

Ifrutb tuears no mask, bows at no buman sbrine, sectis neither place nor applanse : sbe only aslis a hearing.

| is muid |  | CHICAGO, APRIL 27, 1872. |  | NUMBER |
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| attulsk |  |  |  |  |
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|  | people of Israel fo | and fifty pounds of one sort of matt |  |  |
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| $2^{n-}-$ dct |  |  |  |  |
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|  |  | ations through some derided or half crazy me- dium. Because a thing has been doing for |  |  |
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| tot proar |  | - as if this explained anything. Suppose a |  |  |
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| namely, the things of the |  |  |  |  |
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| tult the phenomena of ifhit siould report |  |  |  |  |
| pfar as we know anything about them, purely |  | low in there. You cant tool me w |  |  |
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| sed by permisesim of of ole intedient beings: dether they be whimsical, mischievous, an: |  |  |  |  |
| dil ordirine. |  |  |  |  |
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| sto yon procl |  |  |  |  |
| orth a wise man's attention, in a certain sense |  |  |  |  |
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| tieg, give up our more importan might to unmask tho deception. |  |  |  |  |
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|  | ture tesimony my na weid deny hio exiternoer |  | In ite first place, |  |
|  | One tact idone should silence sudduceeism | tues pertorn |  |  |
| gate | in an our churches, namey. the mos trequent wonderfal work performed hy the Lorad Jesuss |  |  |  |
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| dit her mhy fee or no acientific men |  |  |  |  |
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| That this is no unjustifiable inference, ap- |  |  |  |  |
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Original Essays．

 and ds dyort as they cont？＂
II in itrew what amount of
opposition earnest，noterer，harmonious natures


 ＂Short＂some people could love．Perhaps such
swift changes might make our brain reel，
they who have for sears waltzed to the tune of＂free－love＂may be able to whirl on indefi－
nitely in the mazes of such ha dance
True，some of us have become stisfied that
 seldom flies out at the window so long as we
respect the rigits，wistes，poinions，an inter－
este
 on imaginary as well as real endowments
which we cacredit to the belored - s founded









 go back to a state of nature，and wait for hu－
man relations to
tadjust themelves by the in－ stinctive or intuitive recoes
Or，has humanity reach

 We only take off the hand of legislation，and
leave her free？
 ception and betrayal？Arecthere no judicious
limitations for human tigere and right？
Din we recogize the scientific certainty
thimal magneetism and p pscchology，tand then


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QUESTIONB A NSWERED．













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intre hund
unto Dan



 Yrisis is cearily conclusive that Moses did not
write the book of Geenesis，and that it could cot have been wite ony any ne unili severa
centuries fiter his deatil．The cily of Dan was not kown by that name in his rayy neither
were there any king during his ilfetime．
see，




 chiditite you perceive is in the book of Genesisis，
and is on cerine evens that trangpiree After




 or his own deathat as contained in these books
and that none but A Iool and pandering e egois
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 guage that much of the book of Genesis is take
from the books of Chronicles，and consequently
is no is not as old as thase books are are arnagemen of Biblical literature，the death of Moses oc
curred 1451 years before the birth of Christ，
and conistent with historical dates，events
etc．，much of the subject matter in the book etc．，much of the subject matter in the book o
Genesis could not have been recorded therei Genesis could not have been recorded therei
until at least eight thudred and fifty years af
ter his reputed death． Yes，there is，to my knowledge，in print，
many books enumerating the errors and self．
contralien
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An Eye opener，＂＂Is the Bible Divine？＂and
many others，any and all of which can be ob．
tained at the ofltce of the ReLIGO－PIILosorit

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 broad
higher in the centre－descending towards each
end．
Transparent seats were in front，with screens transparent to the speakers，which could be
raised or lowered between them and he aud－
ience．The centre seat was the highest－on
each side every one was a litte lower than
the one above it，until the last ones were but a few feet above the ground．
These seats were soon occupied，and a death－
like silence pervaded this great multitude．The like silence pervaded this great multitude．The
one occupying the hlighest and centre seat，
arose．He had a majestic form，a broad fore－ head，fair complexion，and grand white locks
that fell in masses upon his shoulders．He was that fell in masses upon his shoulders．He was
robed in a garment，reaching from the neck to
the knees， the knees，of nearly a white color，－－loose
sleeves，banded at the wrists；a girdle at the
waist．The limbs，below the knees，were waist．The limbs，below the knees，wer
clothed with tight fitting leggings，and there
were sandals ons Turning to the audience，he said：－＂We，
inhabitants of this plane of life
wave so inhabitants of this plane of life，have so lon
suffered from the eqgess of the un－unfolded in－
habitants of earth，that you，citizens of thi great centre of a higher plane，haven been sum－
moned here to see，if，with your united wisdom and benevolence，some avenue cannot be open
ed with our brethren of earth，whereby they can be made more suitable citizens，ere they become residents of this plane of life．＂He
spoke at much length，but space will not allow
me to copy me to copy any further．She continues：－＂
feel a strong desire to know who this is，＂and
immediately remediately adds：－＂A great wave of thought
replies－＂This is one of ancient date，of whom
earth－history has no knowledge．＂He finished and was seated．
The one upon
and muse ular horm，with a massive of large
whose thin，white locks showed that he，too，had
and whose thin，white locks showed that he，too，had
lived long upon the earth．A long loose man－
tle was wrapped around his form，and the san－

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| immediately adds：－＂A great wave of thought replies－＂This is one of ancient date，of whom earth－history has no knowledge．＂He finished and was seated． <br> The one upon his right arose－a man of large and muscular form，with a massive brow－ whose thin，white locks showed that he，too，had whose thin，white locks showed that he，too，had lived long upon the earth．A long loose man－ tle was wrapped around his form，and the san－ dal，too，clothed his feet，and the wave－voice instantly said：－＂This is Athens＇grand old martyr－hero，Socrates！＂He spoke only a few impressive words，bearing upon this great sub－ ject． <br> Then the one occupying the seat on the left of the centre，arose；a tall，slim form，with somewhat angular features，and strongly－ marked aquiline nose；but his high forehead showed a centre of thought，and the wave－ voice said：－＂This is old Rome＇s sage philoso－ pher，Pliny．＂He was clothed in the Roman toga． <br> Thus，one after the other arose，to cast in their influence，till many of the heroes of older days had been presented；but as it would oc－ and their remarks，I must pass them by，and speak briefly of those of later date，which were presented．Among them was one with a well－ developed form，a massive head，and very pleasant features．He was elothed in the Eng． lish style of an hundred years ago；and with the desire to know who he was，the answer came：－＂This is England＇s grand old Premier －William Pitt．＂After him came Washington，Tom Paine， Jefferson，and Theodore Parker－each one pre－ senting some great thought that was needed to complete the programme；and the last one that stepped forward was Lincoln．Raising himself to his full height，he said：－＂I am one of the latest of the sufferers from the ignor－ ance of earth－life that is honored by meeting in this assembly of wisdom，and now that I know that the great boon of life and memory is continued，I will give one thousand years of is continued，I will give one thousand years of the labor of my endless existence，towards preparing the inhabitants of earth for their suitable admission here．＂ <br> Fre he was seated，many voices among these speakers exclaimed：－＂And I，and I，and I，＂ up through the many tribulations to this glor－ ious plane，took up the refrain：－＂And I，and I，and I，＂echoed from a thousand volces．I had observed among all these speakers，there was no bearers of arms，no representatives of carnage and death；neither were there any fe－ males among them． <br> But as this grand refrain of voices died away，my attention was drawn to the distant east，and there appeared what looked like a crimson cloud，which was rapidly approaching； as it neared，it became divisable into many | sacrifice． <br> Q．Did Christ abolish the law？ sufficient sacrifice for the sins of men． <br> Q．Was God，then，offered a sacrifice under the law？ <br> A．Yes，but this offering abrogated it． <br> Q．But he was not offered on the right day of the month？ <br> A．No；but contemplating the abrogation of the law，he changed the day，as he did also the Sabbath，before he was killed． <br> Q．How many persons in the Godship？ <br> A．Three persons in one God． <br> Q．Were all three killed？ <br> A．No：only one person，namely，Christ the Son． <br> Q．Are these three equal？ <br> A．Yes，they are co－equal and co－eternal． <br> Q．Is the Son as old as the Father？ <br> A．Yes，because he is the eternal God． <br> Q．Is not that impossible？ <br> A．Yes；still we must believe it． <br> Q．What will become of those who do not believe these things？ <br> A．They will be cast into a lake of fire and brimstone，and burned and tormented day and night throughout eteraity． <br> Q．Is the Bible which teaches these things good authority？ <br> A．Yes，it is the infallible Word of God， plenarily inspired，without the admixture of <br> Q．How are we to know that these things are true，that is，that the Bible is the word of God，etc．？ <br> A．The Bible says so． <br> Q．How do we know the Bible tells us A．We know it is true，because it is written by inspiration from God． <br> Q．Do we need reason or present revela－ tion to prove the book infallible？ <br> A．No；reason and present revelation are false witnesses．The Bible is sufficient for us， and all who doubt it，or give heed to reason and present inspiration，will be burned in hell－ fire forever． <br> Waco，Texas． <br> The Debatable Land． <br> hohert dale owen to rev．elit ballou， <br> I have just read your friendly criticism in the Jourase of March 2 d ，in which you express the opinion that 1 have wrongly spoken of St．Pauls wrid Lutheran doctrines； the chief Calvinal depravity，vicarious atone－ ment，arbitrary election by God＇s free grace， imputed righteousness，and an eternal heli． <br> This is what I have written，Speaking of the doctrines referred to，I said：＂I think all |
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## A．By causing them to commit one more sin，namely；to kill him． Q．Why was it necessiry that God should be killed in order to save mankind？ A．Beause salvation was to come by the shedding of blood according to law；but man had become so exceedingly sinful that no blood short of God＇s own could wash him clean． <br> Q．Then the grounds of the atonement through the sacrifice of Good are based upon

 he sacrificial law of Moses？A．Certainly，and Christ，

## case，the functions or the faculties of the ind vidaal fall into the clear minded condition wir urally；and in the latter case，by an act of tue

subject＇s will．
The natural powers of susceptible persoss
especially when in a statuvolic condition，bris especially when in a statuvolic condition，bar
been mistaken for some imaginary force，sity
ply because they are not understood and
subjects could read the minds of ail those
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operato operators conceived the idea that because the
could feel and taste what they fet and tasted
or knew what they wanted，that ti was a pore
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|  |  |  | Is Spiritualism True? |  |
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| , minil | He concluded by abruptly asking, "Is not th enough? Shall we not suddenly seize the tempter, and cast out Sathan from amon |  | REMARKABLE W WORE |  |
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## CHICAGO, Satchant, Amai $27,1872$.

## A SEARCH AFTER GOD. 

It woserer triviv. Natk dismal night. Not a star
It
ould be seen doting the hearens, smiling in conld be seen doting the healess, or earth. The
ts splendor on the mortals of
moon had disappeared, and followed by a pall
mens of darkness, solemn grandeur was inparted
o all things Night:-when all he gorgeous
uminarico of the heavens have been currtained from our sight, and breezes circulate a plaint e melody, and the roices of human bengs sthat vermin, the owl, and ravenous animals go forth, to render night still more hidcous.
We heard a mutled groan as we passed along he street, and carried off on the surging Trow! ent, and we feel as if we are in a moment is sisurrounded by tombstones and monuments of Then another pain of anguish rises forth from a human heart, and thrillingly, tremulously utters a sad tone in our ear. Again silence
painful and solemn, interrenes, and then an other burst of agony comes forth-so plain
and distinct that we are enabled to trace it to its source. We grope our way along, and
soon hear stifled sighs that direct us to the right spot. We approach it, and a human
being is revealed to our vision by the dismal being is revealed to our vision by the disma
light that finds exit through some damask curt tains that hang over the windows of a palatial beastly drunk, is just recovering from the stupefying effects of a day's debauch! His face the stench and debris of the gutter; his clothes are saturated with the foul water around
him, and his eyes deprived of their natural, healthy brillinancy, have assumed a deep red,
feverish appearance, that makes him look like feverish appearance, that makes him look like
a demon. There before us was a "job," said to have been brought forth by an intelligent
God The name of this man, Henry stillman,
, he had been accused of all manner of crimes, he had been nceused of all manner of crimes,
and had sunk solow in the scale of existence that he did not seem to have the least vestige
of manhood about him. But what of this? Supposing he is one of the lowest of the vile,
without one manly trait to distinguish him trom the brute ereation? Whence his origin? Ohi you will distinctly declare that God made him; that he was brought into existence
through his instrumentality! If such be the case, we can consistently declare, that for on ing to work systematicalily to construct or fash lon such a human organism, he is guilty of a
high crime and misdemeanor, and shoyld be punished accordingly.
The scene changes. Yonder is a happy,
Jogous group of little girls. Their eyes ar brilliant with happiness, and their very souls seem radiant with the glow of virtue, and
theiri roices sound off among the trees and adJoining bills sweeter than the masic of an an
gel's harp. Innocent childhoodi what is mor grand or beantifuy, or more calculated to ex-
pand the mind with emotions of dellght? They are marching joyously, gladly along,
with their aprons full of flowers, and their heads gracefully ormamented with a crown of grave! One of the number of that happy, jo ers, and sing one of the sweet songs which
she when on earth so delighted to hear. Such cenes, where innocent childhood congregate toge
love

## thought. There is still before us in solemn

 grandeur the influences of ten generations, onemerging into the other-their forms strangely girls of this group. Here in the tenth genera-
tion is a musician. His wife's soul is full of music. She can not sing-her voice never sounds forth in joyous, happy anthems, but
she listens to the whisperings of the breezes in the tree tops, and her mind is filled with rap. turous delight as she hears nature's choristers
as they come near her window. Her soul hears music in everything, and she interprets the noise of insects, as meaning some note in
the chromatic scale. A child is born to her. the chromatic scale. A child is born to her.
With like nature, she traverses the road of iffe. Still she can not sing. We pass along
all those ten influences that we see so beautiall those ten influences that we see so beauth-
fully interblending, until we come to another fully interblending, until we come to another
one of this group of girls, and we behold within her the culmination of ten generations, and she will give birth to the music of her soul in
roice, and become a Miss Kellogg. Such, then, is the life of each of that. group. One one as a musician. disting as a distinguished writer; one as a low, vile, wretched, woman; another addicted to stealing. To us, then, with a mind illuminated, there is nothing that escapes our scrutinizing eye. Those influences
are still before us-interblending and overlapare still before us-interblending and overlap-
ping, the outer or tenth sends its influence to the ninth, the ninth to the eighth, the eighth to the seventh, the seventh to the
they culminate in those little girls.
they culminate in those little girls.
Go back again to that man in the gutter. He, too, is only the culmination of interlend ions have made him. Stop! you are sacrelig. ious! Blasphemy tingles on your tongue, and glistens in your eye. You are taking humanity out of the hands of God! Wretch, beware!
You would philosophize away a God-deprive he world of Deity. But are they, or are they not, the culmination of the influences of past generations? Everybody with a grain of com-
mon sense will say, yes. We care not whether mon sense will say, yes. We care not whether
man ascended through all the lower order of creation or not-the rule holds good. But upposing God created by a direct act the first man. If an intelligent God exists, he did so. heinous offence, a high crime, a misdemeanor which should entitle him to be held up in execration by all his children.
Supposing, then, an infinite, omniscient, omnipresent, and omnipotent God, we have a perfect, andlude that the first pair wence, each generation being the culmination of all preceding ones, must be as perfect as the first; such must be themanity there are myriads of human beings but a little higher than the brute crea-
nite, intelligent God had nothing to do there with. Supposing, however, that in answering the prayers of the millions of churches, God should, in the presence of a large concoursc of people, collect together the dust of the earth and make a man, and supposing he should go
forth and commit all manner of sins, introorth and commit all manner or sins, intro-
ducing discord, wars, strife, and hatred into the world, would you not condemn this God second experiment? of course, you would. Then why not condemn the God who made the first pair, for such is the exact condition
of the world Again, if each generation is a culmination of all preceding ones, which all will admit, the
first generation or pair is a culmination of God first generation or pair is a culmination of God
and his influences. The first generation
sinned, which would the same influences existed with God.


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Go, child of earth1 step aside from the paths
of superstition which you are treading, into
the beautiful Temple of Reason which angels
illuminate! Go forth with your soul radiant
with the gems of wisdom which they impart.
Remember that each generation is a culmina
tion of all preceding ones, nad that your influ-
ences will make those who follow you miser-
able or happy. You should, then, ornmment
your pathway in life with deceds of benevo-
lence, and there shall spring ap around you a
fragrance that thall boe wafted into the pres-

## Keligion Prevails where Ignorance Abounds.

deeply impressed to urge upon our readers the
necessity of ealightening the minds of all

## classes of piness. We ha

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improve every opportunity to rob church dev-
otees of their property, thas depriving them of It was a means of grace whereby their souls
were to be saved from eternal perdition.
used their best endeavors to prevent the com-
mon people from using their reason for acquiremon people from using their reason for acquire-
ment of that knowledge which should subject
latent powers of nature to a practical use for their benefit. They have ever warned them
against new developments in the arts and sci-ences-against all new developments in natu-
ral philosophy-against all new astronomical discoveries -and, in a word, against every-
thing that in its nature is calculated to make
men wiser and better, under the plea that it men wiser and better, under the plea that it
contradicted the Holy Bible-the Word of But we have scen how that, despite of this
opposition, step by step, progress has been opposition, step by step, progress has been
made; despite the infallibility of the Holy Bible and the Pope, men and women have investigated in new fields of thought; the arts
and sciences have been developed; nomical discoveries have been made; many old theories in religion, based upon the infal-
lible Word of God, have been discarded, general knowledge has been disseminated of the "good time coming" is felt throughout many nations.
Christianiaiz. But the assertion is not war ranted by facts.
If we look by the most faithful devotes, we shall find that its influence is anything but progressive. In this, as well as in all other countries where greatest extent, the great mass of people discard all phases of religion as binding upon Protestants. They are Free Thinkers; and yet they are nominally denominated Christians. But Chtistianity, in its cons disregarded by a large majority. Such people are free to canvass every new development, no matter in what department of nature's wide domain it may present itself. Their sole criterion for judgment is immutable truth.
Let us for a moment consider the devout
religionist who believes in either, or both, an infallible pope or an infallible book.
The devout, the most sincere Christian, is They are taught that there is no occasion for them to think upon the subject of religious tenets. They are taught to take the dogmas
of the Church as infallible:-believe of the Church as infallible:-believe and be
saved; doubt and be damned;-a truism with the devout Christian, be he Catholic or Pro
the devo
testant.
In vie
In view of this fundamental principle of
since the days of Constantine, no one could with safety listen to any doctrine which conflicted with the written word of God-the Holy Bible.
The earth was flat because the Bible so
taught. The Red Sea parted its waters for "God's chosen people" to pass over dry-shod because the Bible said so. The sun stood still
in the heavens for a petty tribe of semis in the heavens for a petty tribe of semi-sav-
ages to slaughter innocent men, ages to slaughter innocent men, women, and
children, because it pleased God to have it done and the Bible said so. Woman listened
to a serpent and beguiled Adam into eating an apple with her, which God had forbade them, and thereby brought death into the
world, and subjected them and their descendants to endless hell and damnation because the infallible pope and infallible Word of God
said so. God wishing to save some of these sinners,
provided a "plan of salvation" by begetting himself upon a virgin and being born as a son to himself, taking upon himself the sins of the at the hands of a few Jews, that the few who would believe the tale might be saved. This being in accordance with the received and in-
fallibe Word of God, supported by an infallible pope, must be believed as veritable truth

## wo bel not et <br> | belic |
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 est enquirer will say. Why, says the preachebelieve the the Son of God? The priest replies, he is the very eternal God. God died for sinners, then? | e | $\begin{array}{l}\text { vou } \\ \text { you } \\ \text { of }\end{array}$ |
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|  | Quite A |
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| Is there an independent, fearless think |  |
| ile trumpery? and is it not an appare | much. 1 might have known beter-that vef |
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| question now pre |  |
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| thralldom of such servitude? that forces itself upon our mind is |  |
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| Educate the |  |
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| have elapsed since the world was first inhab- |  |
| deeper and find that untold millions of ages |  |
| must have elapsed beford |  |
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| len |  |
| her axes and performing her ami |  |
| tions in her orbit around the sun. |  |
| One lesson of old infallibility |  |
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| wedge for an opening to further rays of light. |  |
| Step by step the en: |  |
| myths of the past will recede from the mind. |  |
|  | tor |
| in every department of |  |
| out the wide domains of the universe. These laws will be made subervient |  |
| trolling all elements for man's use. He wil | Doctor. They have <br> e medical field. |
| io | \% |
| ound in ignorance has no real trut. | dress as above. |
| basis, and is destined to disintegrate, topple, tremble, and disappear. In its stead will be | H. Hadlex, forme can some one tell us |
| raised a mighty pantheon of progress, in | and Gho |
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| earth as in heaven, at whose shrine all shall |  |
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| and supreme as the only true savior of the |  |
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| Col. R. |  |
| one of the cities of Central Mlino |  |
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| lay | $\begin{aligned} & \text { yon } \\ & \text { cro } \end{aligned}$ |
|  | Th |
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| venting Coi. Ingersoin sractising iny, on the |  |
| that his lecture | - |
| infidelity is the one charge. There is nothing |  |
| to prevent the bussbodies aforesaid from re- tusing to engaze his servics: and there is |  |
| nothing, and will be nothing, to preeent other | But |
| people from engaging his services, if they | ow |
| eoopl |  |
| gh va |  |
| ple in any way on prayer-its |  |
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| nfluence, and rapid advances | the brite, th |
| ght which, more tha | the signal of He at once w |
| $y$, she now a praying club | f stopped the train |
| heir petitions to career of the great |  |
| o after, Parker's health fa |  |
| and he went abroad, only t |  |
| the Chrisitians of | ${ }_{\text {on }}$ |
| (eems |  |
| witnessing its $r$ |  |
| Hathe who his incurred ite enmity of the Orthodox by his untiring zeal nid enery in |  |
| the cause of Uni |  |
| $\begin{aligned} & \text { ing lately held under th } \\ & \text { Men's Christian Asso } \end{aligned}$ |  |
| g man prayed that ken away, "any |  |
| raised in conderna |  |
| ordinary appeal to Deity, a that all present indorsed it |  |
| is literally prayer go Tribune, Apr. 13 |  |
|  |  |
| items from that heretofore orthodox |  |
| A screw is loose somewhere. | To th |
| Ooss getting liberal? what is the matten |  |
| Tribune is demonstrating the law of den |  |
| ment, both in politics and religion. It ell.-[Ed Religio-Pmiosorhical Journ |  |
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| ded success in Kansas. The Lawrence | The next |
| pers speak of her as a talented and | $\substack{\text { man } \\ \text { int } \\ \text { on } 1 \text { n }}$ |
| ene er, whose lectures are creating conside | onen |
| ce for some weeks, where |  |
| ded to counteract the baneful influence of | \% |
| notorious Elder Hammond, the great hodox hell-fire and brimstone revivalist, |  |
| h has just closed a "glorious season of | dont |
| at that place, where he succeeded in sear |  |
| a few grown people and many smal into the "fold of the Lord." |  |
| -nj. 1 |  |
| wife, recently from Oregon pia Califormia |  |
| Colorado, gave us a fraternal call on Mon- |  |
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| hale and vigorous than now. They contem- |  |
| Plateremaining in the Norruwest for consider |  |
| time. Brother Todd is one of our lo speakers, and will respond to call |  |
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$\frac{\text { ApRIL } 2,1870}{\text { SPIRIT INTERFERENCE }}$ Carring into execution a purpose I have for
sometime intertained, but been prevented from




 ing outbreak of the southern and slave holding
stases anginst the Unionc.
In my iddress. Iavocated the idea of letting
those states depart in peace from the Union





 the other hand, a war that would be over in a
few years nad the sacrictices and sutfering that
would atend it would leave the peoleot both
ruces, and in ail parts of the nation, free and rices, and in ail parts of the nation, frree and
read to enter upon that progress which was
our destiny.
 world and carried out by us in this.
Int ine summer or $186 \pi$, when it it becane inev-
itable that we were to have war with the South, itable that we were to have war with the South,
and Perident Lincol had made his call on the
Nation for the military forces Governo Mor
Nor the

 ernor Seymour, and Mr. Barney, then Collector
of the Port of New York
As the troops marched by, to the number of

 sixty days, or by midsummer.
Conletor Barney told them-very much to
their amusement- that $I$ had said to him, that Their amusement-that I had said to him, that
if wesaw the end of the war in five years, we
should be hucky!





 "vitality for a grand coup de eatat, but in the
"midts of its exertions, will suddenly cease to
" breathe, and will fall; and will crush in its
. fall, two of the principle actors in ins he pres.
Uent scene, namely
Un the Roman Pontiff, and
 the fail of both of them.
I fee days ano that in, Finduary, 1872 -
Ireeived from a cleryym on the tharch of





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 "We have at present ot chronicle some of

















 Tay y. 12th, 1869 .

 deytum ind now I ask, what was this inteligencee
-if it was not what it claimed to bee - Who



 York, February 25 thth, 1872." ${ }^{\text {Clis. }}$







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## after the inquest by t.

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of minit that m may commit tif wrongy upon my

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ing the remandiner or my days
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| :--- | <br> Oirs HERY Stude.}

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\begin{aligned}
& \text { Mr. P. C. Tomson's Report of the Doings at } \\
& \text { Moravia, Sew York. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { The route from Philadelphia is by the North } \\
& \text { Pemnsylvania Railroat to Athens, thence to Bing- } \\
& \text { hampton and Owigo, then change cars to the } \\
& \text { Southern Central Railroad to Moravia, a distance }
\end{aligned}
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| The first ! is a most precious gift, <br> If it be thine, ah! value it <br> The second! wherefore shouldst thou risk <br> The freedom Heaven gave, For what is ofttimes bitterness, <br> The third If li thou shouldst choose the third <br> Then may our God who loves us all, |
| :---: |
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January, we arrived there. Found Mr. Keeler a
plain, honestl-ooking, unsophisticated farmer, and
his wife one of those old ladies who make you feel

We are in a room in a rough country house, and  strong breeze like a gale,- this lasta a short time, and then the water is sprinkled over us, while we and then the water is sprinkied over us, while we are singing. Spirit voices select the music and join in the song. Sometimes the music is by joirits alone, though the influence when all of us sang with the spirits.<br>It the circte, and we had no satiffactory manifesta- tions. I state this that all may know that it is not alone the stin<br>$\qquad$<br>these anl other manifestations all over our land land It will not be many jears before they will be just


Passed to Spiritilife, Apilil sth, 1572, May Jane, dongh.
ter of Wwiliam and Eether Brown, of Mource county.
Obio.
Her gentle and peaciful spirit is transplanted to new-
You meet persons from many parts of the world,
but it happened that almost all hatPassed to the Summer Land, April sth, 1872, at Mat
engo, III, Mre Jennie Woodbury Welle, wife of Jastin
Wells, in the thiny-*ixh year of her carthile The
then have a light. On this first day we heard
voices. My name was called, though no one but
one in the company knew it. We glo
$\xrightarrow{\text { the }}$
On Monday we had two circles. We had become
more social, and the manifestations were very
powerful. A spirit called the name of samuel
and seemed to be well acquainted with his life,
An Indian spirit named Hontour, came on the firs
day and every day,

| the |
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| che |visible. There was no one there who knew I hadI want to say that there was no chance for

$$
\begin{aligned}
& \text { man was there who assumed a false name. The } \\
& \text { spirits called out his real name and rebuked him }
\end{aligned}
$$


down in front of her and spoke very affectionately
to her-referred to private matters of which no one
of Spirt Communion.
Owre thirty years ago we met him at St. Charles, min;
our then and now place of residence. We were then
both Uniseredisa.
noticed. Mr. John Chew's mother also came and
spoke to him. [We presented Mr. Chew's report
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Believing the above to be correct, we gi
the details of an outrage that lately transpire o horrible as to put the recent achievement
the Rev. L. D. Huston, of Batitimore notoriety,
to the biush. And for fear that the villain may communities may be cursed with him, we give
him the enentit of the following advertisement
without money For several weeks past a man calling himself
Johson, has been vending sacred pictures
in Williamson and this county, and has
Jit ntroduced himself se secasions to have deliv.
He is said on several ormons, which for piety of injunction
would
would wivine an to have succeeded so well in gaining
the confidence of his hearers that he always
found a warm welcome around their hearth


 John M. Follett to Rev. Mr. Swarts,



y

 ー Rev. Mr Mrother man's wific,
went into thearphys, of Genese, Mininois,
 Rev. Horrace Cokk of New York City, se-
Ruced a member of his church.
Rev. Mr Huston Rev. Mr. Huston, a Methodist D.D., of Bal-
timore, is charged with having seduced several

 heard them recently, "I would trust my
danghters with ony other class, sooner han
with ithinistrs"" Does it show a lack of sense,
 of your ministers practice "free lu
In conduduing this part of my l promise you, that for every Priccle in our ranks
who orou wil mintion, sis havig comitite
any crime, I will mention any crime, $I$ will mention two orthodox min
isters who You spoke against the "lecturers who come
amons us
 Perould exchange souls with their accouser, then
would be the losers - even with the chances of
wit a reserved seat near the "great white throne,",
which the altur ins in supposed (by himself) to
possess, thrown in. possess, thrown in
If fou tisilike the tone of this letter, you will
please remember you "cast the tirst stone," please remember expect one who has ont ""been
and you cannot
wastied white in the blood of the Lamb" to do better than one who has. afrald you give more of that adricele than you
take. take. Remember, outsiders have some rights
which even ortheol which eren orthodox ninisters should respect.
Never try to excite the bigotry and meanness of sectarians against any class. Observe the
ond
golden ule. Look arond your
Spiritualists do not seo live as pure lives, deal Spiritualists do not live as pure lives, deeal as
honestly, and treat their families and neighbors as well as do church members, notwithstand
ing they make no long prayers, or loud-mouth
in ed professions. In looking for sin, don't to
outide of the Methodist Church, until you
have ousside orifed th
have purifu
the Pharises."
I hope that the time will soon come, when
priest-craft will no longer be popular: that

Cornwall, III, April $7,1872$.
Osseo, Minnesota
S. S. Joxss:-The cause of Spiritualism is
prospering here finely. We have prosle Sunday now, in our hall, erected for all
and
good entertainments.
The speakers are Mary J. Coliurur, and D. P. Thayer-inspirationa
and clairvoyant; and our philosond
cunse of humand


 declarations of girits, through my hands, are
that hay do, and are subject to enjoyment and
tar the e eass of unfoldment, the same as we are
everybling in its own shere of life-exactly
the same as in earth life.


 in spiritiet through ail ages
diminitite in size size
The same laws produce the earthly structure



 this world on thiving creatures is mure fully ex-
emplifide in the enet, which we find to be all
around us, wad evert








Milwauke, Wisconsin.




 best halls in the city and mean to have such
speakers an wil
ing to anl who ane interested meet ings in our bearest
intiful philosophy
Ir conclusion 1 would say that the good
work is
 areds can testify to the same thing,
Myself fund wife
are still an work, Mrs. Sev.
anace having all she can do in her practice and lecturing.
I lad angort forgoten to mention that we
had a dance under hhe auspices of the Siriru-
 oted that we had an
the meeting and dance.

MONEY ORDERS AND REGISTERED LETTERS. In answer to your ॠittle squib about persons
sending small sums by registered letters, and statement that not one letter in a thousand, or
something like it, is ever lost, with money in
it permit me to contradict you it, permit me to contradict you point blank. A
large experience teaches me it is not safe to send even 50 cents in a letter. The letter is
either robbed, or the party to whom directed
denies the receipt of the money. The fact that the letter is registered fixes the question
of its reception. Not very long since I sent of its reception. Not very long since I sent
about $\$ 50$ to Harper \& Brothers. They denied
its reception. After about four months corits reception. After about four months cor-
respondence and disputing I sent them a certi-
fied copy of their own receipt to registered letter, when they acknowledged their error, and sent one club of their magazines.
the Banner of Lighee times I have sent money to the publishers write me they never have received it.
Finding that in a short time $I$ should lose more money than a thousand registered letters
or post-office orders would cost. I have ever or post-onice orders would cost, I have ever
since registered all sums over 50 cents. You see pubishers receive so many letters with
monen, - have so many clubs, etc.,-that we cannot be sure of their accuracy, if we are of
their honesty.
We not only advise, but propose to pay the istering letters when orders cannot be had, in case thee dollars or more is sent for subscripIt is true that a fifty-cent letter may be robbed; but it is so seldom the case that it would seem to be folly to pay fifteen cents extra Our insure its safe delivery
Our friend has had an extraordinary experience in the line of post-office losses. We are
sure that neither of the publishing houses any othed would knowingly wrong him or to occur with publishers, as they do with all severance will generally right all wrongs.[Ed. Journal

Is the Spirit Immortal



## Kellog, Minn, Apri1 1, 1872 , Address: Norhhfield, Minn.

## The Science of Human Life.

 In the evolution of human life, it becomesnecessary, whenever the tendencies of ad-
vanced thought demand it, ot recur to funda-
mental principles, in order to determine
whether they have been buried bencath the
debris of the past.

## 

 The development of the basic ideas of relig.ion have been very fragmentary, beginning in
the early tradtions of Pagan religions a and
culminating in the Pagan, Jewish, and Chris-
ian creeds of the centuries. These creeds allways provided a plan for
saving the spirit; but did not provide a trinity
of salvation for the three natures of manof salvation for the three natures of man-
spirit, mind, and body; the common element
recognized by them being natural religion.
Jesus, that bold innovator on Jewish cus Jesus, that bold innovator on Jewish cuss
toms, brought the genuine light of truth to the
surface by his searching analysis of the relig
ion of the past,
of the the ever-living inspiration ion of the past, and the ever-living inspiration
of the present; but the rudimental condition
of science prevented even him from compre
hending hending the vital necessity of saving the whole
man; and his followers failed to comprenend
even his demonstration of immortality but
appropriated the mythological ceremonies and
dogmas of both Pagans and Jews, which have marred sectarianism.
Jesus gave signs which his follower
might be known; such as healing the sick by might be known; such as healing the sick by
laying on of hands, speaking with unknown
tongues, and even doing mightier things than
he had done, etc. he had donc, etc.
The followers of the creeds, by their works
pive more or less evidence of partially com-
prehening the teachings of the gentle and
peace-loving Nazarene; but at best they are peace-loving Nazarene; but at best they are
all isms, clinging to the shadow of the dog
mas and undemonstrable theories which saver of the mythologies of antiquity.
All radical innovators against ries have been foreshadowed in the advanced Baptists are continually preaching in the wil-
derness of the mind, filling it with great refor matory movemen
spiritual forces.
A new grand movement is foreshadowed
the present time, by the advanced thinkers in
every department of reform every department of reform, which demands a
scientific religion that will prove adequate to the needs or man's whole nature. ern Spiritualism.
It will define
It will define the God of Science as an Infi
nite Congress nite Congress or Conglomeration of Individuis power, motion, intelligence, instinct, love, and purity.
It will recognize the sacredness of all life in
man's condition or man's condition or phase of evolution; and
demonstrate that self-development in every
living thing includes he "inalienable rights of living thing includes the "inalienable rights of
life, liberty, and the pursuit of happiness," in
the wis life, liberty, and ded pursue instncts and spirit-
the way demanded by the inging
ual intuitions; but this right must ever bend
to the universal humanitarian principles, to the universal humanitarian principles,
which recognize a common brotherhood in all nature.
Its cred can never be written on parchment,
because progression means continuous change because progression means continuous change
with a new creed written on every human soul
with each revolution of the wheel of progress. All reformatory movements are projected in
the world of spirit, and have their incipient the ball is put in motion in its inherent truthfulness and grandeur; the latter stage
growth in at hand, if sign mean anything.
We will growth is at hand, if signs mean anything.
We will give a practical illustration of the
far-reaching efficacy of the scientific religion far-reaching
of the future.
Animals live
Animals live surrounded by thousands of
poisonous plants, but their acute instincts
teach them what to avoid and what to use as
food; but man with bis more per foach them what to avoid and what to use as sitive organization ought to have iner instincts,
but he is far below the animals in the world
of instinct, because of his morbid conditions of instinct, because of his morbid conditions
of body, induced by an abobormal civilization.
Again, we find that the methods sdopted for
training in schools and institutions of learning training in schools and institutions of learning,
are very faulty because of the false system of
ere are very faulty because of the false system of
cramming the mind with the effete ideas and
methods of thought of the methods of thought of the great men of the
past, thus cramping that mental freedom and
individual originality of thought which of
into the physicalry thesesionat, mads spiritual ele-
ments of mann, and find
the ments on man, and find as much chaos as in
the mental and instinct nature, hence the
necessit necessity exists for a scientific religion which
will analyze the wants of every dep will analyze the wants of every department o
human nature, and supply the proper plan of salvation; thus saving all who will, not even
ignoring the theoological Devil, when he is ready


号

CENTER RIDGE, KAN.-MI. Williams writee
Enclosed is money for the glorious old Jotrai
I expe:t to take it as long as I live. It gets betl PRESCOTT, WIS.-M. W. Barb writes.-I regary
the Journat as truly worthy of my most earras efforts in its behalf, and will continue to charbort
increas its circulation as long as my services an
acceptable.
 contanis some of the best Ideas, In my estimation
of anything I have ever read, and I am now sity)
five years old. NEW ORLEANS, LA.- Chas. H. Read writeo-
Please fend the Jourksi one year to the followit
names enclosed I scribers for your paper and send to ou an fond
I get a ilttle time. I Im getting a blg ruath here.

## tone of yurn.-1. paper; ti.ere sis no conpromit th orthodoxy you cut and carve right and let


 The course you take is the correct one. 1 ind des
fravel about the country, the doctine is piane
cverywhere more or less, and is all the time on the
 Remarks :-Thank you, brother, for your farons

and appreciation of our beloved Joornsl. | SILVER CITY, NEW MEXICO.-John Wood |
| :--- |
| writes-I cannot do without the Joussul |


$\qquad$
 Mish you would leet me know if there its for It think
that if one should come we could increase the
circulation of the JoursaL.

## Reply:-Yes, we have several mediums fully ompetent to demonstrate the truths of Spirtual sm, but they are not inclined to

 and go so far to meet the reeeption which suchpeople would give them, and only to gratify ide

## KOKOMO, IND - M. P. Collins writes.-This is glorious place, this Kokomo of ours, for orthodor ell and whisky dens. I don't know which is 

WHEELING, W. VA.-Thos. Pollock writes-
 selves.
ALLEGAN, MICH. -M. C. Vander Cook mrites ALLEGAN, MICH.-M. C. Vander Cook writes
I am happy to say, the more 1 read the Jotzyi
the higher in my estimation I hold it. There is no
 mortal form will aid in its dissemination, until
everyliberal) and even creed.boound man in America,
shall be a life subscriber to the JourNAL SAN FRANCISCO, CAL.-John R. Kelso writes,
Having, for many months, been prevented by
sickness and business matters, from giving my hime
lectur
regard
wish
Ishal
answe
ars
 MERIDIAN, MISS. - Jss. S. Howe writes.-
must have the soul-nourishiment afforded in yout
JovrNaL, therefore, enclosed find remittance to
 otherwise inevitable disaster; and nobler, prre
more eleating ocotrine than we receive nerer feel
from the lips of carth's KENDALLVILLE, IND,-J. S. Brown writes-


 to our home. Always repleto with grand and dsod
Ideas, brave in the cause of truth, progress ond
the better int


APRL 27,1872
$\xlongequal{\text { APATALOGUE OF BOOKS }}$ Religio-Philiosoplical Pntishing Holse.












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 health-destroying drugs used in other hair
preparations


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 SWe have no hestatition

- Uniueres, Net York
 "One ot the omote evectithe romances of the day."


Dr. E. P. Miller's Works.








| SEXUAL PHYSIOLOGY. <br> SCIENTIFIC AND POPULAR EXPOSITION THE FUNDANENTAL PROBLEMS IN |
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By R. T. Trall, M.D.

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## Helen Harlow's Vow.

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## frontior 귱partment．

Fenern Tour Mor－ ve Washington for York，Pean． Our second vist，giving two lectures to crowded
houses．full soven handred or more present，our
lecture commanded the most marked ated antention．
 was your periont friend，and was kilioes at
Gettyourze on the 3 of July， 183 ．He calls you
Lieutenant

 who knows how to keep a hotel．As we have
written of our meeting in Baltimore，in a former

 When he was dorward，was deseribed，gave time
fally identified． aged so years．This was a ane test given to a man
and wo whon whodily Identifed the fact．Then
came the third test－the sister of a man－gave her Next came the old sweetheart and spoke of the
past，fiving such pertect history of by－gone days，
that Jdenity was full and complete
Turning to a man oy whom stoo the wife of
former years，who guve a pathetic history of her former years，who guve a pathetic history of her
sorrow and aftictions，claiming that death was a
release to her．
To Dr．．．A．Kanney，a scotchman，came the
old aunt in all the character of Scottish women，

 PriLadelpris．
Thursday，Feb． 1 thth，werched the City of
Brotherly Lore，at 10 o＇clock，A．s．Called on Dr．

 extended to us to assist us in the care and educi－
tion of the danghters of our brotherinliw．We
gave many fine tests．And at the close of our Who were present．We met Bro．Thoman Gales is yood for many more campaigns．We went
direet from the desk to the cars，and away on the

 something like God，in tying throught the country
at $2: 40$ How we like swift thoughts，fast horses，
quick－witted people，and a swift ride on the cars．
it We once rode esixty two miles in sixty one minutes
on the Michizan Central Rallond．We cheered

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## 


 Watertown is a beautifal city，situated on the
bank of Blak River，and hano one of the fincot
waterpowers in the world．We like this place， OUn THAXK 8 are due Brother W．H．Fisher，
of Denver，Colorado，for a beantiful specimen
of petrified palmetto wood found by him on of petrined patmetto wood found by him on
Cherry Creek．Scondy，our thanks are due
to Brother Benj．Todd for bringing the same D．W．Huthis lecturing this month in Kan－ sas City．May 1st to 15 th he speaks at Me－
chanicsville，Iowa．Would be glad to make August 1st． to our Brother Dr．S．A．Merrill，of Counc turn the donor our thanks for the present． We shall take pleasure in exhibiting it to our
friends who call at this office． Dr．Hxxry，of New York，is now giving
course of lectures on Psychology，and kindre subjects，in this city．His abilities as a lec turer are of the first class．The experiments that follow each tecture are nuing．He may
and at the sery amusing．

To Friends on the Pacific Railway．
Browner Joxes：－My invitations extending
Westward，I think some of going to California
 But previous to going I shall be glad to make
engagements on the route，so that I can make
 If I go I shall not return under ten or twelv
months．
Respectrully
$\underset{\text { The }}{\text { Tie }}$ Religio－Pmiosoritioal Jounval hav－ ing passenflacration the ordeal or ire，in thicago，still survive
great confle great is one on the most energetic of is kind
and is devoted to Spiritual Philosophy，Temper
In ance，Chemistry，clairvoyance，Iecoanic
 is liberal in in sentiment，deals gently with the
erring，but has no sympathy for a worf in
sheens clothing the suticles by Dr Carr，on chemical science，are alone worth th subscription price．We notice aseries of arti
cles is being pubished on Calamities－their cles is being pubished on Calaumities－their
Author－the Object to be Attained，－with the question：＂Is there a Compensation？＂show
ing their author to be a poofound thinker．
in Published by S．S．Jones， 150 Fourth Ave．
Chicago．Terms：$\$ 3.00$ a year，in advance 50 cant for three months on trial．Try it for
three months，and，our word for it，you will wish to become a life subscriber．－Iova South
West ns．In the mididt of our exultation some one
$\qquad$

## ＂What do you want

＂Am＇t you ateared $\%$＂asked the old lad
 Christian？＂

## ＂Are ye a Christian？Have you got＇ligion？＂ ＂No！I am not a Christian ；nor have I ＂gionn，or any other cutaneous dificulty．＂ ＂I don＇t mean measles，nor the itch．I ask ＂



Hark！Everybody Should Listen to卫上I世 VOIC世出

## Three Poems

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| HTII A FINELY EXECOTED STEEL－PLATE POLTRAIT ON THE AUTHON， |  |
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| which is pasning through the fourth large edition with |  |
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| And as they each avanace in razoon night A ood of Ilke improvement then appearts |  |
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| ney of man are for the frrt |  |
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| That God ordianed tibe wholo is underston |  |
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| But highest wisdom hath ordained this plan，To focalize the feeble powers of man；Whure each mav frecly choose a ficld of thong |  |
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| The sublimity of the |  |
| dom been equalled： |  |
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 he merits of this work．But no adventisement or extract


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historical surtey or aissier＇s opera tions，avd tie eximination or tie same by tile frencil comiss－ sIovers．

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