.

Mrs. M. Smith, Magnetic Healer and Business Clairvoyant, Assisted by Dr. Demishi LL, Ana eptical and Magnetic Physician, No. 853 Wabash avenue, Chicago. [v12n20t4]

Spirit Photography. Persons Wishing Spirit Pictures, address with stamp A. D. WILLIS, BOX 346, CRAWFORDSVILLE, IND.

Dr. Samuel Maxwell,

MAGNETIC PHYSICIAN TREATS the sick by magnetic touch, and the use o appropriate magnetized remedies. Also make clairvoyant examinations. Patients to be treated by letter should send age, sex, and leading symptoms. Board in private families if desired. Come to or SAMUEL MAXWELL, M.D. addness, 72 South Sixth St., Richmond, Ind v10 n17

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

WILL give to those who visit him in person, or from aux graph, or from lock of hair, readings on character, markechanges, 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 Milwaukee St., Milwaukee, Wis

THE TENTH THOUSAND!

v7 n13 tf

PROF. HOWE Has already published the tenth thousand OF HIS

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

STATUVOLISM:

ARTIFICIAL SOMNAMBULISM. HITHERTO CALLED

MESMERISM.

Animal Magnetism.

CONTAINING A BRIEF

HISTORICAL SURVEY OF MESMER'S OPERA-TIONS, AND THE EXAMINATION OF THE SAME BY THE FRENCH COMMIS-SIONERS.

PHRENO-SOMNAMBULISM; OR, THE EXPOSITION OF PHRE-NO-MAGNETISM AND NEUROLOGY. A NEW VIEW AND DIVISION OF THE PHRENOLOGICAL ORGANS INTO FUNC-TIONS, WITH DESCRIPTIONS OF THEIR NATURE AND QUALITIES, ETC., IN THE SENSES AND FACULTIES; AND A FULL AND ACCURATE DESCRIPTION OF THE VARIOUS PHENOMENA BELONGING TO THIS STATE; INCLUDING ITS DIVISION INTO TWO DISTINCT CONDITIONS, VIZ: THE WAKING AND SLEEPING, WITH PRACTICAL IN-STRUCTIONS HOW TO ENTER AND WAKE FROM EITHER. The Identity of these Conditions with other States and Mysteries.

logether With AN ACCOUNT OF SEVERAL OBSTETRICAL CASES DELIV-ERED WHILE IN THIS STATE; THE PROPER METHOD OF PREPARING SUBJECTS FOR SURGICAL OPERA-TIONS; THEIR MANAGEMENT DURING AND AF-

TER THE SAME, AND THE LATEST AND BEST METHOD OF CURING DISEASES, ETC., IN THOSE PERSONS WHO ARE IN THAT CONDITION.

Wm. B. Fahnestock, M.D.

The author of the above-named book is a philosopher of large experience and great merit. In this work he treats of the philosophy of mind, as demonstrated by

practical experiments during the last twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded and fallacious, and at the same time gives a rational the ory for phenomena manifested.

Dr. Fahnestock is a thorough believer in spirit communion, and teaches in this work the modus operandi to a demonstration.

12 mo., 228 pages. Price, \$1.50; postage 16 cents. ** For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 156 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 improv-ing 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 Menstruation, Impregnation, and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. With

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

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-SEARCHES AND DISCOVERIES. By Wm. and Elizabeth M. F. Denton. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. 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, 1868. Price 10 cents; postage 2 cents. 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 TRUE. 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

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

The Lyceum Guide. A COLLECTION OF

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

Marches and Calisthenics (WITH ILLUSTRATIONS,)

Programmes and Exercises, the whole designed for the use of PROGRESSIVE SUNDAY LYCEUMS.

Together with

-:0:-THE NEW BOOK FOR SUNDAY LYCEUMS CONtains all the excelent features of previous works, with such improvement a the practical experience of lyceums 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 valnable 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-Philosophical Publishing House, 150 Fourth Ave., Chicago.

NATURE'S LAWS HUMAN LIFE:

Exposition of Spiritualism: Embracing the various opinions of Extremists, pro and con, together with the Author's Experience. BY THE AUTHOR OF 'VITAL MAGNETIC CURE."

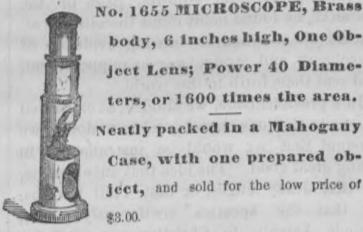
Iouse, 150 Fourth Ave., Chicago. Spence's Positive and Negative Powder. for sale at this office

Price 1 50; postage 20 cents.

*** For sale by the Religio-Philosophical Publishing

MICROSCOPES.

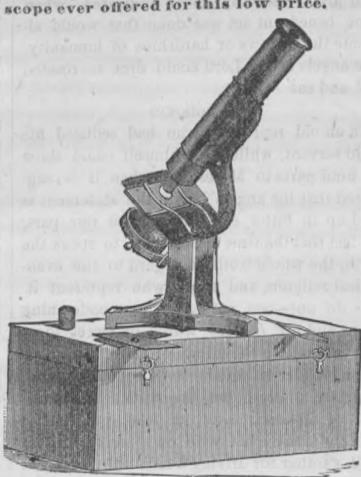
WE are happy to announce to our numerous readers that we have made arrangements to be supplied with the very best LOW-PRICED MICROSCOPES that are manufactured. Those we are now handling have none of the deficiencies complained of in most cheap microscopes. They are made of the VERY BEST materials, are finished in GOOD SHAPE, and are no not only well adapted for USE, but are also ORNAMENTAL.



No. 1655 MICROSCOPE, Brass body, 6 inches high, One Object Lens; Power 40 Diameters, or 1600 times the area.

Case, with one prepared object, and sold for the low price of

No. 1660, The Universal Household Microscope: Price \$6.00.—The most Convenient, Complete, and Powerful Microscope ever offered for this low price.



It has the important parts of a first-class instrument is readily adjusted, and well calculated not only a AMUSE, but to INSTRUCT. It has a firm tripod base of cast iron, and the facility of inclining to any angle, for convenience of observation; an adjustable eye-piece or draw-tube, and two object glasses of different powers, with one prepared object, all packed in a neat wooden box with hinges and hooks. It has a magnifying power of twenty to 100 diameters, or 400 to 10,000 times the area.

We can heartily recommend either of the above instruments, and those who cannot afford the higher price one need not be deterred from sending for the other, for it will give them perfect satisfaction, though not admitting of so wide a range of observation and close examina-

These Microscopes can be sent only by express; they cannot go in the mails. Our friends will please recollect this when ordering and give shipping directions. PREPARED OBJECTS.

We have a large variety of objects neatly prepared and mounted on glass papered slides, well calculated for either of the above instruments. Price \$1.50 per dozen, or 15 cents each. Must be ordered by express. BOOK OF THE MICROSCOPE.

An interesting Book on the Microscope, with over 400 Illustrations and directions for collecting and preparing the objects will be sent to any address on receipt of 75 cents, or 50 cents to those who buy the microscope. *** For any or all of the above goods, address the Rz-LIGIO-PHILOSOPHICAL Publishing House, 150 Fourth Ave.

FOURTH EDITION-REVISED AND CORRECTED

With Steel-plate Portrait of the Author. -0-

VOICES. THREE POEMS.

Voice of Nature. Voice of a Pebble. Voice of Superstition. By Warren Sumner Barlow.

THE VOICE OF NATURE tells no falsehoods, and in her communication to this author she represents God in the light of common sense, divesting him of all superstitious notions, and presenting him to the world in his unchangeable and glorious attributes. While others have too often only demolished, this author has erected a beautiful temple on the ruins of superstition. Judge Baker, of New York, in his review of the poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

THE VOICE OF A PEBBLE delineates the individuality in Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION in the most chaste and beautiful language portrays the conflict between the ortho-doxGod and the devil, and proves, by copious extracts from the Bible, that the former has ever been defeated by the latter, from the Garden of Eden to Mount Calvary. It scintillates with rare gems of thought throughout, and will be read with pleasure and profit. This poem is an emanation from a master mind, and no one can peruse its contents without feeling that they have been made better thereby. Original, scientific, and fearless in its iconoclastic views, it is a repository of original thought, awakening noble conceptions of God and man, forcible and pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is already admired by its thousands of readers.

Printed in large, clear type, on beautiful tinted paper, bound in beveled boards, nearly 200 pages. Price, \$1.25; full gilt, \$1.50; postage, 16 cents. *** For sale, wholesale and retail, by the Religio-Philo ophical Publishing House, 150 Fourth Ave., 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 Prevent Medical Opinions as to Escaping Pain. Preparation for Maternity. Exercise during Pregnancy.
The Sitz Bath, and Bathing generally.
What Food to Eat and what to Avoid. The Mind during Pregnancy.
The Ailments of Pregnancy, and Remedies.
Female Physicians, Anæsthetics.

PRICE: \$1.00; postage free. **For Sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 150 Fourth Avenue.

Ernest Renan's Works. The Life of Jesus,

The Life of St. Paul, The Lives of the Apostles. These three remarkable books, by the great French Philosopher, are attracting the earnest attention of all

"They are of great power and learning, earnestly and nonestly written, beautiful in style, admirable in treatment, and filled with reverence, tenderness, and warmth

Price, \$1.75 each; postage 20 cents. *** For sale, wholesale and retail, by the Religio-Philo sophical Publishing House, 150 Fourth Ave., Chicago.

DR. ABBA LORD PALMER

Box 201, New Boston, Ill. Wonderful Psychometrist, and Clairvoyant Physician Soul-Reader, and Business Medium.

Can diagnose disease by likeness, autograph, lock of pair, without a failure, and give prescription which it tollowed, will surely curs. Can trace stolen property, tell the past, present, and

tuture, advise concerning business, and give written comnunications from spirit friends. Diagnosis of disease with prescription, \$2.00. Commo ications from spirit friends, \$3.00. Delineation of char scter, with advice concerning marriage, \$1.00.

REMARKABLE WORK

ROBERT DALE OWEN.

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 knowledge to man

BOOK II. 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

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

MRS. A. H. ROBINSON. Healing, Psychometric and Business Medium, 148 Fourth Ave., Chicago.

MRS. Robinson while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the na ture of the disease most perfectly, and prescribe the prop-er remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and dura tion of the disease of the sick person, when she will with out delay return a most potent prescription and remedy for eradicating the disease, and permanently curing the patient in all curable cases.

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

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

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

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 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-

Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expense of reporter, amanuensis, and postage.

THE BIBLE IN THE BALANCE.

BY J. G FISH.

A BOOK FOR THE AGE AND THE TIMES, one that should be in the hands of every liberal man and woman in the

YOU WANT it for your own instruction, that you may

be furnished with acknowledged authority to meet the ar guments of the theologian, historian, chronologist, and scientific man with his own weapons. It discusses the matter of Bible canons, versions,

translations, and revisions, citing none but authors of the highest repute, and those that are above criticism. The book is illustrated with beautiful engravings of the mounds and mound-relics of the Mississippi valley.

A very great interest has been created in the work, and t is destined to pass through many editions. Cloth, 12 mo, 320 pp. Price \$1.50; postage 20 cents.

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

"CITATEUR PAR PIGAULT." Le Brun,

DOUBTS OF INPIDELS. EMBODYING THIRTY IMPORTANT QUESTIONS TO THE CLERGY; ALSO FORTY CLOSE QUESTIONS TO THE DOCTORS OF DIVINITY.

By Zepa. Price, in cloth, 75 cents; postage 12 cents. In paper,

50 cents; postage 4 cents. Prompt replies to letters will be received by inclosing postage-stamp. Diagnosis can also be obtained on receipt of \$1.00, by giving the name, age, sex, and residence of the patient. The better practice is to add a lock of hair, and specify some of the leading symptoms. It would be better still for the patients to hold the written sheet in their hands a few moments, fold it themselves, and place it in the envelope, thereby magnetizing the letter, as it brings the patient and examiner in more

direct communication.

SECOND EDITION. REAL LIFE

THE SPIRIT-LAND. BEING LIFE EXPERIENCES, SCENES, INCI-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 Spiritual Philosophy. It is sent forth on its mission among 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 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. *.* For sale, wholesale and retail, by the Religio-Philo-

Pphioscal ublishing House, 150 Fourth Ave., Chicago. 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."-

Investigator, Boston. "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.

APOCRYPHAL 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 Testament by its compilers. Price, \$1.25; postage 16 cents.

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

Religio-Philosophical Journal

S. S. JONES, EDITOR, PUBLISHER - - - AND PROPRIETOR. J. R. FRANCIS, - - Associate Editor.

TERMS OF SUBSCRIPTION:

Religio-Philosophical Publishing House. All letters and communications should S. S. Jones, 150 Fourth Avenue, Chicago

NEWSPAPER DECISIONS.

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

payment.

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

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

In making remittances for subscription, always procure a draft on New York, or Post-Office Money Order, if possible. When 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.

Those sending money to this office for the Journal should be careful to state whether it be for a renewal, or a new subscription, and write all proper names plainly. Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arrearages is made, as required by law.

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

LOOK TO YOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the expirations of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

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

CHICAGO, SATURDAY, AUGUST 31, 1872.

"A Most Delectable Sweet Perfumed Nosegay for God's Saints to Smell At."

SPIRITUALISM AND INFIDELITY.

The class of people who call themselves Spiritualists are rapidly earning another name, that of Infidels and Blasphemers. The doctrines they profess do not consist simply of principles founded upon the discoveries of mediums and the appearance of spirits, but in a direct disbelief in the inspiration of the Bible and the existence of God. The speakers who have appeard in this city have called the former, trash, the latter a myth. Christianity has been ridiculed, and its teachings. They have no God, no religion, no great principles of good, but dwell simply upon spiritual manifestations. There is not an expounder of their faith but what is a Blasphemer, using such words as chills the blood and shocks the heart. There is not one of their journals but it is worse than Tom Paine's Age of Reason, and contains more dark atheism than even Comte or the French atheists ever wrote, not disguised in the language of philosophy, but broad, unblushing, and

We have before us a journal published in Chicago, called Religio-Philosophical, which claims to be a Spiritualist organ, and which avows the most shocking blasphemy. We cull at random some paragraphs, which will show its purport. In speaking of church edifices in Chicago it save. When the chicago it save. fices in Chicago, it says: "True Christianity would be beautifully illustrated if the Rev. Robert Laird Collier's congregation would fit out their magnificent church with berths, the same as an ocean steamer, and let those who are in indigent circumstances have the use of the same free or until able to meet the storms of life successfully. Would not the angels smile? Would not Jesus laugh, Paul hurrah, and all the apostles cheer vociferously to see such a practical illustration of Christianity; and would not God himself, who showed his hind parts to Moses, say, 'Well done Robert Laird?'"

In another article on religion it says; "We say it boldly, and defy contradiction, that ministers of the gospel, as a class, are the meanest, vilest, most damnable, and brutal! No crime too dark for them to commit; no sin too self-polluting to intimidate them. The very air whispers their devlishness, and going off on the breeze, they die out in demoniac echoes.

And again in the same article it has this paragraph. "But religion is as cruel to day as it was when it seized Peter Gabriola, and "But religion is as cruel to day who refusing to comply with demands made upon him, his persecutors hung several bags of gunpowder about his body, and setting fire to them, blew him up. It inspires humanity to the perpetration of horrible deeds—incited Calvin to burn Servetus; and Paul IV to sign the death-warrant of Cranmer, and the Prespectories Wight to cost the group and children with the the group and g byterian Kirk to cast the women and children of the soldiers of Charles I into the river Avon. Place Infidels, Atheists, in charge of reformatory schools, houses of refuge, etc., and the young would be properly trained."

These are doctrines which are abhorrent in their nature. The cloak of Spiritualism is here for a moment thrown aside, and we see and we see the aims and teachings of their faith.

We do not object to a fair exposition of the doctrines of Spiritualism. The subject is one which demands investigation, and should be done thoroughly. This is right and proper. But we do not find it necessary for the Spiritualist expounders to rail against religion, and in lieu of scientific inquiry turn to blasphemy.
—Springfield (Ohio) Advertiser.

As we stated in last week's issue, it was customary to publish religious books with startling titles, one of which is given at the head of this article. Since the day of Cromwell, however, times have changed somewhat, and now Christians who read the above title, will not even "smell" of the "Nosegay" of facts that follow, but will denounce them as destitute of that "perfumery" which can please their olfactory organs.

It is really amusing to see the efforts put forth by those who believe in the existence of a God who sits on a seven by nine throne, and around whom angels with wide-spread wings beat the hazy air, and with golden harps play any tune, from "Pop Goes the Weasel," down to that good old Methodist hymn designated by learned savans as "Old Hundred." If the editor who gave the Journal the above gratuitous advertising, had confined himelf to the truth, he would have merited our commendation, but as he coupled therewith a

MALICIOUS FALSEHOOD,

we feel like censuring him somewhat. In his declaration that Spiritualists have

"no great principles of good," he should have remembered the fate of Annanias, who for telling a falsehood no blacker or more damnable, was struck instantly dead. Probably the blow which is to strike down the sapient editor of the Advertiser, is held in abeyance for awhile, and it is highly probable that it will fall upon him when least expected.

Glancing over the editorial page of the JOURNAL, he found many items therein that attracted his attention, as bearing evidence of blasphemy, and straightway he clipped them, and sent them forth to the world.

In a previous issue, we alluded, as expressed above, to Collier's church, and in so doing, we thought that we would be instrumental in doing great good. The idea that angels smile, or that Jesus laughs, or that Paul hurrahs, or that the apostles vociferously cheer, sounds harshly to Christian ears; but for ourself, we would not think it improper or undignified for any of the saints to express their joy in the way above indicated, when some beneficent act was done that would alleviate the sorrows or hardships of humanity. The angels of the Lord could dine on roasted calf and eat

CORN DODGERS

with an old reprobate who had seduced his maid servant, while God himself could show his hind parts to Moses, but when it is suggested that the angels laugh, the statement is held up in bitter execration. For our part, we feel that the time has arrived to speak the truth, the whole truth, in regard to the evangelical religion, and those who represent it. We do not-can not write in condemning terms and use honeyed words, or sweet ideas that will fall on the minds of those aimed at, like a bladder on water-that's not our mission. We state nothing but the truth. The Puritans of Massachusetts in 1630, punished a man for kissing his wife on Sunday, and in 1872, another for driving a nail into the front of his house on the same day of the week. The same spirit that actuated the clergy to persecute those who were opposed to them in the past, exists to-day-the want of power only holds them in abeyance. The light is constantly breaking in upon the world from the Supernal Spheres, and it is generating a fire that will eventually succeed in burning up every vestige of superstition that old theology has generated.

Look at the acts of the so called Christians in the past. Ten thousand persons

WERE BURNED at Como, Italy, in 1816. During a period of thirty-nine years, seventeen thousand were burned by them in Scotland. They burned John Rogers, Latimer, Ridley and Tyndale; they hung Mary Dyar on Boston Commons, and have in this enlightened age tried to enact laws making it a crime for mediums to heal the sick. In Minnesota, Ohio, Wisconsin, Illinois and Iowa, they tried to close the portals through which the angels are looking on toiling, suffering humanity, and make it a crime for them to shower down on the sick their healing magnetism, and had it not been for the vigorous efforts of the

RELIGIO-PHILOSOPHICAL JOURNAL,

the hand of oppression would in some of those States been successful. Knowing what Christians have done in the past, knowing what they are doing to-day, we feel the time is past for using honeyed words! While we are willing to accord to all religious bodies the inalienable right to worship as they see fit, we ask the same for Spiritualists; and while we shall freely criticise the past and present status of the church, and shall condemn its efforts to subsidize the constitution and reins of government, we shall do so in a spirit of kindness, and if our ideas are pointed, and our method of expression like a two-edged sword, the effect will only be the worse for that on which they are aimed.

That the churches to day are hostile to progress, and would enact laws to subsidize the constitution and reins of government, is self-evident, judging from the tone of the papers that represent their interest. They are cnaffing to see that freedom in religious matters exists, and that under its benign influence, works on Spiritualism and Infidelity are being published, and sown broadcast over the land for the enlightenment of the people. The New Castle (Eng.) Daily Chronicle, animaled by the same hateful spirit that actuated the construction of the rack, gibbet, and instruments of torture, in the days of the early religious persecutions, wants laws enacted to

DESTROY THE FREEDOM of men's conscience. It says, "That in walking through the market on Saturday, I was very much astonished to see so prominently exposed to view a large assortment of all kinds of works on Infidelity and Skepticism. Those of Paine, Voltaire, etc., as also numerous tracts and pamphlets by all the leading Secularists, and-as they call themselves-Freethinkers of the present day Is there no means of putting a stop to this sowing broadcast of such doctrines? If not, surely it is time we had some legislation on the subject, as it appears to me that such works are quite as reprehensible as, if not more so than, indecent publications.'

The views entertained by the Chronicle, would be endorsed by nine-tenths of the church organizations of this country. We stated a sad truth in the Journal of Aug. 10th. when we said, "Religion is as cruel to-day as it was when it seized Peter Gabriola, and who refusing to comply with demands made upon him, his persecutors hung several bags of gunpowder about his body, and setting fire to them, blew him up. It inspires humanity to the perpetration of horrible deeds-incitedCalvin to burn Servetus; and Paul IV to sign the death-warrant of Cranmer, and the Presbyterian Kirk to cast the woman and children of the soldiers of Charles I into the river Avon."

To sustain our assertion in this respect, we

ings of the House of Refuge, on Randall's Island, N. Y. Conducted by Christians, those who bowed in holy reverence to God, invoking his presence by entreaties made in tremulous accents, seemingly they would have been actuated by humane motives! But the acts of cruelty there, the

INHUMAN METHOD

of torture meted out to those who "raised their eyes" from the Bible during religious exercises, finds parallel cases in the cruelty of professed Christians during the last 1800 years. Those who could not submit to the galling restraint of their Christian teachers in minute respects, were chastised on the bare back with whips soaked in oil over night, to render them more

pliable and cutting! The minister in Vermont, who whipped his little boy until his back was black and blue, and not heeding his piteous cries and entreaty, continued the torture until he died from the effects of it, is quite sufficient to substantiate the fact that the same spirit lurks in the veins of the churches that distinguished the Christians when they imprisoned Abner Kneeland, and caused the death of thousands on Bartholomew's day.

The purity of Spiritualists, their honesty, integrity and true manhood, is sustained by all the penitentiaries in the United States. In the Western Penitentiary in Pennsylvania, there is not a single Spiritualist, Atheist, or Infidel. Spiritualists believing, yea, knowing, that the eyes of angels are constantly upon them, watching every thought, and witnessing every deed, have an incentive in their loving presence and watchful care, to lead lives of honesty and integrity, and do not make suitable candidates for our prisons. The statistics of crime in the United States sustain us in the conclusion that Spiritualists are the most moral, honest, and law-abiding citizens. Knowing that they are constantly surrounded by those who were dear to them on earth, they feel that their life must be characterized by such acts as will receive their hearty commendation.

Our penitentiaries and the statistics of crime show conclusively, that the editor of the Advertiser told a wilful and malicious falsehood in his statement that Spiritualists have

"NO GREAT PRINCIPLES OF GOOD." Had they none, would not the statistics of crime, and the inmates of penitentiaries reveal

the startling fact? The literature of Spiritualism inculcates a pure and lofty morality; it penetrates deep into the labyrinths of nature, and solves those intricate problems that have baffled the Scientists of all past ages. With such thinkers as Hudson Tuttle, to delve deep into the "Arcana of Nature," and Andrew Jackson Davis, to solve the abstruse problems that relate to growth and development, and William Denton, to explain the geological structure of the earth, and many others in their peculiar speciality, Spiritualism has accumulated a literature, though of only a few years' growth, far superior to that emanating from the Christian

While the Catholic Church disposes of its indulgences to sin, the other churches are not a particle superior in essential qualities, inculcating an idea equally as odious, revolting and devilish, that man may sin, act the part of a fiend, and if he only repent just one minute before he dies, he can go direct to heaventhus affording a license to commit crime! How many families have been broken up by some insiduous divine, who believes that death-bed repentance is a sure antidote for his depravity, resulting in perfectly cleansing him from all impurity. It has been estimated that it would require a paper as large as the Police Gazette, of New York, to correctly illustrate and describe an account of the criminal offenses of ministers of the Gospel, that occur each week!

A correspondent of the Louisville Cou Journal, writing from Argyle, N. Y., speaks as follows of the

REV. ROBERTSON'S DEFECTION, an account of which was given in the JOURNAL a short time ago:

"Throughout his whole life he has been distinguished and known as a hypocritical pretender to piety and religion, particularly by those most intimately acquainted with him, well calculated, however, to deceive old dea cons and deaconesses, assuming in the pulpit the piety of a saint, but conducting himself out of it with the license and abandon of a Don Juan. Frivolity, jesting, drunkenness, if not licentiousness, have been his prevailing and besetting sins. His first ministerial settlement was in this County and State; and rumor has it that, when installed in his first charge, he was compelled to steady himself by holding on to the railing of the altar. After remaining for a year or two at this, his first charge, he was called to the City of Troy, in this State; but, before going, a committee of gentle-men from the Troy congregation, not known to him, as they supposed, took seats in his church at some evening service, with a view to test his talents as a sermonizer, and to report to their congregation the result. But they had not come unheralded, and Robertson, it is said, surpassed himself on this occasion so much that the enthusiasm of his own congregation was heightened in the same proportion as the Troy congregation was stimulated by the committee's report, and the sequel of the matter was that Mr. R. left his country congregation for the city; but rumor says again, that the reverend gentleman, upon the occasion of preach ing before the said committee, and when pass ing out of the church, whispered to one of his irreverent hearers 'that he hoped the d—d fools were now satisfied.

This case of ministerial defection is only one out of many thousand that might be quoted! While Spiritualism is not without its blemishes, its imperfections, still, when placed beside the character of the various churches, it assumes the brilliancy of the diamond, and the glorious effulgence of the noon-day sun!

Spiritualism is founded on nature; Christianity on superstition and error; the former has endured throughout all time, the latter only about 1800 years. The Bible of the Christians abounds in contradictory statements and obscene language; and if the lives of its leading would refer our readers to the report of the do- | characters should be imitated by humanity

to-day, the world would become a charnel house a million times more corrupt than the celebrated Augean Stables, for it sustains adultery in one who was "after God's own heart.

Ministers of the gospel, accustomed to read the Bible, and contemplate its corrupting teachings, are familiar with the conduct of David toward Bathsheba! It not only sanctions adultery in the case of David, but it also gives indubitable evidence of badly shattered morals, when, in unmistakable language, it endorses war, polygamy, slavery, swindling, murder, deceit, stealing, etc.

For further particulars in verification of our statement, see D. W. Hull's article in No. 20 of the Journal.

We presume the Editor of the Springfield Advertiser is a Christian. No one would so falsify or misrepresent Spiritualism who for a moment entertained the idea that he would be compelled to suffer therefor, instead of shifting it off on some innocent Nazarene. Believing thus, he can vilify Spiritualists, tell falsehoods in reference to them, and denounce them in bitter terms, and still not suffer, the Saviour assuming the sins and atoning therefor-it is not surprising that he shows an utter disregard for the truth, or that religionists in general are so wild, foolish and extravagant in their asser-

GOD DESTROYING CHURCHES.

As an example what the orthodox God at one time did in Ohio, and in fact is constantly doing the same in various parts of the country, we would state that the lightning struck a church being built at Eaton. It struck one of the large bellposts and proceeded downward, making a hole in the twofoot brick wall some six feet in diameter. It followed the iron and tore it loose in a very unscrupulous manner, and where its passage was forced upon the brick wall the bricks and mortar were greatly crushed and broken. The church was injured to the amount of several hundred dollars.

Immediately after this accident, we believe the members,

UNWILLING TO TRUST

their God any longer, erected lightning rods, thus giving the lie to their religious doctrines! How high an estimate should be placed on a God who will aim his thunderbolts at his own chosen children's house of worship. What is a system of Religion worth that has such a God at its head. Just think of the monstrous absurdities of the Bible! Think of making a woman out of a six ounce rib, a solid bone, Think of making a better half out of the poorer whole? Think of God giving a narcotizing substance to Adam prior to cutting out the rib! Then glance at Moses who had 23,000 people cruelly butchered! His own reprobate brother made the golden calf they worshiped, and instead of killing him, he promoted him to the high priesthood! Notwithstanding Moses depravity, he remains in good standing with God. This God who made woman out of a six ounce rib, in order to facilitate cruel butchery, stops the sun, and to premote licentiousness, orders the old and young of a certain tribe to be killed, but the vagins must be reserved for the especial use of the victors. David not only commits adultery, but causes the death of babes and puts to death Johnathan's son. Could we not with a great degree of truthfulness declare that those who endorse the Bible, have no great principles of good, and is it not true that the very charges so well displayed in the columns of the Advertiser against Spiritualism, are false, yet when applied to orthodoxy, become true! As an illustration of

CHRISTIAN PIETY,

we would state that a saloon-keeper at Keokuk, Ia., was recently arrested for selling beer on Sunday. When tried, he explained that he was a Seventh-Day Baptist, while his wife be longed to the Dutch Reformed Church. He kept Saturday holy, and she sold beer thereon. She kept Sunday holy, and he sold beer thereon. We are not told what success this ingenious plea had. Many volumes have been written on the advantages of having differing sects in the Christian Church; but their authors would scarcely count such a case of combined piety and profit as one of those benefits.

But while an endless diversity of opinion exists among the clergy of all denominations, it is really amusing, and causes our exuberant spirits to rise wonderfully, to know that a minister living near Cincinnati has been preaching against lightning rods and insurance companies. He says the one is defying God, and the other is a refusal to trust Providence.

This minister is of the right stamp, and is the only one that we know who implicitly trusts God. As a general thing wealthy congregations, fearing his lightning and his thunderbolts, erect lightning rods to protect church property, and also get the same insured. We admire that Christian who innocently reposes his trust and confidence in God, and who rejects lightning rods and insurance, and retires to bed at night humming within his own mind, "Rock me to sleep heavenly Father." Such confidence and trust in God shines forth beautifully, but it is unreliable, and "trust in God but keep your powder dry" is the last resort, and is equivalent to relying wholly on one's self. If this enlightened minister had lost a home in Chicago last October, he would trust Providence in the way he indicates, as little as he would home insurance companies. As for defying God, does he regard a retreat to the coal cellar, or the immersing of one's self beneath feather beds,-methods dear to the feminine mind during a storm, -as a defiance to Deity? They, like the rods, are resorted to in order to escape death. To be consistent, our preachers should never carry an umbrella, because it keeps off God's rain, nor should he wear clothes, since they make the body cooler or warmer than it would be if left entirely to God's care. The principle would lead to a thousand other absurdities.

Mrs. Mary J. Hollis.

Some weeks ago Mrs. Mary J. Hollis, that well known spiritual medium of Louisville, visited Cincinnati, and, it is reported, produced in her seances and private circles the most wonderful manifestations of spiritual development ever wittnessed in this section of the country. The Cincinnati Commercial at the time devoted no less than seven columns to giving a full and acurate discription of "what was heard and seen and felt" in these seances.

The Louisville Courier-Journal of late date states that Mrs. Hollis returned to that city a few weeks ago, and in two or three private circles held recently, several gentleman and ladies assert possitively that they witnessed the same manifestations in Louisville as were reported in the Cincinnati papers. They say that Gen. Washington appeared in propria persona, was recognized by the audience as being exactly like the pictures with which everbody is familiar. Other faces appeared at the same time and were recognized.

Mrs. Hollis also visited Nashville, where she made many warm personal friends and a host of converts. Since her return from the Rock City, she has received from her friends of that place a magnificent present, the free-will offering of their regard and affection. The present consists of a large and massive silver pitcher, two goblets, a handsome bowl and a beautiful waiter, all of the same rich and costly material. The pitcher is surmounted by an elaborate. ly wrought representation of a crane, and on its side are inscribed these words: "A testimonial of admiration and respect in which Mrs. Mary J. Hollis is held by her Nashville friends."

Another present scarcely less costly and magnificent she has just received from her Cincinnati friends. This consists of a massive gold chain and locket, the latter alone costing over thirty dollars.

These are testimonials of social qualities and mediumistic powers rarely found in other

Direct Spirit-Drawing as Witnessed by Lavater.

Lavater, says Eliphas Levi in his curious Histoire de la Magie, was much addicted to evoking spirits, and had two which constantly erved him. He also, he tells us, was one of a magnetic circle where the state of trance was produced through the use of the Harmonica. A kind of idiot was then made use of as a writing-medtum for spirits. One of these spirits gave himself out to be a cabalistic Jew who died before the birth of our Savior, and gave forth revelations much in the style of those given through the somnabules of Cahagnet. His spirit once said that he would give them his portrait. At this request, papers, colors and pencils were placed for the spirit behind a screen. The shadow of a little hand was shown upon the screen, and a slight movement was heard upon the paper. When the noise ceased, everybody ran to see what had been drawn, and a coarsely painted portrait was found representing an old rabbi clothed in black, with a white ruff falling upon his shoulders, and black skull cap upon the summit of his head-a somewhat peculiar costume for a person born before the time of Jesus Christ. Besides, the painting was blotted and incorrect, and greatly resembled the drawing of some child who had amused himself with coloring with his eyes shut.

The St. Charles Meeting.

The meeting at St. Charles came off agreeable to announcement, on the 16th, 17th, and 18th of August, and a good affair it was!

St. Charles is noted for her good meetings. and this one more than met the expectations of the people. The gathering was very largemany going from one to two hundred miles to

attend it. The weather was very favorable for an outdoor gathering. Most of the time, during the days, it was cloudy, and the evenings were charming.

The speakers were numerous, so that the time was well improved with a great variety of sentiment.

Every soul was replete with enthusiasm and admiration for the good work being accomplished. There was more than one thousand persons present at the meeting, and none seemed to regret the exertions they had made to be present.

About next December, it is expected, another similar meeting will be held in some town in the Northern part of Illinois. Precise time and place is not yet determined upon.

A brief report is expected from the Secretary, for publication. It has not been re-

Private Circular Letters Made Public.

The faithful, of the New Departure type, are being warned by private letter, to be on hand at the ensuing Boston meeting of the American Association of Spiritualists. Of course, the intention is to secure enough of the type referred to, to indorse the Woodhull "New Departure" farce, and carry the impression to the world, that it is really the voice of the Spiritualists of America.

New York, August 1, 1872. MY DEAR SIR:-The solution of the great and grave issues to be considered by the American Association of Spiritualists, at its coming annual convention, requires your presence.

experience and wisdom. Let no obstacle that it is possible to over-come, prevent your contribution. Your sister for the great human family,

VICTORIA C. WOODHULL, President.

Mrs. T. C. Barlow has been lecturing at Wattstown, Michigan, to good houses.

Mrs. M. A. Wheelock writes to us speak in high terms of the midiumship of Mrs. M. J. Caleson.

That's right, Brother Fayette,-report the incidents, conversation of the spirits, etc., at the seances in Oswego, N. Y.

Lorenzo Myers, of Ithica, N. Y., has our thanks for sending us that "Badly bedeviled Boatman."

EVERYBODY should read the JOURNAL. Only \$1.50 a year to new subscribers before the 1st of January, 1873.

Dr. Wm. Herring, Magnetic and Clairvoyant physician, gave us a call one day last week. He is a splendid medium, and is doing a good work, at Milwaukee, Wisconsin.

Brother A. E. Doty spoke at Cedarville, N. Y., August 11th. Is to speak at Fairfield, August 25th; Jerusalem, September 1st; Georgetown, September 8th; Edmestow Centre, September 25th; Cedarville September

Dr. E. B. Wheelock and lady are now at their home, Pleasanton, Kan. They expect to move northward within eight or ten days visiting Lawrence and adjacent towns. The Doctor is represented as a good speaker, and his lady an excellent medical clairvoyant.

Mrs. M. J. Wilcoxson will return to her Western field of labor the 1st of September, and friends desiring monthly engagements will address her at once, for the route from Chicago to Kansas City and Denver, care RELIGIO-PHILOSOPHICAL JOURNAL OFFICE, 150 Forth Avenue, Chicago, Ill.

D. W. Hull and Eld. L. Shortridge are to have a discussion at Moments, Ill., commencing September 3d. Propositions:

1. "The book called the Holy Bible is the only divinely inspired volume in this world." 2. "The New Testament is our only safe guide from earth to heaven."

Eld. L. Shortride affirms, and D. W. Hull

That "Mysterious Man," Charles H. Read, held a seance at Manteno, Ill., on Thursday evening last. He is making Chicago his headquarters for the present. Friends residing at towns in the vicinity, can now engage his services by addressing him in care of this office. He will shortly appear at Elgin, Aurora, Joliet and Lockport. Go and see this wonderful medium.

Mrs. Addie L. Ballou is not to lecture at Hillsboro, Ohio, during September, as announced in our last issue. She lectures at Battle Creek, Michigan, during September, and at Hillsboro during October. Her address for September, will be Augusta, Mich., and for October, Hillsboro, Ohio. She will probably spend the fall and winter lecturing in the South and West, having received calls from there. Address her as above.

J. H. Harter, of Auburn, N. Y., addressed the Spiritualists of Phoenix, N. Y., on Sunday last, in the beautiful grove which is finely fitted up for out door meetings. The audience was large and attentive, and highly pleased with the speaker, who addressed the assembly on the importance of making intellectual, moral and spiritual progression. An old Methodist brother present, contributed not only of his money, but said "great good will come from this meeting." The Spiritualists in Phœnix are wide awake and in earnest. May the Lord bless them.

Exchanges.

We are constantly asked to exchange with papers all over the country, and although ninetenths of our exchanges are useless to us, we never refuse to exchange, on the condition that each paper shall notice the JOURNAL twice a year, editorially, criticising it as they may see fit. Some of our friends have sent copies to their home papers, suggesting an exchange. To this we do not object, but wish it understood that we do not seek exchanges, and must receive compensation, by editorial notices.

Dead Beats.

Occasionally a good honest brother or sister reports that certain persons who have taken the paper for a long time on credit, are dead

We are much obliged to them for such information. We can't afford to send the paper from year to year to such persons at a cash outlay of \$3 each per year. When such dead beats become numerous it is nearly death to any publisher to carry the burden.

Now, notwithstanding dead beats are quite well known to their neighbors, yet they are better known to themselves; hence we appeal to all such to arouse sufficient integrity to write and inform us of the fact that they really are such, and consequently don't mean to pay for the Journal. It is true that it will cost a half sheet of paper, an envelope and a three cent postage stamp, but inasmuch as most of that class owe us from three to eighteen dollars each. they may think it but fair to balance the account at so trifling an expense of about three and a half cents. It is said "there is honor

N. B.—This item is not intended for any one unless he feels himself to be a veritable "dead

Lyle Station, Minnesota.

DEAR JOURNAL :- I thought to inform you some time ago concerning the organization of a Progressive Lyceum in this vicinity, but have not had an opportunity. The time at last seems to present itself, so I will endeavor to give you some idea of our trials in starting a Lyceum. The friends here have worked earnestly in the cause of progression, but have never been able to effect an organization for set of hypocrites.

the improvement of the minds of the young. We have finally succeeded, and feel to rejoice Maur success so far. The Lyceum began in upwaith 20 or 25 members, and now numbers organizat 50,—showing conclusively that our lovers of m is not a "fizzle," as some of the also demonstrately hinted it would be, and progressive. Its the fact that our religion is progressive. progressive. By the fact that our religion is manner in which a entirely ignorant of the motion of us having ceums were conducted, not one of us having sited a Lyceum except through spirit vision, we found no small undertaking; but by the knowledge gained from the Lyceum Guide and the sistance of the angels, we have made sufficient Progress to feel assured we shall be amply compensated to all our labor. There is a Church Sunday School. our labor. There is a Church Sunday School held in the same house, and many of its mem bers, despite the secret efforts and open sneers of confessed followers of Christ, have forsaken the old dry husks of theology and entered our

ranks with a zeal that shows that they had much rather be fed upon the true bread of life.

The cause is progressing finely in this and surrounding vicinities. Brother C. A. Skinner, of Brownsdale, visited us last Saturday and Sunday. Saturday evening a circle was held at the house of Brother E. Sprague, where some very fine manifestations took place. After sitting a short time in the circle at the rezishguawana, the light was turned down that they might make "moons" for us, whereupon several beautiful crescents, representing the various phases of the new moon, were produced aron that they might make "moons" for us, whereupon several beautiful crescents, representing the various phases of the new moon, were produced aron the table and made visible to produced upon the table, and made visible to all present. At their request again the light was extinguished, and the room made utterly dark, when the full light and glory of the spirit world seemed to burst upon us. The room was made so light at times that persons could be seen in every part of it, and soft caressing hands of loved ones who had passed on before

were felt by many present.

Many spirits were seen and recognized by nearly every one in the room. Flowers of the most beautiful shape and color were brought in the form of wreaths and placed upon the brows of several mediums present. Spirit lights were seen, and several fleecy clouds floated through the room in which after a short time a spirit form would appear. The most beautiful manifestation consisted of a great variety of flowers, which were heaped upon the table until they seemed to reach nearly to the ceiling. This last feature was a symbol of harmony, and this element seemed to pervade everything.

On Sunday the Lyceum gave place to Bro. S., who, by the assistance of the angels, gave us a fine discourse,—after which an inspirational invocation was given through the mediumship

invocation was given through the mediumship of G. P. Colby. Brother S. spoke in a man-ner that did credit to his mediumistic powers, and to the glorious cause for which he labors.

Long may he live guarded and guided by the
angels to aid in dispelling the dark clouds of
superstition and error from our land.

Fraternally thine.
George P. Colby, Secretary.

Items from D. W. Hull.

The following items I clip from the Olive Branch, a severely religious paper, published

SWITCHED OFF.—A Sabbath school Teacher needs to be upon his guard against being turned away from the direct line of the work before him, by some irreverent or curious question which is started by some member of the class. To avoid such diversions, the Teacher should have his lessons clearly before

reacher should have his lessons clearly before his own mind, and then strive resolutely to bring it before the mind of each pupil.

No matter how interesting the topic suggested may be in itself, if it be not appropriate to the subject in hand, let it be passed by, or laid aside for consideration at some future time. If the teacher fail to keep his eye open, some active restless spirit, impatient of close attention, or unwilling to have a direct appeal made to his conscience, will be ready to switch him off the track by starting a question which will afford some fun, or lead away the minds of teacher and pupils to the discussion of a subject of no real practical

That's it; see that not a thought shall pene-trate juvenile brains except those prepared by

evangelical hirelings!

What shows up the cowardice of the clergy better than language like the above. Don't allow any impious questions, which means don't stop to investigate any scientific or moral truths. If you do, some vigilant whiteheaded urchin, will make the whole class, teacher and all, in a spite of all the machinery set to work the other way, infidels. Our's is God's eternal truth, but Jehovah himself is not able to defend it against the attacks of one of these children of nature. The best way to hush this subject up, is to rebuke the intelligent authors of such questions, or at least treat them with merited contempt. Did the Bible writer accidentally stumble on the truth when he said, "One shall chose a thousand, and two put ten thousand to flight?" Or did he foresee that even Sabbath schools would breed infidelity?

The following is from the same paper:
An Example for Railroads. — A traveler on the Louisville and Nashville Railroad noticing some wire racks on the side of the car each of which contained books, found that they were beautifully bound New Testaments, inscribed on the card. "These books are for free reading here: they are the property of the Company, and must not be taken from the train." Every copy was freely examined

Which I would amend by also proposing that a copy of the Koran, Vedas, Shaster, Bible of the Ages, etc., be placed there.

Andrew J. Davis' books would be a great

deal more welcome to the travelers, and do an infinite amount more of good. It would be just as consistent in Spiritualists, to demand the latter work, of infidels to ask for a copy of the Age of Reason, or Scientists to ask that a copy large of Reason and the latter work. the Age of Reason, or Scientists to ask that a copy Lyel's Geology, Darwin's Orgin of Species Huxley's Lay Sermons, Lubback's Prehistoric, Times, as for religionists to ask them to furnish the travelers with the reading of the "Word of God"; better the latter; for every man knows that so far as science has demonstrated the truth of what he is reading, there can be no mistake, whereas he has to take everything in the Bible on faith. It is the same old game we all played at when we were children.
"There is one argument in favor of Christi-

anity which I could never reason away," said a young man who tried to be an infidel, and could not, "and that was the consistent, godly conduct of my own father."

To which any bystander might have replied:

"There is one argument, against Christianity

"There is one argument against Christianity which I could never reason away, and that is the inconsistent, ungodly walk of a majority of those who call themselves Christians. These men and women are fathers and mothers in your own neighborhood, and are asking us all to become Christians, which means a profession of something which grants an indulgence to its possessors to do that which would make humanity blush."

If to be Christian means to follow the exam ple given by those who monopolize that title, I too must look in another direction. And if to be a Christian means to be good, I will try to be good without making confederates of a

Zhiladelphia Department.

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

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Retrospection.

The last twenty-five years have been rich-more rich than any former period of equal duration, in all that is calculated to elevate and improve humanity. All the discoveries in science and art, in philosophy and religion, have tended with wonderful unanimity toward the spiritual unfold-

The grand discovery of the correlation and conseration of the forces, leading to the still more important one of the existence of a universal ether, the pabulum in which all the planets revolving in space, are bathed, and from which they derive their motions, their life and everything that pertains to them, was a striking fact in connection with the doctrine necessarily involved in the theory of Modern Spiritualism which teaches that there is a spirit-world, material in its character, around and between the planets, for the reception of those spirits who are constantly passing away from the gross material forms.

Spiritualism has proved that the spirits are composed of refined material, and the world to which they go is also a substantial reality.

Twenty-four years ago, slight and apparently insignificant sounds were heard in Central New York, which began first to agitate single individuals, then the neighborhood, the State, the Nation, until the entire civilized world has heard the echoing notes of these sounds, so simple and yet embodying intelligence of the highest and most lasting importance to the welfare of the entire race of man.

As when upon the surface of some quiet lake, even of vast dimensions, a ripple is made, its everwidening circles roll on in beautiful undulations, to the uttermost shores, so was this a ripple upon the ocean of mind, which is now moving over the entire field of humanity upon our globe, and which no power can arrest until it shall have reached all mankind everywhere.

Christianity, with its hundreds of sects, and its millions of enthusiastic devotees, has failed to bring mankind together into near relations and to remove the evils of isolation and enmity, but there is hope that the religion of Spiritualism, starting from these manifestations to which we have referred, adapted as they are to meet all the conditions of humanity, will yet evolve a philosophy that will meet the demands of all classes, and that in its ultimate results, there may be realized a practical and effectual means for the harmonization of the race, and a more complete consciousness of of the Fatherhood of God and the brotherhood of

Such, we believe, is the result which must flow from this great soul-awakening religion and philosophy, dissolving the iron bands of sectarianism, and the cold and unfriendly relations that too often exist between nations, so that in the language

'Lands separated by a narrow frith abhor each other." Every movement of the tidal wave of Spiritualism, while it brings the spirit-world nearer to humanity, also brings man nearer to his fellow man. This religion and philosophy claims as its rightful property all that is spiritual in all the systems of the past and the present, and it would add to the lustre of these the strength of knowledge and positive demonstration.

How glorious it is to live in an age in which there is so much to call out the faculties of the human mind, and especially to unfold the spiritual nature. Already millions of earth's inhabitants have realized the close proximity of the spirit-world, as well as the enduring affection and love of the dwellers thereof, which, while it awakens in every responsive mind a return of the same affection, establishes a beautiful and enduring bond of union between the dwellers of this mundane sphere. The object of this grand movement which characterizes our age, is not alone to reveal the presence of the spirits and establish the fact of continued existence, but also to open to the human mind vast fields of investigation upon which it may enter with more freedom than it has ever before been able to. The past with its rich treasures, the present with its abundance of facts, illuminated as they are by the light of the inner world, and the future, so dim and uncertain to man's unaided vision, is radiant with hope and

The recipients of such knowledge meet upon common ground, and hence, among the millions of Spiritualists, there is a bond of fraternity. a unity in diversity, which, while it gives to each individual the largest freedom, still retains a unity of interest and feeling, such as has never before

There have been eight annual sessions of the National Association,-few in numbers, yet, in some degree representatives of Spiritualism in the various sections of our country. The American Association has never claimed to be an authoritative body. Its members realize that they are responsible for their acts and utterances. Having attended all except the first, which was a massmeeting at Chicago, we are satisfied that there has been a progression with each year, and that the institution, without assuming any authority or dictatorship over any, is doing a work; and while those whose only knowledge of it is from hearsay, may pronounce it "a failure" and inform the world that "it is dead," it will move, steadily on, and continue to do its work.

We hope to see a World's Convention before long, in which the advanced minds of the age will meet in fraternal relations, and consult as to the welfare and progress of this great cause. There is room for all these conventions, State, National and World's, and they may and will do their work encouraging, and not in the least interfering with local societies nor individual labor, which is, after all, the main part of the great work.

In spirit-life these conventions are meeting from time to time, and though there may be Spiritualists who think such meetings useless, they may rest assured that so long as the spirits find advantages to result from such meetings in their homes, there will be those who will be interested

in the continuance of these meetings here. It is by association there as here that we become familiar with the conditions of our fellow-beings, meeting upon the broad ground of spirituality, with an enlarged and comprehensive knowledge of the vast concourse of the heavenly host, whose visits are no longer "few and far between," but whose intercourse, communion and guardianship is rapidly becoming the common experience of mankind, and with better conceptions of human rights and human destiry, there goes forth an

influence over the world which must carry peace and harmony to millions of souls.

Those who have realized in calmness and serenity the beautiful repose that comes to the soul, with the knowledge that life is a continuous stream, unbroken by death, and ever moving on into higher and holier conditions, and that all our affections, which seem so often to be rudely torn asunder in this life, are to be united again and be as enduring as life and immortality.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to the higher life, from Lotts Creek, Humboldt county, Iowa, July 3rd, 1872, WILLIS D., eldest son of Theo. J. and Roxa Smith aged 12 years, 3 months, and

Although 'tis hard to part with the earth-form of our lovely and affectionate boy, yet we have the consoling faith that his spirit is still with us.

THEO, J. SMITH.

Passed from earth-life, September 1st, 1871, G. MITCHEL MAYES, son of Wm. B. and Sarah Ellen Mayes, aged 7 years, 7 months, and 10 days. Our bud of promise broken here,

Transplanted to a brighter sphere, Doth in immortal beauty bloom: There is no death-we but pass on.

A. E. DOTY.

Passed on to spirit-life, Charles Perkpile, in the 17th year of his age, from the residence of his father, Black River, Ohio, August 3rd, of typhoid fever.

He was deeply interested in Spiritualism, which supported him in his last fearful sickness, and is the staff of comfort to his friends.

The Methodist church was kindly tendered, and filled with a sympathizing audience. The funeral discourse was delivered by Hudson Tuttle.

Called to spirit-life, from Amsterdam, N. Y., August 6th, Sister Eliza Hewett, aged 70 years.

Another of our friends has tested the merits of our faith, and the capacity it possesses to bridge the chasm between the two worlds. Her former sentiments were similar to those held by the Friends. But through the mediumship of her son a few years ago, she became a Spiritualist, and was sustained in her last somewhat lengthy illness, by this, the sweetest of all human beliefs.

Called to spirit-life, from Cold Brook, Herkimer county, New York, August 5th, Bro. A. TENNER, aged 50 years.

This worker and fearless defender of our faith, had so endeared himself to those even who slander and villify our cause, that the tear of grief could not be restrained. His truthfulness, his candor, his keen intelligence, his frank, prompt, and sturdy adherence to every good cause, his noble manhood, his rare honor and square dealing as a business man, gave him a creditable standing and wide

Passed to the spirit-home, Thursday, August 1st, at half-past three o'clock, P. M., HEZEKIAH CAMP, of Cuyahoga Falls, aged 75 years and six months.

He leaves a wife and son, H. B. Camp, an adopted daughter, Ella, and many who knew and loved him, to mourn the bereavement. Distinguished for his charity toward all men, he has been a father to the fatherless, and a bold advocate of equal rights of both sexes. He disapproved all vin lictiveness between men, and between SAMUEL UNDERHILL, M. D. God and man.

Passed to spirit-life, on the morning of August 9th, 1872, from Pheenix, New York, Mrs. CATHARINE MACKEY, wife of Capt. C. Mackey, aged 47 years and 26 days.

Though a member of the Congregational church, Mrs.

MACKEY was a believer in universal salvation, and before her departure from earth, she had frequent visits from her father and children, who had been dwellers in spiritlife for several years. She was a noble and true woman in all the relations of life.

Her funeral was attended on the 10th inst., at the Methodist church, in Phœnix, by a large concourse of people, to whom a spiritual sermon was preached by Rev. J. H. Harter, of Auburn, New York.

Passed on to spirit-life, from Ringwood, Ill., Solomon Morey, aged 68 years.

Bro. Morey was a firm Spiritualist, a real worker, ever at his post, and beloved by all who knew him. We shall miss him and his counsel, for he was one we could

He is greatly missed in the family circle,-the home of his companion and children; and while tears dim the eyes, faith looks beyond, where it beholds loving angels leading him onward and upward in the spirit-life. In accordance with the wishes of the bereaved family the writer performed the religious services the Sabbath following. May angels guard and watch over them, and Heaven's richest blessings rest upon all who mourn R. H. WINSLOW.

Passed into the higher life, from Kansas City, July 28th, 1872, Mr. Nicholas Burkeley, aged 66 years and nearly three months.

FATHER BURKELEY, up to the year 1855, had been a Materialist. He had vainly inquired of the church for its evidences of immortality, but had received no answer that would settle his doubts. In the year 1855, he embraced an opportunity to investigate the teachings of Spiritualism and the evidence of the return of the spirit. Here he received an answer to his life-long question "Is there life beyond the grave?" and ever after, he became an ardent supporter of the doctrine of immortality as demonstrated through the phenomena of the nineteenth century. As he neared the gates of death, he felt no terror nor uncertainties. He had investigated the spirit-land and he knew that he should be happy in the

Ninth National Meeting.

The American Association of Spiritualists to the Spiritualists of the World:

The Ninth Annual Meeting of the American Association of Spiritualists will be held in John A. Andrew Hall,

Boston, Mass., commencing on Tuesday, the 10th day of September, 1872, at 10 o'clock in the morning, and continuing three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, is invited to send one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such Sta'e or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent is invited to send one delegate for each working Association within its limits, and the District of Columbia two delegates.

Each active local society, and Progressive Lyceum of any State, Territory or Province, which has no general Association, is invited to send one delegate for each fractional fifty members, to attend said Annual Meeting, and participate in the business that shall come before it. VICTORIA C. WOODHULL,

President.

HENRY T. CHILD, M. D., 634 Race St., Philadelphia, Secretary.

N. B.-The Board of Trustees will meet at 645 Washigton St., room 27, Boston, Tuesday, the 10th of September, at 8 o'clock, A. M.

WANTED-TWO FEMALE COMPOSITORS-PER-VV manent situation. Apply to or address Foreman Religio-Philosophical Publishing house, 150 Fourth Ave nue, Chicago.

WANTED -AN AMANUENSIS WHO WRITES A good, plain hand, and can execute her work rapidly and correctly. None but a healthy and industrious lady need apply. To such a reasonable salary and a permanent situation will be given. Addres Mas. A. H. ROBINSON, 148 Fourth Ave., Chicago, Ilis

McFadden & Cook's Boarding House,

148 WEST WASHINGTON ST.

The above-named parties have as nice a boarding house as there is in the city of Chicago, and solicit Spiritualists and others who may visit the city to patronize their house. They board by the day or week.

City Entertainments.

GLOBE THEATER.-No. 56 and 58 Desplaines street, Col. J. H. Wood, proprietor.

ACADEMY OF MUSIC .- No. 159 and 161 South Halsted street, near Madison, C. R. Gardner, sole

NIXON'S AMPHITHEATER.-Clinton street, between Washington and Randolph.

Special Notices.

Use Dr. Henry's World's Tonic and Blood Purifier.

It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordial, Buchu or Sarsaparilla. Sold by Druggists

Dr. Henry's Root and Plant Pills.

Mild yet thorough-no nausea or griping-entirely vegetable-great liver remedy. Price 25 cents. Sold by Druggists.

Mrs. Whiteomb's Syrup.

The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to

Understand Distinctly that we do not discontinue sending this paper to subscribers when the time is up for which payment has been made. If any one wants to have it discontinued, let him or her give distinct notice to that effect, and if anything is due remit the same along with the notice. These are the terms on which subscriptions are taken, and we are thus emphatic that there may be no misunderstanding upon the subject. Justice demands that renewals shall be made as soon after prepayments have expired as subscribers can without great inconvenience do so. Three months trial subscribers are not entitled to come in for a renewal under the \$1.50 provision. It would be an injustice to our friend, who would be called upon to make up the balance. Friends, let us ever bear in mind that we are daily painting a life-picture. If we are so selfish as to do another injustice, it will forever stand as a baleful blotch on life's record.

Strangers coming to Washington will find well venti-lated rooms with good board at 476 Pennsylvania, av-enue. Bath room and gas light for the convenience of guests. Terms from six to eight dollars per week, or two dollars per day. Dr. C. T. Buffum,

Washington, D. C.

Mrs. O. G. Howard's Boarding House.

Clairvoyant Physician, Now Traveling Westward.

POR EXAMINATION, SEND LOCK OF HAIR AND one dollar, with name, age and residence plainly written, and receive complete diagnosis of disease, and advice concerning treatment.

Y12n22tf SYRACUSE, N. Y.

THE GOD PROPOSED

For

Our National Constitution: A LECTURE,

By William Denton. PRICE TEN CENTS; POSTAGE 2 CENTS.

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

JUST ISSUED! HON. R. G. INGERSOLL'S

Great Oration

THE GODS."

PRICE, 25 CENTS; POSTAGE, 2 CENTS.

"There can be but little Liberty on Earth while men worship a Tyrant in Heaven."

"AN HONEST GOD IS THE NOBLEST WORK OF MAN." *** For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

BELVIDERE SEMINARY. BOARDING SCHOOL FOR BOTH SEXES.

Autumn Term Begins September 18th, 1872.

This Institution has been in successful operation for six years, and will be re-opened under the most favorable auspices. Improvements have been made the past year, in the Literary and Scientific departments, and the facilities for acquiring a practical knowledge of Chemistry and other physical sciences, have been increased by the addiof new apparatus (including one of Becker's Analyt ical Balances) and the adoption of a New System of In-

struction. The Accommodations for Students will be increased this Fall by the opening of another Boarding Department, to be under the supervision of Mrs. George Ewell, of Boston. Pupils can also find pleasant boarding places at moderate rates in private fam es.

Students are here offered every opportunity for obtaining a Liberal Education, and a moral and spiritual growth in harmony with the laws of nature. They can pursue a Full Collegiate Course, or the Special Courses, preparatory to entering the Counting Room, Institutes of Technology, or Universities.

Music and Painting receive particular attention, and each department is in charge of Experienced Instructors. Pupils who graduate in Gymnastics, and in the Teachers' Class, receive Special Diplomas.

A Literary Society is connected with the school, whose weekly sessions are enlivened by music, recitations, plays and scientific experiments

THE LOCATION

Is all that can be desired in point of healthfulness and beauty of scenery. PRINCIPALS: E. L. Bush, Belle Bush, A. F. Ewell, H. B. Ewell

REFERENCES: Prof. S. B. Brittan, Newark, N. J.; Luther Colby, Theo. D. Weld, E. E. Plimpton Albert Plimpton, Lyman

Hapgood (Mercantile Savings Bank), Anson J. Stone, S. D. Smith (American Organ Co.), Boston, Mass.; Benjamin Starbuck, Troy, N. Y.; Mrs. Elizabeth Cady Stanton, Tenafly, N. J.; John Gage, Vineland, N. J.; E. W. Capron, Williamsport, Pa.; A. J. Davis, Orange, N. J.; Dr.- Henry T. Child. Philadelphia, Pa.; Sea Pusey, Wilmington, Del.; Thomas Gales Forster, Washington, D. C. For Catalogues, address E. L. BUSH.

BELVIDERE, N. J. THE MENTAL CURE.

ILLUSTRATING THE Influence of the Mind

On the Body, Both in Health and Disease,

Psychological Method of Treatment. BY W. F. EVANS.

"Tis the great art of life to manage well the restless mind."

The above is a very valuable work of 360 pages, cloth, 12 mo. Price \$1.50; postage 20 cents.
*_**For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Our Correspondence.

JOHN BROWN SMITH is open for engagements to give a ourse of Independent Lectures. Subscriptions will be course of Independent Lectures. Subscriptions will be received for the JOURNAL. Permanent address, 812 North Tenth street, Philadelphia, Pa.

PHILADELPHIA CIRCLE OF LIGHT

W. L. Jack, M. D .-- Prof. Hare--The Zouave Jacoq--Ogaretta--Wetomka--Walter Welsh--Cotton Mather--David Paul Brown--Rey. Adams--Prophecies, and curious Psychological Experiments.

[From John Brown Smith, Our Traveling Correspondent.] Uniting activity, in thousands of the ave nues of progress, seems to be a characteristic of those who have entered on the glorious life hereafter. They do not forget those left behind in this "vale of tears," but ever are contriving and devising new agencies for the uplifting of the loving friends left for a short period behind.

For the disseminating of "Light" from the bright shores of the Summer land, a band of scientific minds have projected the establishment of a Circle of Light in this city, at no distant day, for the diffusion of scientific truths, as well as keeping an open door for the thousands of spirits who desire to communicate with court form. They say that this is cate with earth friends. They say that this is necessary in order to assist in breaking up the rotten condition of the churches.

W. L. Jack, M. D., No. 52, North Thir teenth St., has an organism which they found to be peculiarly adapted to this noble purpose He is about 33 years of age, dark hair and complexion, a very large brain of fine texture, dark beard and features, very expressive of candor, truth and honesty; his body is of me-dium height, sleight build, not weighing over 120 lbs., and not sufficient for the size of the He opened his present rooms in January, 1872, and has not advertised 'heretofore. Most of his business has come from Orthodox churches. Even some of their ministers pat ronize him. Some of these seekers for light come under the cover of darkness, for fear of what the outside world will say. He presents some very remarkable phases of mediumship, which we will endeavor as briefly as possible to delineate:

He is a good clairvoyant to diagnose disease, or for test business sittings; can tell the time of day by looking at his hand; he is also a healing medium. He is remarkably susceptible to control while in the trance condition in fact, spirits will apparently control him in succession, almost as easily as mortals can open an ordinary door and speak through the opening. A very satisfactory phase of his mediumship is the raising of red letters on his body. Sometimes a half dozen names will appear simultaneously in raised letters, and continue for five or ten minutes if not recognized. Ogaretta, an Indian woman, and her husband, Wetomka, are invariably with him as his guides. The reason that Indians are invariably used for the developement of me-diums, is because they have both sound bodies and minds. Physical disease or insanity is seldom found among them, hence they are far better qualified for the primary institution in all that pertains to the rudiments of nature. It is rather humiliating to the Orthodox chris tian to have to be thus taught the rudiments of nature's christianity by the red heathen but so say the spirits through this medium He has at one time been taken away into the spirit world for four hours, while his body re mained in a trance. His guides contemplate soon to take him away for twenty-four hours, on a trip to the Summer-land, to initiate him in reference to his future action about this Circle of Light. At least they inform me to that effect through his organism while entranced. Mr. Zouave Jacoq, of Paris, is also one of his guides. I presume that is because he is of French extraction, and it is intended to ac-complish a work through him in reference to the French part of our population.

I made a series of very interesting experi-ments, which illustrate the splendid mediumistic qaulities of Dr. Jack. I have known that I possessed any spychological powers, and have attempted to psychologize any I have never psychological powers, and have never attempted to psychologize any person at any previous time. While in Dr. J.'s rooms recently, something said to me "Psychologize him," and I asked him if he had ever been psychologized. He replied that he had not, but also added, that "Brown Williams, the celebrated operator tried, but failed. his hands in mine, and looking him direct in the eyes for less than two minutes, when I observed a twitching of the eyelashes. I then requested him to close his eyes, at the same time informing him he could not open them. He asserted that he could open them, but all his effort failed, as my control was complete I then, with his eyes open, would take control of his tongue, arms, limbs, or body, and cause him to do or see anything I said. I would repeat a few lines of poetry, which he would repeat after me, word for word, and then I would awaken him, and converse with him, but he remembered nothing he did. I would request him to repeat from memory the same lines of poetry when I again put him in the psychologic condition, which he would do correctly, thus showing that he could remember things he did previously in that condition. have experimented with him several times and find now that by simply looking at him and saying to him to do something desired, and simultaneously exerting my will power his countenance will change expression, and he will in a few seconds pass into the state and do what I requested. What is surprising and do what I requested. What is surprising to me, is the ease and facility with which can cause him to pass into the psychologic state, and then instantly back to his normal condition.

It would seem to be a demonstration that the laws of spirit control are psychological, be-cause his guides would take possession of him and give me a communication, and I immediately when they were through, regain control of him, but I could do nothing while they had him entranced. Thus the guides on the other side of the "river," and myself on this side, would alternately control the same medium. I repeated some of these experiments in the presence of John A. Warner, of the steamer on the Delaware which bears his name; also at another time I repeated part of them in the presence of my wife. Now I come to the strangest part of these experiments, which I will give as nearly as possible in the language of Professor Hare, who broke up my control and entranced him, the medium, and gave a communication in substance as follows:

"You perceive what a sensitive organism the medium has; a finely organized brain, it is so perfect in all parts, and so easily controlled. We intend to establish a Circle of Light. where not only this city, but the whole world hear from the thousands of spirits who stand ready to communicate through a wide We shall send forth new ideas open door. and scientific truths through this organism, such as the world has not known. My friend, as I perceive that you are not actuated by cu in these experiments, and that we have been trying you, and find that you will not abuse the power you possess over the medium.

I will be candid with you, and inform you that I, through your organism, psychologized the medium for the purpose of experiments. We desire him to abandon his business for a short time, and go into the country, in order to prepare for the country, in order to prepare for the work before him this winter. I used to be in the old University in this city, and because of my experiments, and the book I published, they abused me more, and caused me to suffer more than this medium has.

David Paul Brown, an eminent criminal law-yer of this city, within twenty-tour hours of his death, gave a communication to me through the medium. I knew him only by reputation, and the medium had not seen the morning pa pers in which his death was announced. had been in practice for fifty-five years at the bar in this city. He said: "I desire to make bar in this city. He said: "I desire to make a confession that the education, name and rep a tollow a training the sum of th light and all elements of life, while their occu-pants recline on the velvety cushions of ostentation, is of no service to me now! I had thus desired to lay up some little "treasure for myself in Heaven, but-behold! the churches are rotten to the core, and instead of being the house of the living, they belong to the dead God. We desire to establish this as the beginning of a circle of light, such as I see you have in an eastern city. I would have persecuted the Spiritualists when in the body, but I am forced to come here and make this confession, and thus learn of the very light I despised Friend Brewster and others gone before prepared the way so that I could return so soon see that at a future time you will have a great fire, and a scourge of more notice than the epidemic of the past winter, but I will not divulge anything more specific, as Orthodoxy would say that you Spiritualists predicted the one, and then took measures for its fulfillment, perhaps try to imprison somebody for publishing information tending to create a panic. The spirit-world has determined to break up the rottenness of the churches in this city. I died in Girard street, and am so glad to be recognized."

Cotton Mather then entranced the medium. and said that he used to live, long since, in Massachusetts. He wore long, royal, flowing robes of ermine, with knee breeches and buck les. He continued: "I have no Rev. to my name now. I desire to make confession that I was the cause of numerous persons being sent out of this world. I have learned the better way through suffering. The church was responsible for such a condition of things."

Rev. Adams, formerly pastor Presbyterian church, corner Broad and Green streets, then said that he had been a Presbyterian minister in this city, and had knowledge of this great truth and light, but for fear of public opinion, he had failed to acknowledge it, but had to suffer for it, and get down and learn the simple truths of nature from the very source he de-spised; that the whole church is rotten, and must be rebuilt on simplicity, and knowledge

in the hearts of the people.

Walter Welsh said: "Tell my mother that I remembered what she said about taking care of myself, and did take care of myself. I was killed instantly by the cars, and suffered no pain. Tell her that which is dear to her heart, she will receive before many months, and perhaps before many days.

An account of Walters's death was published in the Religio-Philosophical Journal some time during the past winter or spring. He was in the employ of the St. Paul & sioux City Railroad, and was killed at St. Paul. My wife and myself attended many circles at the house of his parents in St. Paul. He was overjoyed to meet us here, and we can give the assurance to Mr. and Mrs. Welsh that their son Walter still lives. Philadelphia, Pa.

Wayside Chips.

Dear Journal:—My promises are not forgotten, though long deferred. But with memedium as I am—almost wholly dependent upon the sources of inspiration—both visible and invisible—which prompt thought and impels its record or utterance, I do not incline to write, unless incidents and experiences are of a nature to inspire favorable comment or arouse, to me, seemingly needed criticism. And although there is much met with which, in my judgment, needs severe "airings," I am disposed not to speak (on paper) unless I can speak upon the side of the favorable, the beautiful, and the good, except when (in that poor judgment) important principles, justice and the best good of all interests concerned, demand that the facts shall be ventilated.

Under the latter kind of inspiration, as I am well aware, I too often speak, for the good of that popularity and sympathy which makes the 'yoke easy and the burden-light"-the way to popular success, an open roadway of easy travel. Nevertheless, I shall not lower my standard of independent and true manhood for the sake of that success which is popular, but shall continue to prefer what is, to me, true success: Faithfulness to my own sense of right and duty—the approval of my own conscience and judgment.

In pursuing this, or any course, I expect to take the consequence of all error, as well as to reap the golden harvest of wise choice, and the illumined fruition of a positive manhood, purity and self-poise. I will not have the negative "salvation" of a "regeneration" (?) through another's merits or sufferings.

DULLNESS. In pursuing my journey eastward from Sturgis, Mich., I have made calls at many places. In a majority of localities visited, I have found an extensive Spiritualistic "dullness" prevail-"Such woeful excuses as some people"—"too numerous to mention." I have make"everywhere, however, found welcome greet ings and warm wishes for my success, and the rapid spread of the cause. Why not more of rapid spread of the cause. the practical means for the culmination of that success which is everywhere desired? Only by practical effort, energy and sacrifice can it be attained. These requisites must be shared by all; not alone by the advocates who sacrifice the comforts of home, business rewards and financial thrift.

Let us have more of practical work mingled with the truly needed wishes and sympathy, friends, when the Car of Truth will move more rapidly and efficiently, and not creak upon its axles because of distressed dryness.

But I have also met noble and generous souls whose parting shake, of hands lined with "greenback" or "scrip" which did not stick to the proffered hand, accompanied by the "God bless you; go bravely forward and nobly dare and do for the right and truth." Much better pleased, however, would be the earnest worker. with facilities for "expounding the gospel of our truth to the people with living remuner-ation for honest endeavor thereunto. Yet none the less grateful to those generous donors, because we desire to earn all we receive, in this financially profitless labor of love and duty.

MORAVIA.

I tarried over a Sunday at this so-called Mecca. Mrs. Andrews had established her seances at her own domicile, having recently purchased a large, fine mansion, at a \$4,500." I attended two seances. At the first, very good phenomena, obtained in the dark sitting-such as have been so often described. No "cabinet" manifestations. At my second seance with Mrs. Andrews, little occurred during the dark part of the sitting; while the cabinet seance resulted in the appearance of two—perhaps three—faces; pretty plainly—features distinct—but not identified by sight.

During the distinctly visible appearance of one of these faces, a voice, apparently from the cabinet, articulated the words: "Don't you know me, mother?" the face turning in the direction of a lady who, after several ques-

the direction of a lady who, after several questions, as to identity, concluded her son, "in the spirit-land," had thus materialized and spoken to her. Other words were spoken, and a warning admonition given the mother.

These manifestations fell very far short of conclusive, or even satisfactory evidence of the claim made for them. But the "new quarters"—the seance room and the cabinet, were comparatively new to the phenomena. If hundreds of "close observers" have not been woe fully self-deceived, these phenomena are gerdine—what is claimed for them, notwithstand. ing I did not see it-did not find "conditions" such as to afford me the necessary evidence to

enable me to say: "I know whereof I testify."
But it occurs to my, perhaps, too critical mind, that for the purpose of a more complete and satisfactory "demonstration" of this phe-nomena of so-called materialisation, there should be absolute test conditions, upon the part of the medium, as well as all other surro ings. A medium shut in a cabinet, entirely unhampered—free to do according to her own volition; or to do the will of a spirit who may control her in the phases of mental phenomena; also to operate through the phases of physical phenomena, may be (and I assume that in the case of Mrs. Andrews, is) entirely honest, yet the conditions are not such as thoroughly scientific investigation demands; not such as insures absolute scientific demonstration on the one issue, of the temporary materialization of socalled disembodied man, unless, indeed, the manifestation is such as to preclude the possi-bility of any other solution; such as to preclude the possibility of mistaken perception, consciousness and conclusion, upon the part of witnessing observers.

I think it due to Spiritualism, which is more sacred and important than the right of any-medium or others-to make money out of its phenomenal exhibition, that such conditions as are compatible both with the requirements of the "disembodied" chemists who present, and the "embodied" witnesses who observe, shall prevail in these seances, that thereby unquestionable demonstration of this fact be insured; else let not such broad claims and so much "free advertising" be indulged in for a business which is evidently financially lucrative, and not so spiritually compensative as

many suppose. Let no one suppose that these reflections and suggestions are alone based upon the experience usrived from the two seances above mentioned. I have visited this Mecca at three different times, and have attended some seven seances. But my position herein is based upon the published statements of witnesses, the unpublished statements of many other witnesses whom I have met, together with my own ob-servations at the various sittings it has been

my fortune to enjoy.

I am very well aware that I am treading upon dangerous, and what many deem sacred ground; that all superficial and interested devotees of the phenomena will cry out: "Traitor, traducer," and apply sundry and numerous adjectives to me, because of this, as I believe, just and necessary criticism and suggestion. But, conscious that only a desire for the best good of all parties and interests concerned, and that above all other considerations, truth shall prevail, I care but little for the opinions of blind enthusiasts, or the anathemas of gushing champions of this or that medium, this or that phase of phenomena. I feel assured that candid, unprejudiced, thinking and discriminative minds will appreciate my motive and effort. Above all, I know that I shall have the approval of my own sense of duty and right, and that of the noble guides who have impelled and

inspired me to write the commentary.

Happily, Spiritualism does not depend upon any one phasa of phenomena; not upon any one medium in a given phase. And in the phase of so-called materialization we have at least one medium who is not required to be removed from the sight or touch of investigators. The conditions which obtain with the seances of Dr. Henry Slade, in this phase of manifestations, as described by the witnesses thereof, are decidedly the best for scientific and therefore for satisfactory investigation, of this most interesting and important phas Spiritualistic phenomena, that has come under my notice. Let us have conditions which preclude the possibility of deception or mistake, as to the fact of materialization, and no one will care whether interested parties may keep two or five-more or less boarding houses. mediums, Spiritualists, Spiritualism and all will be free from that suspicion—just or unjust censure, which will ever prevail while such loose conditions are maintained.

I attended one seance at the residence of Mr. and Mrs. Booth, in Moravia, at which Mr. B. was the medium. Under similar conditions as those of Mrs. Andrews, hands were shown at the cabinet, and an indistinctly formed face.

I lectured in the vicinity of Tickville, five

miles from Moravia-meeting held in a barn-to small but appreciative audience, on Sunday, July 14th ult.

TRAVEL ON.

Touching at Auburn, Syracuse and Baldwinsville, with no practical results I traveled on to Fulton, Oswego county, N. Y., where I spoke on Sunday, 21st ult., in conjunction with War-ren Woolson, a well-known speaker in this region. Bro. W. is an excellent speaker, and one whom I feel perfectly safe to recommend to the friends, wherever his services may be desired or sought.

Copious showers just preceding and during our two meetings at Fulton, much interfered with the attendance, but the fair audiences as to numbers, and the close attention given the speaking, attest the interest in the subject of Spiritualis n among the people; and my observation leads to the conclusion that this interest is latent in nearly all sections and neigborhoods, only waiting for the magic touch of well-attested phenomena and the friction of philosophical explanation and rational application, that the fires of a natural religion, or of the Philosophy of Life, shall burn brightly throughout the land.

WATERTOWN.

Arriving in this beautiful city on the 25th of July, I found that the ground here had been well cultivated, both by the means of the phenomenal and philosophical phases. E. V. Wilson had been here last winter, and Mrs. Laura Cuppy Smith during a portion of the month of June. Each did a good work, acmonth of June. Each did a good work, according to the testimony of the friends of the

On Sunday, 28th ult., I spoke at Tylerville, ten miles distant from Watertown. Our meeting was held in a nice new church, owned jointly by Methodist and Universalist societies; and, strange to say, the Spiritualists obtained the church for their meeting on the "Methodists' day" to control the building. "The world does move.

The first Sunday in the present month the good friends of our cause in Watertown held meetings in a fine grove, about two miles distant

from the center of "town." I delivered two lectures in this beautiful grove, to good and attentive audiences. All gave warm testimony of bappy satisfaction with the speaker and hiefforts. I speak next Sunday, 11th inst., in the town of Ray—Wilson's neighborhood—oout ten miles from this cite. ten miles from this city.

NOTES.

Mrs. Emma Hardinge-Britte is to speak in this city the last two Sunday of this month.

Harry Bastian has been doing much good work in the field of Aysical manifestations and "materializations," here this summer. If the half is the that is claimed for him by those who have attended his seances, he is one of the most emarkable mediums in those particular phases, now before the public. I understand

most remarkable incording in those particular physics, now before the public. I understand be is now at Adams, in this county. I would ake very much to see a "materialized" spirit whom I could recognize, Harry. May I soon

have an opportunity.

Mrs. E. A. Blair, of Massachusetts, the wonderful flower painter, has also recently done a grand work for Spiritualism in this city and vicinity. Her gift is truly wonderful, and most useful in establishing proof of spirit presence and communion or interchange with mortals. The bouquets, wreaths and other combinations of flower language, are ever representative of family relationships, position of the several individuals thereof, both in spirit and earth life. And often the name of the individual is written upon his or her representative flower. When last heard from, she was at Port Huron, Mich. Address care of James H.

White.
Dr. W. I. Vescelius, the celebrated healer, has been doing a good work in this vicinity in

his line, as I am informed. Deing out at present, I have not met him.

Mrs. E. G. Dodge, of Oswego, N, Y., clairvoyant physician, was practicing here in July. She expects to make regular visits, I am told.

J. K. Bailley.

Watertown, N. Y., Aug. 6, 1872.

Voices from the Leople.

GALESBURG, ILL .- Dr. Field writes .- Why I like the Journal is, because Bro. S. S. Jor frank and outspoken in the defense of truth.

BIRDSBORO, PA.—John B. Holman, M. D., writes.—I am still prosecuting the study of the science of life, and as a means, I find the JOURNAL

FOREST CITY, IOWA.—L. Stilson writes.—claim to be the inventer of that "indicator slip to show the true account of each subscriber. I was used first at Centerville, Michigan, in 1857.

CHETOPA, KAN.—Elijah Justice writes.—The Journal is the best paper I read. It is full of life—straightforward, outspoken in all things, and is what I like to hear. MANCHESTER, IOWA .- P. Horton writes .- It

seems to me that every number of your valuable paper is still better than the preceding one. Go on and do good, and still work for humanity. May bright angels attend you.

VOLO, ILL.—Robert Walker writes.—I feel somewhat elated with my visit to McHenry last Sunday, to hear Bro. Winslow, on the transit of a brother. Furthermore, every Tuesday afternoon the Journal comes laden with the treasures of WEST LIBERTY, OHIO,-I. C. Taylor writes,-The Journal is a welcome visitor. I consider it the best paper published in the United States, and when it fails to come at the expected time, it is like the absence of an intimate friend.

HILLSBORO, OHIO.—C. B. Moore writes.—Send me a copy of "Spiritual Harp," abridged. We must have a little singing mixeu up with Mrs. Ballou's gospel, during September. Hillsboro has got to be stirred, and she is the big little one who can doit. Our Orthodox friends, "the Lambwashed," begin to sense a change.

BOURBON, IND.—S. F. Gordon writes.—The termination of the "Search Aiter God" in my last JOURNAL is grand beyond description; to me it is the best chapter out; but they were all good, interesting, and instructive, and to me more reasonable than any other production I ever had the privilege of merusing. privilege of perusing.

EUREKA, CAL.—Mrs. B. A. Chamberlain writes. A woman of middle age, to take charge of a small, pleasant family,—would engage one for a term of years—a Spiritualist, and one desiring a home in California, would be preferred. Address immediately, Mrs. B. A. Chamberlain, Rohnerville, Humbeldt Co. Cal boldt Co., Cal.

JAMESTOWN, TENN.—L. Bush gives his opinions of God as follows: He must be all in all, as his attributes will not allow of his being anything else. He is body, spirit, and soul. What is the body? It is mortality. What is the soul? It is wisdom. What is the spirit? It is life. And I must confess that Bro. Francis' "Search After God" has thrown more light on the subject of Delty than all the writings extant. It has de-throned the mythical God and the Devil, and has wound up with greater familiarity with the subject than was hoped for or expected.

WINCHESTER, IND .- J. K. Martin writes .-WINCHESTER, IND.—J. R. Martin Writes.— There are quite a number of Spiritualists here, but no organized society. Our good Sister Amelia Colby lives here, and gives us a refreshing flow of inspiration occasionally. We also had the pleas-ure of hearing Leo Miller deliver two lectures recently, which were very good, and gave general satisfaction, even to the few church members who were present, until he told them at the close of his first lecture that he was a Spiritualist. We have also been blessed with a visit of the veritable humbug Von Vleck himself, and had a thorough exposition, which resulted in some good for Spirit-

WAUKEGAN, ILL.—Sada Bailey writes.—In my article of August 10th, entitled "The Relations of Humanity," (a letter addressed to H. T. Child,) the following sentence "And man conscious of his nature, too," etc., please read, "And man conscious of his virtue, too," etc. I do not make this correction because the sense is imperfect, but for the reason that, as we have ever read much of "female virtue," I for one, have a curiosity to see how that adjective looks in print when amplied to how that adjective looks in print when applied to the male gender of humanity,—"virtuous men." Ah, if virtuous men were demanded by society as much as virtuous women, "the world would be the better for it!"

FREMONT, OHIO.-B. J. Hall writes .- On the first of May last, we organized ourselves into a circle of nine persons at the house of Bro. Gill. ercle of nine persons at the house of Bro. Gill. Mrs. Gill is a rapping, writing and speaking medium. At every sitting we have had good demonstrations, seeing shadows both dark and light. A Doctor Bissel is the leader of the band, and conducts the circle. The band has increased its number to nineteen. Last evening we had a communication from a little French girl. She said she lost her life in that big fire in Chicago. A building fell down on her and killed ber. Her mother had no other children. She says her name mother had no other children. She says her name was Hattie Bomazero; her mother's was Fanny; said she wanted to talk to her mother, she could tell her things she would like to know

LOS ANGELOS, CAL.-John Mayer writes. Allow me to say that I mean all that is good, and there is much, in the salutation, "DEAR JOURNAL"—the principles that it inculcates are very dear to —the principles that it inculcates are very dear to all who have a desire to know something of the "Beyond the River." As for knowing where from, and how I came, God's great natural law teaches me that. No doubt there are many true and beautiful lessons taught by Darwin; but what I wish most to know is, where am I going when chemical laws shall dissolve this clayey tenement of DeWitt C. Franklin? I admire the truths set forth and heralded throughout the world by the Journal. All hail mighty truths from the angelworld, and the powers delegated by which I can converse and communicate with my dear little "May," who says, "papa, I come."

ESTHERVILLE, IOWA .- M. B. Chappell writes. I have borrowed your paper just as long as my conscience will permit, especially when you still offer to send it to new subscribers at half price.

Good for you, you will now have pleasant dreams, and your example, in making a cost emittance, if followed by all other borrowers, and more especially by those subscribers who for years have received our paper on credit, will give financial strength, which is now very much needed. There are those who refresh themselves at our table year in and year out and have not once thought of the anxiety we have to endure in devising pays and means to supply them with these weekly spiritual rations! Great God, men, wake up and be honest to yourselves and just to the printers !- [ED. JOURNAL,

CLINTON, MO.—S. E. Price writes.—Your valuable paper, the JOURNAL, is being read by a number of our citizens, and has awakened considerable anxiety on the part of some of its readers to hear a lecture delivered by some exponent of the philosophy, who is well posted on the subject, and also to witness some of the marvelous phenomena that we read of in your paper and also in the Banner of Light. This is a very dark corner of God's heritage, and I think a medium for physical movements or a good test medium, would awaken quite an excitement among us, and would also add to your list of subscribers. If you could induce some good lecturer who could give us some good tests to come this way and spend an evening or two with us, we have no doubt that he would be well remunerated for his trouble, and the believers in the Spiritual Philosophy greatly increased.

Will lecturers and good test mediums respond to the call, and oblige many seekers after the truth ?— [ED. JOURNAL.

Piqua, ohlio. Geo. Kates writes.—Perhaps a word in regard to Spiritualism and its prospect in Piqua, may not be unacceptable to you. I came to reside here but little more than a year ago, at which time I could find but two or three Spiritualists in the town, all of whom were recent converts through the instrumentality of the RLIGIO-PHILOSOPHICAL JOURNAL. Now we have four or five times that number, while intelligent inquirers are multiplying, and several important phases of mediumship. Among our numbers we have some fine musical talents, with good material in preparation for the formation of a lyceum, which I hope to see established at no very distant day. The soil here, so far as Spiritualism is concerned, is "virgin," having never been broken by any of our sturdy pioneers, nor sown with pernicious seeds sturdy pioneers, nor sown with pernicious seeds by unworthy advocates of our philosophy, as has been too often the case in other localities.

EVANSVILLE, IND.—Allen C. Hallock writes. I owe you an apology for not writing sooner, but as I was so seriously disappointed on the 10th of July, for then the Barnes' Will trial was again postponed until November. The fabled Mills of the Gods in grinding so exceeding slow, always grind exceedingly fine; so we may hope that the Mills of the Law, will in proper time, grind out the truth and the facts in the case. We can afford to wait. Public opinion is becoming more favorable to the will. Many who at first thought some of the provisions of it were too restrictive and too exclusive for the best good of young children, and who deem early piety of a sectarian nature of more consequence than good, wholesome, common-sense and proper culture in their physical and mental unfoldments, with ideas and knowledge that will enable them to be self reliable and self-sustaining, now begin to think and talk that it may be a good thing, and as Mr. Barnes so devised and EVANSVILLE, IND.—Allen C. Hallock writes. good thing, and as Mr. Barnes so devised and wrote his own will, it ought to be established and carried out. What is now most needed, is money to carry on the present and other suits of law that are certain to be instituted, for this heaven-born enterprise that is to bless the many little helpless ones with homes and a liberal education, shall and must be carried out. The angel-world may project, but the work must be accomplished by human

W. S. W. writes. - In the Journal of July 27th, I notice the letter of W. J. Atkinson, M. D., on the subject of "Water Witching," and am interthe subject of "Water Witching," and am interested because the forked stick will work very readily in my hands; but why it works I could never divine. I have thus frequently traced veins of water to their out-flow, but never tried it for minerals. I hope the Doctor, and all others having the peculiar power and opportunity, will push the investigation which he suggests, for it is possible that this strong occult force may be utilized to add something to the advancement of possible that this strong occult force may be utilized to add something to the advancement of science, if the Farleys and other wise scientists can be induced to examine it, and possibly some-body of less note, may be able to test it. But Dr. Atkinson makes one statement, which he will readily see, needs a clear and definite explanation, to facilitate tests and investigation. Speaking of those in whose hands the city will respect to the second of to facilitate tests and investigation. Speaking of those in whose hands the stick will work, he saystruly, that in passing over a vein of water under ground, the stick will instantly turn down. This I know to be true. But he adds, "then placing it upright again, and walk backward until it will turn down again, which indicates the distance to dig down, to find the vein." Will he explain how this will indicate, whether it is twenty or four hundred feet down? I shall look for the explanation with great anxiety. tion with great anxiety.

WESTFIELD, N. Y.—J. Tinney writes.—Allow us a few words in explanation. It is evident from friend Carr's reply to our question he did not understand our meaning, as we aim at higher game than he gives us credit for. If the principles upon which our theory is based are correct, it is as sure to revolutionize the opinions of the world as time is to continue. If wrong, we submit that Spiritualists, as an act of charity to a fellow being, should point out our errors. In our statement. Spiritualists, as an act of charity to a fellow being, should point out our errors. In our statement, "that positive currents flow from negative sources and vice versa," our ideas were not confined to the reciprocal relations of copper and zinc, but applied to the elementary forces of which they are a compound, and from which all forms, whether worlds or their outgrowth, derive their existence and sustenance. As in previous efforts we have failed to make ourself understood, that spirit and matter are different conditions of the same thing. whose relations are reciprocal instead of different things or distinct entities, perhaps the following statement may be more lucid. We assume as a fact that can not be controverted, that the visible and invisible constitute all there is, and that between these two conditions, there is a constant interchange, each taking the place of the other and becoming what the other was, and that this rule is universal in its application, thus making one of all, although ever existing in two conditions, and from which all forms are derived, and on which all existence is based. As it is useless to speculate upon derived conditions or to to speculate upon derived conditions, or to erect a superstructure when our base is insufficient to sustain it, we again invite Spiritualists, one and all, to point out our errors.

sustain it, we again invite Spiritualists, one and all, to point out our errors.

RICHMOND, IND.—K. Graves writes.—I am pleased to learn that Dr. White and Dr. Mahon have spread their sails with a determination to launch out on the broad ocean of truth. As I have some personal knowledge of both of them, I have no hesitation in saying, they are both live men and keep the fires of spiritual truth always burning upon the altar of their souls. They are practical workers, and "by their fruits ye can know them." I have received so many complimentary letters relative to my labors during my four months' lecturing tour last winter in the States of Illinois, Iowa, Missouri, Kansas and Nebraska, that I have determined to enter the field as a permanent speaker, if health will permit. A disease, reacting on my brain and nervous system, has several times in the past, interrupted my speaking labors, and during the hot season, requires me to leave the field. I know not why this should be so, as I have naturally a good constitution, good lungs, and a good, strong voice, and physical and mental systems that can endure much labor. I never grow weary while speaking. Why then, amongst the hundred of great healers, clairvoyants and phitual doctors, can't I find one who can reach my case? I would cheerfully pay their fee whenever it might be for a successful treatment. And if any person who may read these lines, feels like undertaking my case, will please make it known to me by letter. In the meantime having again rallied and re-adjusted my vital forces, I am ready for another winter's campaign. And as my labors heretofore have been entirely restricted to the West, and principally within the States of Obio and Indiana, I should now prefer going East as far as Pennsylvania or New York, or else to spend the winter in Illinois. now prefer going East as far as Pennsylvania or New York, or else to spend the winter in Illinois. Michigan and Wisconsin. My terms will be very

reasonable and easily complied with

CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention. Astrological Origin of Jehovah God. D. W. modern Spiritualism, by T. G. Forster..... Age of Reason and Examination of the Prophe-by A. J. Davis.

Apocryphal New Testament.

A Peep into Sacred Tradition, by Orrin Abbot. Age of Reason, by Thomas Paine. Cloth..... Philosophy of Spiritual Existence, and of the

2.00 1.00 16 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. 1.50 16 Bible in India. 2.00 20
Better Views of Living, by A. B. Child 1.00 12
Branches of Palm, by Mrs. J. S. Adams 1.25 16
Be Thyself, by Wm. Denton 10 02
Brotherhood of Man and what Follows from it.

Maria King. Maria King, Both Sides; or, God and the Devil's Prophets, a discussion between Moses Hull and Rev. J.

F. McLain, Woman's Rights, etc., by M. B. Craven. Conjugal Sins against the Laws of Life and Health, by A. K. Gardner, A. M., M. D..... Paper.
Constitution of Man, by George Combe.....
Common Sense Thoughts on the Bible, by Wm. 1.75 16 1.00 16 ered in the Light of Astro-Theology, by D.

Caristianity, its Origin and Tendency consid-W. Hull.
Claims of Spiritualism; embracing the Experience of an Investigator: by a Medical Man. Descent of Man, by Darwin, Two Vols. (\$2.00 per Vol.).... Davenport Brothers—their Remarkable and In-. 4.00 teresting History.

Diegesis, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence, and early Great and Last Judgment, with other poems, from the sixth edition of 1715.... Devil's Pulpit, by Rev. Robert Taylor, with a 1.00 12 Sketch of the Author's Life..... 2.00 Oeluge, by Wm. Denton...... Dawn, a Novel of intense interest to progressive Death and the After Life, by A. J. Davis, paper

Debatable Land. Hon. R. D. Owen, 2.00 Errors of the Bible, Demonstrated by the Truths of Nature, by Henry C. Wright. Paper Exeter Hall, a Theological Romance. Cloth Empire of the Mother over the Character and Destiny of the Race, by H. C. Wright. Paper 50 04 Elective Affinities, by Goethe Electrical Psychology, Dods. 1.50 16
Flashes of Light from the Spirit Land; through the mediumship of Mrs. J. H. Conant. 1.50 20 Footfalls on the Boundary of Another World, by

William Van Namee. 1.50 16
Fountain, by A. J. Davis. 1.00 12
Future Life, by Mrs. Sweet. 1.50 20 Vol. 3, The Seer; Vol. 4, The Reformer; Vol. 5, The Thinker. Each. God Idea in History, by Hudson Tuttle 1.25 16 God or No God. Austin Kent, 10 02 God the Father and Man the Image of God, by Maria M. King.

Genesis and Geneology. By Prof. Denton.

Health by Good Living, by W. W. Hall, M.D.

C. Stewart C. Stewart

Harbinger of Health, by A. J. Davis

Harmonial Man, or Thoughts for the Age, by A. J. Davis. Paper.... Elistory and Philosophy of Evil, by A. J. Davis. Paper

Hierophant; or Gleanings from the Past, by G.

Hayward's Book of all Religions, including Spir-Holy Bible and Mother Goose, by H. C. Wright. How to Bathe, by E. P. Miller, M.D. Paper .. Hedged In, by Elizabeth Stuart Phelps, author

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. Cloth

Hesperia; a Peem. Cora L. V. Tappan, Is the Bible Divine? by S. J. Finney, Paper... Is there a Devil? The argument Pro and Con...

Inquirer's Text Book, by Robert Cooper. 1.25 16 incidents in my Life, by Dr. D. D. Home. Introduction by Judge Edmonds. 1.25 16 Infidel, or Inquirer's Text Book, by Robert Cooper.

G. Forster. Is Spiritualism True? Wm. Denton, 15 02 Irreconcilable records of Genesis and Geneology. William Denton. Junius Uumasked: or, Thomas Paine the Author of the Letters of Sunius, and the Decla-ish Deity Delineated... Joan of Arc—a Biography translated from the

8 Vo., 670 pp. Best edition yet published.... 8.00 Koran, with Life of Mohammed, translated by George Sale, Gent. 12 mo., 472 pp.....

Lyceum Guide, paper..... Board

Life of Thomas Paine, with critical and explanatory observations of his writings, by G. Vale. 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 is and as it should be, by C. S. Woodruff, M.D.... 1.00 16
Letters to Elder Miles Grant, by Rev. Moses Living Present-Dead Past, by H. C. Wright.

Paper.... Lessons for Children About Themselves. By A. E. Newton.

Boards, Mayweed Blossoms, by Lois Waisbrooker.... 1.50 20 Mesmerist.—the Illustrated Practical Magic Staff; an Autobiography of A. J. Davis. 1.75 24

Man a Religious Animal, by T. G. Forster... 15 2

Ministry of Angels Realized, by A. E. Newton. 20 02

RAILROAD TIME-TABLE. Morocco, gilt..... 1.00 08 Abridged Edition. 40 04 My Affinity, and Other Stories, by Lizzie Doten 1.50 20 Arrival and Departure of Trains.

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

Mediumship, its Laws and Conditions, with Brief Estructions for the Formation of Spirit Cir-

Man a Trinity, by T. G. Forster.

Mesmerism, Spiritualism, Witchcraft, and Miracle, by Allen Putnam.

Married Women; Biographies of Good Wives, by L. Maria Child.

Modern American Spiritualism—1848—1868, by Emma Hardings

J. Davis ... Mediums and Mediumship: by T. R. Hazard.

Nature's Laws in Human Life: an Exposition

Old Theology turned Upside Down, by T. B.

Ordeal of Life, Dr. J. C. Gripnel, medium.....

Orthodoxy False, since Spiritualism is True, by

Paine's Political Works, 2 vols., of about 500

pages each.

pages each...
Philosophical Dictionary of Voltaire. Fifth
American Edition, 876 octavo pages, two steel
plates. Largest and most correct edition in

Board....

Penetralia, by A. J. Davis

Philosophy of Spiritual Intercourse, by A. J.

Davis. Paper

Pentateuch—Abstract of Colenso

Progress of Religious Ideas through Successive

Ages, by L. Maria Child. (3 Vols.) Physical Man, his Origin and Antiquity, by

Ravalette and the Rosicrucian's Story; 2 Vols.

Radical Rhymes. Wm. Denton,
Real Life in Spirit Land, given Inspirationally,
by Mrs. Maria M. King...
Rules for Forming Spiritual Circles, by Emma

Hardinge....

Spiritualism, as Manifested through the Woman of Endor: a Discourse by A. B. Manly. . .

Self-Abnegationist; or the true King and Queen,

Spirit Mysteries Explained, by A. J. Davis Supremacy of Reason, by Moses Hull Social Evils, by Mrs. M. M. King

M. King

Spiritual Philosophy vs. Diabolism, by Mrs. M.

Songs of Life, by S. W. Tucker Spiritual Songs, by S. W. Tucker Spirit Life of Theodore Parker, through the Me-

Seven Hour System of Grammar, by Prof. D. P.

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

Startling Ghost Stories from Authentic Sources

Spiritualism a Test of Christianity. D. W. Hull,

Merton 1.00

Safena or the Mental Constitution, by Arthur

The Vestal, by Mrs, M. J. Wilcoxson...... Treatise on the intellectual, moral, and social

True Love; what it is, and what it is not, by A.

The Merits of Jesus Christ and the Merits of

Thomas Paine as a Substitute for Merits in

others; What is the Difference between them?

The Inner Mystery, an Inspitational Poem, by

The Voices, by Warren Sumner Barlow Theological and Miscellaneous Writings of

Thomas Paine's Pilgrimage to the Spirit World

The Temple; or, Diseases of the Brain and Nerves. A. J. Davis,

Three Plans of Salvation, proved by New Tes-

tament Selections without Comment.....

Unhappy Marriages, by A. B. Child Unwelcome Child, by Henry C. Wright. Paper

tions c. Empires, with biographical notice by

What is Right, by Wm. Denton What is Spiritualism, and Shall Spiritualists have a Creed? by Mrs. M. M. King

Whatever is, is Right, by A. B. Child, M.D. Wolf in Sheep's Clothing, or God in the Consti-

Why I Was Excommunicated from the Presby-

terian Church. Prof. H. Barnard.

Year Book of Spiritualism. Cloth

Vital Force, How Wasted and How Preserved, by E. P. Miller, M.D. Paper 50 cents. Cloth 1.00 12 Volney, S. 18; or Meditations on the Revolu-

WE ARE PREPARED TO FURNISH MISCEL-

by mail or express, as may be desired. If sent by mail, one-fifth more than the regular cost of the book will be required to prepay postage. The patronage of our friends

is solicited. In making remittances for books buy postal

orders when practicable. If postal orders cannot be had,

New Advertisements.

NITRO-GLYCERINE MAGAZINES;

THREE BY THE SAME AUTHOR.

BLE. 144 propositions proved pro. and con., without comment. N. B.—In a pamphlet entitled "THE SUNDAY QUESTION," &c., many of these contradictions are

ABSTRACT OF COLFNSO ON THE PENTATEUCH. The substance of five volumes,

proving that the five books of Moses were composed by

later writers, and are historically false. With an essay on the Nation and Country of the Jews, by W. H. B.,

considered by competetent critics the most valuable part

SUNDAY NOT THE SABBATH-ALL DAYS ALIKE HOLY. A controversy between Rev. Dr. Sunderland, of Washington, D. C., and Wm. H.

Burr, with additions, making this the best work on the

Dr. E. P. Miller's Works.

VITAL FORCE, HOW WASTED AND HOW PRE-

SERVED. C oth, \$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 with the facts contained

in this work and followed its excellent advice. Mrs.

Frances Dana Gage says: "I earnestly wish that it could be read by every mother in the country." It is an invaluable work, and should have a place in every

HOW TO BATHE, A FAMILY GUIDE FOR THE USE OF WATER IN PRESERVING HEALTH AND TREATING

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.

paper cover, 75 cents; postage 8 cents.

DISEASE. Price, paper cover, 30 cents; postage 4 cents.

Price 25 cents each. For sale at this office.

laneous Books of any kind published at regular rates, and, on receipt of the money, will send them

The Yahoo, a Satirical Rhapsody

The Gods. By Hon. R. J. Ingersoll.

Voice of Prayer, by Barlow

Tobacco and its Effects, by H. Gibbons, M.D.

Tale of a Physician, by A. J. Davis The Question Settled, by Moses Hull

by H. C. Wright

Thomas Paine

Vestiges of Creation

Vital Magnetic Cure,

tution, by Moses Hull

register your letters.

Sunday Question.

family library.

50 08

Count Daru

Paper

1.50 20

02

60 12

diumship of Miss E. Ramsdell

Science of Evil, by Joel Moody

Self Contradictions of the Bible,

Spiritual Manifestations, by J. S. Rymer

by H. C. Wright. Paper.....

Hudson Tuttle.....

by J. H. Fowler. 50
Nature's Divine Revelations, by A. Davis. 3.50

Taylor, A.M. Cloth...... 1.25

Night Side of Nature, by Crowe _____ 1.25 20

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 09

Parturition without Pain. M. L. Holbrook, M.D. 1.00 00

in one. P. B. Randolph..... 1.50 20

Soul of Things, by Elizabeth and Wm. Denton 1.50 20

1.50 20

25

10 02

25 00

20 02

15 02

40 02

50

1.75 20

1.00 12

50 04

1.50 16

1.25 16

2.00 24

1.50 20

25

35

60

25

1.50 16

1.00 12

1.00 16

10 02

20 02

1.25 20

1.00 06

20 02

10 02

SUMMER ARRANGEMENT. CHICAGO, BURLINGTON & QUINCY. Depots-Foot of Lake street, Indiana avenue and Sixteenth street, and Canal and Sixteenth streets. Ticket office in Briggs House, and at depots. Leave. Mail and Express.....*4:15 p m Pacific Fast Line.....*3:15 p m 7:30 a m* 10:15 a m* Rock Island Express 10:15 a m* Forrester Passenger..... *3:15 p m 3:15 p m* Ga esburg Passenger..... *8:10 p m Mendota and Ottawa Pass'r... 9:55 a m *8:10 p m 3:15 p m* 4:20 pm Aurora Passenger. *8:30 a m Aurora Passenger, Sunday 9:55 a m 5:30 p m*. 1:00 p m ACCOMMODATION. 1:45 p m* 6:15 p m*. †Ex. Saturdays. *Ex. Sundays. ‡Ex. Mondays.

Pacific Night Express..... \$7:00 a m 10:00 p m+. Downer's Grove..... *1:45 p m 11:00 a m*. Downer's Grove..... *6:15 p m *7:15 a m *9:05 a m CHICAGO & NORTHWESTERN. Ticket office, 31 West Madison street. CALIFORNIA LINE. Depot, corner of Wells and Kinzie streets. Leave. Arrive. 10:30 p mt..... Omaha Night Mail..... 16:20 a m FREEPORT LINE. Depot, corner Wells and Kinzie streets. Leave.

9:15 a m*..... Freeport and Dubuque Pass., *2:10 p m 5:30 p m*..... Junction Passenger..... *8:1 a m Junction Passenger..... *6:45 p m Maywood Passenger..... *1:45 p m Rockford Passenger.....*10:45 a m Lombard Accommodation...*6:50 a m 4:15 p m*. 6:10 p m*. Ereeport and Dubuque Pass. 7:00 a m A Sunday passenger train will leave Junction at 8:45 a m, arriving at Chicago at 10:15 a m. Returning, will leave Chicago at 1:15 MILWAUKEE DIVISION.

Depot, corner of Canal and Kinzie streets. Milwaukee Mail.....*10:10 2 m 8:00 a m* Day Express. *4:00 p m
Evanston Passenger. *1:55 p m
Highland Park Acc'n. 3:40 p m 9:45 a m* 11:45 a m* 1:00 p m. 4:10 p m*. Kenosha Acc'n..... Afternoon Express..... 5:00 p m*

Wankegan Passenger..... 5:30 p m* 6:20 p m* ... Waukegan Passenger ... *7:55 a m 9:00 p m* ... Highland Park Passenger ... *6:30 a m 11:00 p m ... Milwaukee Night Pass'r ... 6:30 a m WISCONSIN DIVISION. Depot, corner Canal and Kinzie streets. Barringer Passenger...... *5:10 p m St. Paul & Green Bay Ex.... *7:15 p m ... Watertown and Beloit Pass... *11:30 a m 9:00 a m*. 10:00 a m* 3:30 p m* St, Paul & Green Bay Ex. . . . *5:20 a m Woodstock Accommodation . *10:20 a m 4:45 p m*. Barrington Accommodation ... *7:45 a m 6:15 p mt... *Ex. Saturdays. *Ex. Sundays. ‡Ex. Mondays.
M. Hughitt, H. P. Stanwood,

Gen'l Ticket Agent. Office, 140 North Union street. CHICAGO & ALTON. Chicago, Alton and St. Louis Through Line and Louisiana, Mo, New Short Route from Chicago to Kansas Depot and Ticket Office-Canal street, near Madison. Leave. 9:15 a m*..... St. Louis and Springfield *8:00 p m Ex. via Main Line. Kansas City Fast Ex., via Jacksonville, Ill., and 9:15 a m* ... *8:00 p m Louisiana, Mo.... Wenona, Lacon & Wash-

4:50 p m*.... ington Ex. (Western Di-*8:00 p m vision) Joliet and Dwight Acc'n. 4:50 p m*.... *9:20 a m St. Louis and Springfield Lightning Ex., Le and 9:00 p m†.... Ar. via Main Line, daily, [7:15 a m and via JacksonvilleDivision. Let Art. Kansas City Ex., via Jacksonville, Ill., and Louisiana, Mo.... ‡Ex. Saturdays. *Ex. Sundays. §Ex. Mondays. +Daily via Main Line, and daily, ex Saturday, via Jacksonville, Div. Daily, via Main Line, and daily, ex. Mon-

day, via Jacksonville Div. J. C. MCMULLEN, JAMES CHARLTON, Superintendent. Passenger Agt. Office, 5 West Madison street. MICHIGAN CENTRAL & GREAT WESTERN. Depot, foot of Lake street. Ticket Office, 75 Canal street, corner Madison. All trains stop at Twenty-record Street Station. Leave. Mail (via Main and Air Line) .. *8:20 p m 6:00 a m* 3:35 p m Atlantic Express (daily) 7:30 a m Night Express*‡6:30 a m Night Express..... 9:00 p m*+.

FOR INDIANAPOLIS, VIA PERU ROAD. 6:30 a m*.... Mail. FUR MUSKEGAN AND GRAND RAPIDS. 8:30 p m⁺.... Night Express.......*6:00 a m 3:35 p m^{*}.... St. Joe Accommodation....*10:20 a m +Ex. Saturdays. *Ex. Sul days. ‡Ex. Mondays. HENRY C. WENTWORTH, H. G. SARGENT, Passenger Agt., Superintendent, Office, 75 Canal street. Office, 769 Wabash ave. CHICAGO, ROCK ISLAND & PACIFIC.

Depot, corner Harrison and Sherman streets. Ticket Office, 33 West Madison street. Omaha and Leavenworth Ex.. 4:00 a m 10:00 a m*. 5:00 p m* Peru Accommodation..... 10:00 p m+. Night Express.... ...Leavenworth Express..... BLUE ISLAND AND WASHINGTON HEIGHTS. 6:30 a m Accommodation...... 8:45 a m 8:50 a m*.... do 1:25 p m 4:15 p m*... .. do 6:30 p m 6:45 a m +Ex. Saturdays. *Ex. Sundays. ‡Ex. Mondays. HUGH RIDDLE, A. M. SMITH, Superintendent. Passenger Agt. Offices, corner Polk and Sherman streets.

CHICAGO, DANVILLE & VINCENNES. Depot, corner Canal and Kinzie streets. Ont-Freight Office, corner Ada and Kinzie streets. In-Freight Office at P., C. & St, L. Depot, corner Halsted and Carroll streets. Leave.

.... Evansville & Terre Haute Ex. 3:20 p m 7:30 a m 5:30 p m | Cincinnati, Indianapolis & | 11:55 a m | Lafayette Ex.via St. Anne | Danville Accommodation 11:55 a m J. A. WOOD, C. B. MANSFIELD, Superintendent. Passenger Agt. Offices, 63 North Halsted street.

PITTSBURGH, FORT WAYNE & CHICAGO. Depot, Canal street, near Madison. Ticket Office, 53 West Madison street. Leave.

8:00 a m*. Day Express..... \$7:00 p m Pacific Express..... 6:30 a m 5:15 p m 9:00 p m+. ...Valparaiso Accommodation... *8:40 a m 5:00 a m*. †Ex. Saturdays. *Ex. Sandays. ‡Ex. Mondays. W. C. CLELAND, Passenger Agt. Office, 43 West Madison street.

PITTSBURG, CINCINNATI & ST. LOUIS. Depot, corner Canal and Kinzie streets. Ticket Office, 43 West Madison street. Arrive. Leave. 7:40 a mt.... 9:05 a m*.

12:40 p m* . Ind., Cin. and Louisville Ex . . . \$11:40 a m 6;10 p mt. .Cincinnati, via Richmond ;10:10 p m 7:25 p m+. 5:05 p m*... Lansing Accommodation.... *7:50 a m
*Ex. Sundays. *Ex. Saturdays and Mondays. ‡Ex.
Mondays. W. C. CLELAND. 5:05 p m*. Mondays. Passenger Agt. Office, 43 West Madison street.

LAKE SHORE & MICHIGAN SOUTHERN. Depot, corner Harrison and Sherman streets. Ticket Office, corner Canal and Madison streets. Leave. 7:40 a m* Special New York Express... *7:30 p m

*9:20 p m

9:30 a m*. . Atlantic Express (daily) 7:30 a m 5:15 p m .. 9:00 p m*+ ... Night Express..... *‡6:30 a m 10:00 p m Elkhart Accommodation.... 10:10 a m ILLINOIS CENTRAL. Ticket Office, 75 Canal street, corner of Madison. Depots, for t of Lake street, and foot of Twenty second Leave. *9:00 p m St. Louis Express..... 7:30 a m* *7:57 a m St. Louis Fast Line 8:15 p m+. *9:00 p m Cairo Mail..... 7:30 a m*. Cairo Express..... *7:57 a m 8:15 p m† Springfield Express *9:00 p m 7:30 a m* Springfield Express..... *7:57 a m 8:15 p mt. tKeokuk Passenger *9:00 a m 8:15 p m*. *9:00 a m gGillman Passenger. Hyde Park and Oak Wood .. 5:15 p m*. *7:45 a m 6:10 a m*. *9:00 a m do 9:00 a m*. *10:29 a m do

1:45 p m do 3:00 p m. *5:20 p m do 5:15 p m*. \$10 p m*.... do do do **Sundays excepted. *7:45 p m 6:10 p m*..... On Saturdays this train will leave at 5:15 p. m. SOn Saturdays this train will run to Champaign. W. P. JOHNSON. A. W. THRALL, Gen. Pass. Agent. Asst. Gen. Pass. Agent.

do

12:10 p m* ..

New Advertisements.

The New Wonder! NATURE'S HAIR RESTORATIVE!

"Ring out the Old, Ring in the New."



Contains no Lac Sulphur, no Sugar of LEAD, no LITHARGE, no NITRATE OF SILVERis not a health nor hair DESTRUCTIVE.

Articles called by its name are dues, and it is well known that they destroy, not restore, the hair.

This is the FIRST and ONLY real restorative ever dis-

It is as clear as crystal, pure as amber—a delicious wash; having, however, a slight dust from its perfume.

It keeps the hair fresh, moist, soft, tractile. It restores gray hair to its original color by the simple process of new growth.
Use it straight along, and at SEVENTY you will have the hair you wear at seventeen or twenty-saven, as its habitual use is a certain preventive of falling off, baldness,

and gray hair. It relie as, and removes all tendency to headaches, which have like cause. Infinitesimal animalculæ, discoverable only with a powerful microscope, infest the roots of the human hair and scalp when neglected and unhealthy. The Restora-tive contains their perfect bane, selected from Nature's store-rooms, which ingredient the Patentee has the sole

right to use. It destroys these, removes all impurities, fructifies and fertilizes the scalp—treating only causes. "Ring out the Old, Ring in the New." DR. G. SMITH, Patentee, Ayer, Mass. Prepared only

by PROCTOR BROTHERS, Gloucester, Mass. Send two three cent stamps to PROCTOR BROTH-ERS for a "Treatise on the Human Hair." The information it contains is worth \$500 to any person.

For sale by Van Schaack, Stevenson & Leid, 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. If your druggists don't keep it, we will send you six bottles for \$3.50, for the purpose of introducing it in your place. Must be sent by express.



A New Scientifie Work

OR THE

MENTAL CONSTITUTION.

BY ARTHUR MERTON. In Mental Science the world has had a surfeit o worthless speculations. It now asks and needs exac and positive knowledge, such as guides the Astronomer, the Mechanic, the Chemist, or the Physiologist, to certain success in his labors. The discoveries set forth in this volume answer this great need. They bring order out of chaos, and reduce all mental action and laws to

exact mathematical statements. Thus they open to us a new world of thought and life, for the mental laws relate us to every sphere and every act of duty and pleasure. The truths here explained are of supreme interest and importance to all classes of persons. Not only is this the case with regard to its general ideas, it is also true of their special applications. The farmer, the cook the mechanic, the architect, the artist, the literary man. the statesman, the teacher, and the parent, will each find here new truths which relate to his special duties or pur suits. An examination of the table of contents will at

once show this to be the case. The condensed style of the author has enabled him to treat each of the many topics embraced in this volume with great clearness. For example, in the second chapter the reader will find the Signs of Character described. and to get the same knowledge elsewhere, he would have to purchase a volume costing five times the price of this. So the Word Analysis, in the seventh chapter, and the Laws of Conjugal Love, in the sixth, are equally examples of condensed and lucid statement.

The Safena has about 200 pages, well illustrated with engravings. Price, in cloth, \$1.00. Sent by mail post paid.

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

FOUR LECTURES

BY THOMAS GALES FORSTER,

.—An Address on Spiritualism. 2.-The Analogy between the Facts of the Bible and the facts of Modern Spiritualism. 3 -Man a Religious Animal; or, the Devotional Element in Man. 4.—Man a Trinity.

These able and learned addresses were delivered by Mr. Forster in Apollo Hall, N. Y., under the auspices of the Society of Progressive Spiritualists, during the month

Price 15 cents each; postage 2 cents. ** For sale, wholesale and retail, by the Religio-Philo-

sophical Publishing House, 150 Fourth Ave., Chicago.

FOOTFALLS

ON THE BOUNDARY OF ANOTHER WORLD,

With Narrative Illustrations,

BY ROBERT DALE OWEN. Formerly member of Congress and American minister to

Naples. Author of "BEYOND THE BREAKERS," "THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT," etc. This invaluable work, first published some years ago,

has always received much attention, and has passed through many editions. The new interest for the writings of this talented author, created by the great success of The Debatable Land, causes a desire in every one not before familiar with "FOOTFALLS," to at once obtain Cloth, 12 mo. 522 pp.

Price, \$1.75; postage, 24 cents. ***For sale, wholesale and retail, by the Religio-Philo sophical Publishing House, 150 Fourth Avenue, Chicago.

OLD THEOLOGY TURNED

UPSIDE RIGHT SIDE Up:

By a Methodist Minister.

The Resurrection of the Dead; the Second Coming of Christ: the Last Day of Judgment-showing from the Standpoint of Common Sense, Reason, Science, Philosophy, and the Bible, the Utter Folly there is in the Doctrine of a Literal Resurrection 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., M.D., AUTHOR OF "THE INEBRIATE," "DEATH ON THE PLAINS," AND ONE ANONYMOUS WORK. Price, paper, 75 cents; cloth \$1.25; postage free.

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

Any book or treatise published in the Religio-Philosophical Journal, touching on the Philosophy of Spiritualism, Liberal Thought and Progress, can be obtained through return mail by remitting to Dr. Allen Pence, Terre Haute, Ind., box 54, at the publisher's price.

New Advertisements.



VOICE OF PRAYER.

A PORM BY W. S. BARLOW, AUTHOR OF "THE VOICES." This little poem is fully equal to any of Mr. Barlow best e lorts, and should be read by everybody
Princed on fine tinted paper, with blue-line border

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

Notary Public & Conveyancer, Peru, Ne

SPECIAL ATTENTION PAID to transacting Business

for Non-residents. References: P. M. HITCHCOCK, M.C.

Omaha, Neb; State Bank of Nebraska, Brownville

Neb.; O. B. Mason, Chief Justice, Nebraska City, Neb

A \$5.00 Book Given away for \$1.25

Postage prepaid. 350 pages bound in cloth. Illustrate with an engraving of Correggio's celebrated picture of The Victim of Temptation, and twenty-five other very costly and instructive cuts. Marasmus; o.s., Self-Immolation.—The perusal of this section alone, will save millione of lives from premature graves. millions of lives from premature graves.

Send to Dr. Andrew Stone, Physician to the Lung and Hygienic Institute, Troy, N. Y. v11n25 1y.

MEDIUMS & MEDIUMSHIP.

By T. R. Hazard.

This little pamphlet from the pen of one well prepared to give light on the subject is attracting much notice and should be widely circulated.

Price 10 cents; postage paid.

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

NEEDLES

NEEDLE CASES.

Handsome Case and One Hundred of the Best Egg Eyed Needles, by mail, for 25 cents.
Stores and Pedlers furnished at satisfactory prices. Eight different kinds;—samples of each sent at whole-sale price,\$3, free by mail. Address F. S. COX, Milford, Mass.

v11 n16 tf

Philosophy of Creation, Unfolding the laws of the Progressive Development of

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.

CRITICISM

ON THE THEOLOGICAL IDEA OF DEITY.

BY M. B. CRAVEN. Contrasting the views entertained of a Supreme Being by the Ancient Greciau Sages, with those of Moses and other Hebrew writers; and blending Ancient Judaiam. Paganism, and Christianity into a common original. PRICE, \$1.00; postage, 16 cents.

***For sale, wholesale and retail, by the RELIGIO-PHIL SOPHICAL PUBLISHING HOUSE, 150 Fourth Ave. Chicago.

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.

HERMAN SNOW.

319 KEARNEY ST., (up stairs) SAN FRANCISCO, CAL.,

Keeps for sale the RELIGIO-PHILOSOPHICAL JOURNAL

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

Remittances in U. S. currency and postage stamps received at par. Address HERMAN SNOW, Box 117. SAN FRANCISCO, CAL.

BLASPHEMY.

Who are the Blasphemers. THE "ORTHODOX CHRISTIANS." OR "SPIRITUALISTS?"

BY THOMAS R. HAZARD.

The author has made a searching analysis of the ques-L tion, which has met with universal favor by all who have read it. It is deserving of a wide circulation. Price 10 cents; postage paid.

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

Mrs. Robinson's Tobacco Antidote.

THE MOST CERTAIN and perfectly harmless antidote for the poisonous effects, and remedy for the tobacco appetite, is known by the above name It is compounded by Mas. A. H. Robinson, the cele-brated medium of Chicago, while entranced by a notest 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 fol-

Agents for selling the same throughout the coun try are wanted. For sale, wholesale and retail, at this of fice. Price, \$2.00 per box. Sent by mail free of postage on receipt of the money.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

> THE SCIENCE OF EVIL:

OR First Principles of Human Action, BY JOEL MOODY.

THE SCIENCE OF EVIL is a book of radical and startling thought. It gives a connected and logical statement of the First Principles of Human Action, 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 MORAL AND INTRILEGIS. AL WORLD.

'a he book is a large 12 mo., of 342 pages, printed from large, clear type, on fine, heavy paper. Price, \$1.76 postage 20 cents.

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

Frontier Department.

Notice to Correspondents.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

Notes from the West--- Number Three.

Friday, May 10th, 1872, we reached Keokuk, Iowa, to fill an engagement for three lectures. Keokuk, the Gate City, is an important railroad point, as well as steamboat landing, situated on the Mississippi river about two hundred miles south of west from Chicago, and forty three miles by railroad below Burlington. It is a fine town, full of enterprise and progress. We like Keokuk, and predict a great future for this fair city of the

We spoke to fair audiences while there, giving many fine tests, of which the following are a sample of all.

Number One. The spirit of a man and little girl came to a lady and was fully described and identified.

Number Two. A sister came to her brother, speaking words of cheer from her home in the Summer-land. The sister being fully described was at once identified.

Number Three. This test we gave was not identified, at which the skeptical portion of our audience laughed; but there was never a laugh when startling tests were given. Is it not strange that Christians will preach a future existence, and sneer at any testimony pointing to a future life,not coming from the pulpit of the church of their Christ and him crucified?

The fourth test was to Mr. B. "Sir, sixteen years ago we find you sinking as if into cold water or snow. You are suffocating as from snow, or your head being held in snow and water, and it is in the winter time."

The answer was-"It is true, sir, to the letter, in date and cause."

The fifth test came to Judge M. "Sir, we see a man approach you," (fully describing him.) "You will be called on in a very short time to defend a case. The parties are a man, woman and child; an estate will be at stake. This suit will soon be in hand, and down for trial in September."

Judge M. replied: "I know of such a suit soon to come off, and expect to be retained by the parties."

Subsequently the Judge met us and said "Friend W., your prophecy has come to pass since you made it. A man, answering to your description, called on us and put the very suit you named into my hands, and I am going to take hold

Friday, May 17th, we were preparing for our Wheaton Convention to be held over Sunday the 19th.

Monday, May 20th, our convention is over and has been a grand success and well reported by our Secretary, Bro. Howard, and we shall, in all human probability, convene our association in St. Charles, next.

At Marion, Iowa, May 27th, we concluded a three-days' meeting. It is a beautiful inlandt own. We had good audiences, and gave many fine tests, and found many warm friends. There are but few here who declare themselves to be Spiritualists. There are many very liberal Christians (?) here, and have a fine church and good congregations. Amongst those who are workers, we found Mrs. House to be a fine medium, with good clairvoyant power. Bros. Mitchell, House, Noble and others came well up to time as workers and helpers.

May 30th, we spoke in Burlington, Iowa, to a full house, giving some fine tests. A few Spiritualists are striving to establish a society in this fine western city. We spoke three times, but were cut short by change of railroad time. We shall yet go to Burlington and stir up the Soul-Sleepers one of these days. Bros. Forbs, Webster, Giles and others are striving to open the way for a society and lyceum. May they succeed.

Monday, June 2d, we have just closed a course of four lectures in Fort Madison, Iowa. This ace is on the west bank of the Mississippi, twenty-four miles above Keokuk, and nineteen miles below Burlington, by way of the Burlington and Keokuk railroad, and presents to the vision of the traveler one of the loveliest places for a home on the banks of the "Great Father of Rivers." We found many tried and true Spiritualists here,more by far than we expected. Bro. Hazen Wilson took the lead and responsibility of our coming, as did Bro. Miller, of Keokuk; Judge Vezee also helping, as did many others. We gave many very fine tests in Fort Madison, and especially fine ones to Judge Vezee. Our work in Fort Madison proved a success, creating thought, developing truth, and ennobling man. Many of the friends accompanied us to the depot, bidding us God speed on parting,-a pay to us very precious. May angels of God continue to minister to our friends in Fort Madison.

Dallas City, Ill., June 7th, 8th and 9th, we lectured in this little town to full houses. We found the interest marked and progressive. The true workers in Dallas, are Bros. Porter, Weaver and Asa Moon, and their good wives. We had a good time here, and gave many fine tests. Mrs. Weaver possesses fine mediumistic powers; is a writing, seeing and speaking medium, and yet this woman can not write a word from education. Mrs. Weaver possesses a "spiritual gift" that would be very dangerous to the church if it could be imparted to its members. At various times and in sundry places, money in coin and paper in various sums has been brought her by her controlling spirit,-the aggregate amounting to some thirty dollars. There seems to be a peculiarity in this money matter; it comes just in the nich of time when wanted by the family to meet their necessities. The evidence in their case is so complete that to deny it would be to deny our

While in Dallas, we made the acquaintance of Dr. Pekill and lady, of Pontoosock, two miles below Dallas City.

On Sunday evening, the 9th, when closing up the accounts current of our meeting, there was due from Bro. W. four dollars. Bro. W. saying, "I have not the money with me."

Turning to Dr. Pekill he asked him to lend him

Dr. Pekill replied : "I have not the money with me, but have it at home in my desk, if we could

only get it." Now, the Doctor has a familiar spirit, by the name of "Peter," who is one of his helpers. Instantly Peter gave the Doctor to understand that he was present and would help him out of the

matter. The Doctor turned to the friends saying, "Wait a little and we will see what can be done."

The Doctor turning to the friends present, said :

All started for the house. We were all at the

house of Asa Moon. It is a one-story frame house,

with one large front room, a second or rear room,

then a shed or slight building attached for summer

work. On passing through the shed into the rear

room there was present Mr. Weaver, Dr. Pekill,

Asa Moon, Mrs. Moon, her two daughters and

Asa Moon saw a small package of paper in the

air over Dr. Pekill's head. Dr. P. felt it hit the hat-

brim. A lady saw it in the air, falling to the floor.

Mr. Moon and his daughter saw it on the floor.

One of the parties present picked it up and found

two two-dollar bills; Peter, the spirit, informing

Pekill that he (the spirit) had been to the Doctor's

house in Pontoosock, and taken the money from

his desk, in order to loan it to Weaver. Dr. Pekill

stated: "I had these bills in my desk at home, and

if not there when I go home to-morrow, then Mr.

W., will this money be as a loan from me, and re-

turn it, and if my two two-dollar bills are at home

as when I left home, then the money is not mine,

and Bro. W. will not pay it back to me." This

statement was made public before a full house the

IN PRESS!

TO BE ISSUED AUGUST 20TH,

Religio-Philosophical Publishing House,

The Biography of

SATAN:

OR A HISTORICAL EXPOSITION OF

THE DEVIL and his FIERY DOMINIONS.

Disclosing the Oriental Origin of the Belief in

A DEVIL

AND FUTURE ENDLESS PUNISHMENT;

ALSO,

The Pagan origin of the Scriptural terms, "Bottomles pit," "Lake of fire and brimstone," "Keys of Hell," "Chains of darkness," "Casting out Devils," "Everlasting punishment," "The worm that never dieth," etc., etc., all explained.

By K. Graves.

SEVENTH EDITION.

"Fear hath torment."-1 John iv:18

Every Spiritualist

SHOULD READ IT!

We would especially recommend its careful perusal to

Every Orthodox Christian!

One hundred and twenty-five pages, printed from new plates, in large, clear type, and bound in elastic covers.

Price, Sixty Cents; Postage, 6 Cents.

The original plates were destroyed, together with those of all our publications, in the greatest fire the world ever knew. We have therefore carefully revised and corrected the copy for this edition, and publish it in response to the great demand, the first of all our publications, at the earliest practicable moment. We have already orders for several thousand copies, and will print an edition large enough to supply all demands; so send in your orders.

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

WHY I WAS

EXCOMMUNICATED

FROM THE

FIRST PRESBYTERIAN CHURCH,

of Minneapolis, Minnesota.

By Prof. H. Barnard.

"Not the men who utter them, but the eternal truth to which they give utterance."

THIS INTERESTING AND VALUA-BLE LITTLE PAMPHLET deserves a

Price, 20 Cts. Postage, 2 Cts.

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

A New Book for

SCHOOLS AND FAMILIES.

"LESSONS FOR CHILDREN ABOUT

THEMSELVES."

By A. E. Newton,

Late Superintendent of Schools in Washington, D. C.

"KNOW THYSELF; ALL WISDOM CENTRES THERE."

Part first of this little work, containing 141 pages, 16mo, is now ready. It treats of the HUMAN BODY, its wonderful structure, and the conditions of Health, Usefulness and Happiness, and is illustrated with superior

engravings.

These lessons have been prepared to meet a want wh'ch is believed to be extensively felt by parents and teschers, and especially by conductors and leaders of Children's Progressive Lyceums.

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

BOARDING IN NEW YORK CITY.

Pleasant rooms and good board in a first-class location at reasonable rates, at

DR. MILLER'S HOME OF HEALTH,

41 West Twenty-sixth Street.

Turkish baths, Electric baths, Movement cure and Lifting cure in the establishment for those requiring them. Address MILLER, HAYNES & CO., VIEN14

PROPRIETORS.

.....45 " 55 "40 " 50 "

CHILDREN'S LYCEUMS, PRIMARY

Chicago.

Should Read It!

EVERY INFIDEL

same evening.

others. Dr. Pekill said : "Peter is here."

'Come, let us go into the house."

DOCTOR PEKILL.—"Peter, can you get me four dollars out of my desk in my house in Pontoosock ? " PETER.-"I will try."

THE DOCTORS

GIVE IN THEIR

Overwhelming Testimony FOR THE

Positive and Negative POWDERS!

THE following are letters and extracts from letters addressed to Prof. Payton Spence, M. D., by practicing physicians in various parts of the United States, giving their personal knowledge and experience of the merits of the Positive and Negative Powders:

the Positive and Negative Powders:

Your Positive and Negative Powders are truly an invaluable medicine, and one of the greatest blessings to himmanity. I must and can truly say that after about 30 years' practice in medicine, I have never found a compound which is their equal. One year ago last March, I was afflicted with the Liver Complaint. After using one box of the Positive Powders I was well. Last March I was attacked with what I called the Gravel, being at the time very bilious and in constant pain; but by the use of your Powders I was soon free from pain, and I am now as well and as hearty a man as ever. Last April my wife began to fail in herith, and soon became badly afflicted with Rheumatic pains in the hips, back and loins, her appetite failed, and she began to show signs of a rapid dissolution. But now the scene is changed; She is well and has a good appetite; and we know that it was the Positive Powders which produced the change. Within the last y ar I have has five patients who would have gone to their long home, if I had not given them your Powders. About one year ago there were, in this place, two nursings babes that had, for a long time, been afflicted with Whooping Cough, and were given up to die. I was called to see them. I gave them the Positive Powders, and they both got well, and are hearty children now.

Br. Closed I send you \$15.00 for more of your Positive and Negative Powders. They are the best meating lever

Bnclosed I send you \$15.00 for more of your Positive and Negative Powders. They are the best medicine I ever used in all cases of Fenale Weakness, Threatened Abortion and Child-birth. I would recommend them to every physician; and there is no family but what ought to have them. You can use my name if you wish.

DR. J. C. Howes, Volney, Iowa.

You no doubt remember the history which I gave you of my wife's Asthma. She suffered almost death until I got your Powders. She took one box of the Positives, which gave her new life, and now she is in better health than she has been for ten years. I have tried them in other cases and find them a success.

T. J. Kirkwood, M. D., Pleasantville, Iowa.

Your Powders do my Cutarrh more good than all other means I ever used. The first box did me more real benefit than all the medicines I have used for 8 years, and I have tried everything recommended by all the schools of medicine.

DR. J. HOOVER, Winneconne, Wis.

medicine. Dr. J. Hoover, Winneconne, Wis. I can not do without your Positive and Negative Powders on any consideration for myself and for my practice, particularly for Acouchement (Child-birth). I have ha one very severe case of Threatened Abortion (Miscarriage), which three Positive Powders arrested. The woman had been flooding about ten hours, with severe pains like labor pains; but it was strange to see how quickly they yielded to the magic influence of your valuable Powders. I have had two cases of Bilious Remitting Fever in which I used the Powders, and in 24 he urs they were cured; also two cases of Chills and Fever, which were cured by the Powders in 3 days.

Dr. J. Crane, Attica, Ind.
One how of your Positive Powders cared David Wil.

DR. J. CRANE, Attica, Ind.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs.

E. F. Claffin was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Painful Menstruation, when given up as past cure. In cases of Parturition (Child-birth), 1 consider them of great value. great value.
DR JULIA WILLIAMS, Practical Midwife, East Braintree,
Vermon'.

Vermon'.

I take pleasure in recommending your Positive and Negative Powders to the public.

J. A. Ayerll, M. D., Springvale, Iowa.

I have a case of Catarrh, Bronchial tubes affected and left lung collapsed, not filling with air. I have given two boxes of the Positive Powders, and the lung now fills two-thirds of the way down I myself have been afflicted with Rheumatism and Heart Disease for three years, during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

Dr. A. J. Corry, Great Bend, Pa.

I think there is no medicine in the world like the Posi-

I think there is no medicine in the world like the Positive and Negative Powder. My husband had the Kidney Disease so bad that we thought he could not live. He could not eat a bit of meat, or anything of the kind. But after the first powder which he took, he began to improve, and now he eats what he chooses, and calls himself well.

MRS. DR. GARISON, Newton, N. J.

In Ague and Chills I consider them unequaled.
J. P. WAY, M. D., Bement, Ill.

I must be honest and say that the Positive and Negative Powders can not be equaled by any physician's prescriptions. Send me 6 dozen boxes by United States Express.

DR. R. H. LEVELL, Jonesboro', Ind.

Press.

Dr. R. H. Levell, Jonesboro', Ind.

Your Positive and Negative Powders seem to be quite a
mystery—no marked action—yet they cure. I have been
using them f'r Costiveness, Acidity of the Stomach, Irregular Appetite, high colored urine, and many other
symptoms of Dyspepsta, and I am happy to say that I am
very much benefited. I have pr-scribed them in other
cases, and I have some patients who can't live without
them, as nothing else has ever benefited them.

C. D. R. Kirk, M. D., Fern Springs, Miss.

I have cared the following cases, and many others too.

C. D. R. Kirk, M. D., Fern Springs, Miss.

I have cured the following cases, and many others too numerous to mention, with your Positive and Negative Powders: a young lady of St. Vitus' Dance, of near 6 years' standing, and given up by all other doctors, cured by 6 boxes of the Positives; a lady of General Prostration of the nervous system. She had tried everything. One box of the Negatives cured her. She is now in better health than she has been for 5 years; a lady of Chronic Diptheria. Two boxes of the Positives cured her, a'ter the doctors had made her worse with iodine and such things; a boy of Scarlet Fever; a woman of Cholera Morbus. She was so bad that her life was despaired of. She was cured in a few hours; a woman who had the Fever and Ague all spring and summer—cured with one box of Positive and Negative Powders, after having tried almost every other remedy; a man of Delirium Tremens. He is now a Good Templar; a woman of Spasms of the Stomach from which she had suffered 5 or 6 years. The spasms were so bad that whenever she had one, her friends would despair of ever seeing her come to again.

Dr. J. M. Davis, Whoma, Minn.

I was called to see Mrs. Rufus Weston, whom I found labories and the feature of the standard of

Dr. J. M. Davis, Winona, Minn.

I was called to see Mrs. Rufus Weston, whom I found laboring under a fearful attack of Puerperal Convulsions, which followed the birth of a dead child. The convulsions were terrible. No one thought that she could live, as every convulsion was more terrible than the preceding one. Finally she had one so bad that we called her dead —no pulse could be felt, and everything indicated death. She rallied, however, but was much exhausted; and her friends did not think it possible for her to live through another. As soon as she could swallow, I commenced giving the Positive Powders, and from that time forth she had no more convulsions. She is now well, and believes that the Positive Powder's aved her life.

Dr. M. F. Dwight, Stafford, Conn.

In the course of a large experience with the Positive

Dr. M. F. Dwight, Stafford, Conn.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Billous, Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bovel Complaints and Nervous Headnaches. In fact there is hardly a disease in the whole catalogue but what I have cured by the administration of the Positive and Negative Powders. I have also proved the cintment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas.

Dr. M. E. Jenks, formerly of North Adams, now of Amesbury, Mass.

I am a physician, and am now seventy years of age.

Dr. M. E. Jenks, formerly of North Adams, now of Amesbury, Mass.

I am a physician, and am now seventy years of age. The symptoms of my Dyspepsia first appeared when I was il or 12 years of age, soon after I had recovered from an attack of Scarlet Fever. When I was 22 years old, the Dyspepsia set in in good earnest, and continued altogether 58 or 59 years, until your Positive P wders put a veto on it. I have also had a chronic infammation of the Pancreatic Gland, which I had been treating with a vegetable irritating plaster on my back. This kept it under control; but the disease never appeared to be well until since I commenced taking the Positive Powders. The Catarrh of the Pituitary membrane which I mentioned in a former letter, is well. The Catarrh of the right bronchial tube is better. The enlargement and infammation of the Prostate Gland began some years ago; but it never became serious until three years ago, when an over-exertion aggravated the disease so that I had to give up business, and was unable to ride except in a very easy carriage, until since I have taken your Powders. As a result of the disease, I suffered much from difficult and painful urination. Since taking the Positive Powders, the enlargement of the Pro-tate Gland is reduced one-half, and my urination is comparatively easy, and free from pain. Besides the above special effects of the Powders, my general health to now better than it has been for 45 years.

DAN. DELANY, M. D., Solon Mills, Ill. AGENTS WANTED Everywhere.

Box, 44 Pos. Powders, \$1.00 ... 44 Neg. ... 22 ... 22 Pos. 1.00 Boxes, 5.00 MAILED BOX, 44 POS.
AT HESE PRICES BOXES,

OFFICE, 37% ST. MARKS' PLACE, NEW YORK Address Prof. Payton Spence, M.D., Box 5817, New York City. BOX 5517, Ave., For sale, also, by S. S. Jones, 150 Fourth. Ave., v12n23t3 DF

THE GREAT

Household Remedy!

As an Invigorator, Liver Corrector and Blood Renovator is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use. It is so adapted to the whole system that every organ and function in the body is brought under its exhibitanting influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or overtaxation of any kind and gives vi-tality and richness to the blood. Its curative powers alter and completely reorgan

ize the entire mass of fluids and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive Symptoms, Fever and Ague, Bilious Diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Invigorant for delicate females, it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is permanent and lasting.

It is the most eff.ctual remedy for the relief of human suffering ever discovered, and as pleasant to the taste as old rye or fine wine.

WE CHALLENGE x XSX THE XSX WORLD

To produce a more delicious medicine to take, yet so potent for the prevention and cure of disea Dr. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER. Price \$1, or 6 Bottles for \$5.

Prepared by the Grafton Medicine Co., ST. LOUIS, Mo. Sold by Druggists and dealers in medicines

M. HELLEN ACKLEY,

Medium Doctress,

Influenced by the late renowned Profs. Brainard, of Chicago, and Ackley, of Cleveland, Ohio.

RESIDENCE,

NO. 663 W. WASHINGTON STREET, Chicago.

At Home from 10 A. M. to 4 P. M.

One of the wonders of the age. SHE KNOWS NO FAILURE! whenever a cure is

attempted.

She will not undertake the treatment of a case she can not cure.

She will undertake the treatment of any disease, in She will undertake the treatment of any assease, in the most fearful form, and master it.

Except for fear of the speech of people, she would be privileged to give the names of numerous people of the highest respectability, in Chicago and vicinity, for reference as to the doings whereof she speaks.

The time will come when public sentiment, in this respect, will have changed, and people will dare to do right.

spect, will have country.

The Doctress will treat patients in any near or remote

the country.

The Doctress will treat patients in any near or remote section of the country.

She is assisted by her father or mother at her home and abroad.

The Medium will only treat patients after first having had at least one personal interview. Terms, from \$5 to \$100. Enclose stamp for circular, &c. Will give positive answers by mail if patients can be cured.

She has her Diploma from her Creator.

As to moral character, she refers to Rev. Dr. Goodspeed; Rev. Dr. Helmer; Dr. A. E. Kittridge, and Dr. Reid; of Chicago.

MICROSCOPES, OPERA-GLASSES, Spy-Classes, Mathematical Instruments, Drawing Materials, M Lanterns, Philosophical Instrum'ts.

The following illustrated manuals sent on receipt of 10 PART 1. MATHEMATICAL INSTRUMENTS. 155 pp. PART 2. OPTICAL INSTRUMENTS. 110 pp. 188 pp. PART 3. MAGIC LANTERNS & STEREOPTICONS. PART 4. PHILOSOPHICAL INSTRUMENTS. 55 pp.

JAMES W. QUEEN & CO., 924 CHESTNUT ST., PHILADELPHIA, and 535 BROADWAY, NEW YORK.

JUNIUS UNMASKED, or THOMAS PAINE the Anthor of the Letters of Junius. A demonstration. Over 300 coincidences, and not one incompatible fact. 335 pages. Price \$1.50. For sale at this office. v12n16-3m

Bang's Family Seances FOR

Physical Manifestations On Monday, Wednesday, and Friday evenings, at 227
South Morgan street, commencing at 8 o'clock, P M.
Admission \$1,00. [v12n15-tf

Sure Cure for Catarrh and Neuralgia. I HAVE THE ONLY Remedy that will cure the above diseases. In no case will it fail. Sent by mail. Large bottles \$2; small, \$1. W. PERSONS, D.M.
902 Wabsh Ave., Chicago.

LIVE STOCK COMMISSION DEALER. UNION STOCK YARDS,

A. BUNDY,

CHICAGO, - ILL.

Consignment respectfully solicited and promptly attended to. [v12n14tf]

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, \$1.75; 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 Philosophy. Price \$1.00; postage 16 cents.

SOCIAL EVILS: THERE CAUSES AND CHEE. Being a

OSOPHY. Frice \$1.00; postage 16 cents.

SOCIAL EVILS: THEIR CAUSES AND CURE. Being a brief Discussion of the Social Status, with reference to Methods of Reform. Price 25 cents; postage free.

THE SPIRITUAL PHILOSOPHY VS. DIABOLISM. In two Learners. Pulses 25 cents; postage free. two Lectures. Price 25 cents; postage free.

WHAT IS SPIRITUALISM? and SHALL SPIRITUALISTS HAVE A CREED? In two Lectures. Price 25 cents; postage free.

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-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Golden Discovery.

Mrs. Mand E. Lord's Great Clairvoyant

Liver Remedy and Blood Purifier. This preparation was given Mrs. Lord while in a clairvoyant condition. It has been well tested and has won for itself the name of the Golden Discovery, the Wonder of the Age, and which we offer the public without any fear of competition. It is composed of active remedies particularly adapted to the difficulties above named, balanced by others, rendering it a favorite panacea in many other difficulties that arise from an unhealthy state of the Liver. It not only finds

its positive anchorage upon the Liver, THE GREAT RESERVOIR TO THE HUMAN SYSTEM, cleansing and bringing a healthier tone and perma nent cure, but it gives tone to the digestive organs, dispels languor, acts upon the kidneys and bowels, has a grand effect upon Catarrh, Scrofula, Dyspepsia, Bilious Discases, Fevers, and Inflammatory Difficulties, allays Nervous Debility, and by cleaning the biliary organs, it removes moth patches and sallowness from the

SKIN.

It will also remove the effects of poisonous and deleterious substances that have long remained in the system. This REMEDY CONTAINS No Poisonous Drugs, IS PURELY VECETABLE, gentle in its action, and is calculated to find all the offend-ing elements and diseased places in the system, to loosen the bowels, and do a great work without weakening the patient or producing pain or catharsis; while if sufficient is taken (directions followed) it will cure the most rigid

WE CHALLENGE THE MEDICAL FACULTY AND THE WORLD at large to produce a remedy, the combination so simple and harmless, and yet so grand and potent, as this given through Clairvoyance, and which we in the highest confidence present to the world, already flooded with remedies, all claiming rare virtues, and many as specifics. This remedy has been tested over and over, each time proving perfectly successful and giving entire satisfac-We ask the public to give it a fair and impartial trial, feeling sure no prejudice can, after testing it, prevent all from adopting it as a

PAVORITE FAMILY MEDICINE. Single bottles of medicine, \$1.00; or 6 bottles for \$5. MAUD E. LORD, Physical and Test Medium. All business letters addressed to W, G. Hooker, General Agent, 251% Park Avenue, Chicago' Ill.

A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years. Had tried almost everything that I could hear recom-mended, and firmly believed that nothing could restore my hair.

mended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spotall over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably stranee, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired

Springfield, Mo.

Springfield, Mo.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses each case, and compounds the Hair Restorative to suit the temperament of each person whose hair is to be restored.

The Restorative never fails to reproduce a good head of hair in less than one year, no matter how long the applicant may have been bald.

Address Mrs. A. H. Robinson, 148 Fourth avenue, Chicago, Ill., inclosing \$5.00, which covers full expense of diagnosing, remedy, and postage or expressage

"What I Know of Insanity." AN IMPORTANT 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.

Price \$1.50; postage 20 cents. Address Religio-Philosophical Publishing Honse, 156 Fourth Avenue, Chicago.

C. L. James' Poems.

Permeated by the liberal spirit of the social, political and religious reformation of the nineteenth century, these poems may be considered the epitome of the Spiritualistic movement. THE COURT OF HYMEN

THE COURT OF HYMEN

In particular has received the discerning commendation of our ablest critics, as the most vigorous, picturesque and dr matic exposition of the enormities of our social state ever put in verse. Unlike too many of his predecessors, the author writes less to destroy orthodox errors than to express the in-piration of that sublime belief which forms the essence of modern radicalism.

For sale by C. L. James, Alma, Wis. Postpaid for 50 cents.

[v12n17tf]

Por sale by C. L. James, Alma, wis. Postpate for so cents.

[V12n17t1]

PSYCHOMETRIC DELINEATIONS OF CHARACter, diagnosis of disease, cause and remedy, from the handwriting, photograph or lock of hair. Better satisfaction is generally secured where the age and sex of the subject is given, if unaccomparied by a photograph.

TERMS:—Delineation of character, with hints in regard to occupation and health, \$2.00; diagnosis of disease, with advice and prescription, \$2.00; delineation, diagnosis and prescription—worth more than its cost to any one in health or sickness, \$3.00 and two three-cent stamps.

Fifteen years of varied and successful experience and practice as a medium, healer and psychometrist is the warrant for this announcement. Address

DR. M. M. TOUSEY,

VI2n16m6

ANGOLA ERICO TERMS OF THE COUNTY OF THE COUNTY

STRANGE VISITORS:

A Series of Original Papers,

EMBRACING PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION, POETRY, ART, FICTION, SATIRE, HUMOR, NARRATIVE, AND PROPHECY.

BY THE SPIRITS OF IRVING, WILLIS, BRONTE, RICHTER, THACKERAY, BYRON, HUMBOLDT, WESLEY, HAWTHORNE, BROWNING,

AND OTHERS

Now Dwelling in the Spirit-World.

These wonderful articles were dictate world.

These wonderful articles were dictate through a clair voyant, while in a trance state, and are of the most intensely interesting and enthralling nature.

The sale of this extraordinary work has been of the most unprecedented nature.

Elegantly bound in cloth.

Price, \$1.50. postago, 20 cents.

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

Single copies, one to five... Six copies to fifty..... Upward of fifty copies....