



Soul Pills of Doctors of Divinity—Remedy for Remorse—"Lady Macbeth" and "Bill Sykes"—"Made White."

BY REV. S. L. TYRRELL.

Two questions are now uppermost in evangelical councils and ministers' meetings: One is, how can the masses be induced to attend church; the other, how can infidelity be checked.

According to the soundest orthodoxy, this plan which the "angels desire to look into," was laid "from eternity" before man was made.

Believers in the orthodox view of the atonement feel shocked that liberal sects regard their fundamental tenet as highly demoralizing in its tendency, and demoralizing just in proportion as it is unfeignedly believed.

It is seen at a glance, how reasonings based on this immutable truth, utterly remove the foundation of that cardinal dogma of orthodoxy, the popular idea of a substitutionary or vicarious atonement, and of the demoralizing delusions that grow out of it.

pared to renounce the doctrine of original sin, find great relief from the terrible dogma by an easy remedial provision known in church literature as "baptismal regeneration," by which simple rite a clergyman of "the true apostolic succession," by the application of water on the "totally depraved" infant, and repeating the approved liturgy removes from the child the impending curse of eternal fire for the sin of Eve.

It is incomprehensible how so many sensible religious people seem to retain implicit trust in God as a righteous moral governor, when an act done by any human court involving the same principles as the vicarious atonement, would utterly destroy every ground of respect or confidence in such a tribunal.

The shrewd practical lawyer of the Jews did not dare to put in practice on earth, his theory of God's heavenly government. No doves, ashes of heifers or blood of lambs were equivalents for crimes in Jewish courts as in the court heaven.

A state of society is conceivable where all would do right for the unselfish love of the right, without regard for penalty or reward, but as human nature really is, society cannot exist without the restraining force of penal law, and the author of man's nature, who "knows what is in man," has hedged in his path on every hand by attaching sure penalties for the infringement of every moral and physical law, and how unreasonable to suppose that a doctrine could emanate from God which is so totally at variance with every known principle of his government—a doctrine that teaches that a life of foul impurity and dishonesty can by a mental spasm be made as though it had not been.

Believers in the orthodox view of the atonement feel shocked that liberal sects regard their fundamental tenet as highly demoralizing in its tendency, and demoralizing just in proportion as it is unfeignedly believed.

Now, if crime increased so marvelously in modern society with the price of murders at the high price of twenty crowns apiece, what must be the natural demoralizing tendency of teaching to the world the dogma of pardon "without money and without price."

How preposterous and even childish seems this popular blood atoning theory as expounded in a late number of the Christian Union.

innocent sympathizing friend in suffering sacrifice and death.

To every manly, living soul not deaden- ed or chloroformed by theological drugs, the idea of evading the consequences of its own sin and transferring the penalty to another, and claiming heaven on the strength of borrowed character or "imputed righteousness," seems most degrading and absurd.

Brooklyn Spiritual Fraternity.

A very large audience filled every nook and corner of the Hall this evening, with many persons seated on the platform, and a feature that has marked all the meetings of our Fraternity so far, was the large number of strange faces new to the spiritual meetings in our city, evidencing a deep and growing interest in the subject among the better classes.

In commenting her lecture she said, "I shall use the term, 'A New Religion,'" and she rapidly traced some of the various forms of thought that had swayed the minds of the race in past ages, evolving different forms of worship, and leading mankind from barbarism up to present civilization.

The speaker said that in the past this movement for the elevation and enlargement of woman's sphere, had been spontaneous, but that in the future it would be more by united work, and cited many instances even now, where woman, by her associative effort, was doing much to ameliorate the sufferings of those who dwell in poverty and ignorance.

Mrs. Mary Gridley was the next speaker, who said: "I have been deeply interested in the able address of Mrs. B., and am also deeply interested in the Woman's Social Congress recently organized in New York City, as one of the aids to establish the new religion. She alluded to the Woman's Mining Bureau, also recently established in New York City, and claimed that if man found woman capable of inaugurating great movements, he would be glad to heartily co-operate with them. She expressed her heart's sympathy in the Fraternity, and she said that we cannot have too many conferences, and hoped that they would be multiplied.

W. C. Bowen said: "It is with intense satisfaction that I have listened to the very able and instructive lecture of the evening, and if that is the new religion as shadowed forth in the clear statement of principles, say, 'Give us the new religion.' I also believe in evolution and also in revolution." He alluded to the publication of Thomas Paine's "Common Sense," which largely

contributed to bring about the American Revolution. He appreciated evolution, and also that spirit as evolved in the life of Jesus, and in our faith, and said, "Let us have a scientific Spiritualism. I heartily endorse the remarks of Col. Bundy as to right living and right thinking."

Mrs. Hope Whipple said: "At this late hour I have but a word. Emerson says that if we are doing anything, we must present it from the higher ground, and I trust this Fraternity will not only have sentiment, but will organize for effective work in the Gospel of Humanity."

Col. Wm. Hemstreet said: "To say that woman's sphere is only at home after listening to the able and exhaustive address of Mrs. Bristol, is an error, and the thought occurred to me while listening—that, if politicians had eugened their brain to evolve a solution of the problem by which the great social questions could be accomplished, they could not have given as clear a statement, or one so grand and apparently easy of solution. What a magic influence would the appearance of such a woman have in a political convention—out of place, and elevated. Is Queen Victoria out of place as the ruler of the English nation? We should do all in our power to enlarge the sphere of woman and make her the co-worker and equal with man in every duty and privilege, civil and political, as well as moral and social; and the lecture to-night convinces any who may have doubted before that she is the peer and equal of man, and like a beautiful rainbow is the lecturer to-night. This is the second time I have heard this address, and shall take every opportunity to hear it again, for we can hardly realize the deep and high benevolence that has placed her in the public lecture field."

Some of our Fraternity have to-day assisted at the funeral exercises, and helped to place the mortal remains of Mrs. J. H. Whitney back to Mother Earth. Mrs. Jennie Foster officiated by special request of our sister, who took possession of the medium and spoke through her organism so clearly, distinctly, as to be recognized, and a committee, appointed by the chair, consisting of D. M. Judle, Abram Kipp, Mrs. S. M. James, Judge Wm. Cole, and Mrs. Mary A. Gridley, as a committee, to look after the sick, and especially funerals, that on such occasions our friends could have aid and cordial sympathy.

The chair announced that the RELIGIO-PHILOSOPHICAL JOURNAL, Banner of Light and spiritual books, would be found on the desk of the secretary; also that a meeting of the Board of Directors would be held at the residence of the president, 467 Waverly avenue, Friday evening, for the transaction of important business. Henry Kiddle gives us his new lecture, "The Christ-Spirit," on the evening of February 23rd, and as Bro. K. has a warm fraternal abiding place in the hearts of us all, we can predict an overflowing meeting.

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

NUMBER ELEVEN.

In my association, as a medium, with the people of the other world, I have been made aware that they not only operate, at times, on a large scale, moving great numbers of persons simultaneously for the accomplishment of large and important results, as I have illustrated in my last three articles, but that, they often interfere in the smallest minutiae of our lives.

Spirits have never made any attempt to influence or overawe me or those to whom I have been related as a medium, by claiming to be George Washington, Jesus Christ, Benjamin Franklin, Socrates, Demosthenes, or any one of earth's departed worthies. All my labors as a medium, I have always been moved to say and do what I have said and done without knowing who it was, by name, that moved me, or was associated with me. Thus both myself and others have been left free to judge of the value of what I have been made to say and do, solely from an investigation of their intrinsic merit.

Spirits have never made any attempt to influence or overawe me or those to whom I have been related as a medium, by claiming to be George Washington, Jesus Christ, Benjamin Franklin, Socrates, Demosthenes, or any one of earth's departed worthies. All my labors as a medium, I have always been moved to say and do what I have said and done without knowing who it was, by name, that moved me, or was associated with me. Thus both myself and others have been left free to judge of the value of what I have been made to say and do, solely from an investigation of their intrinsic merit.

The spirits with whom I have been associated, have always managed their own business in their own way, without any attempt or desire on my part to dictate what should be done or how it should be done. On the other hand, I have always managed

my own personal affairs in my own way, always exercising my best judgment, and following its dictates, except so far as spirit- ists may, in spite of me, have given shape and direction to both my thoughts and my actions, sometimes with, and sometimes without, any direct evidence to me that they were interfering. Thus I seem to live two lives—one in which I submit myself as a formless power wholly to another intelligence, to do its work in its own way; and another in which I live myself, use my own faculties to the best of my ability with the same self assertion and personality as if spirits were but associates upon whom I can no more permit myself to lean or depend than upon my associates in the body.

The peculiar feature above referred to of my relation to the spirits with whom I have been associated for so many years, and the feature to which I shall have occasion to refer in some of my future articles, is this. Ever since I became a medium I have, at irregular times, felt moved by an influence which I have no desire to resist, to re- turn to some convenient place where I am the least likely to be disturbed by intrusions or noises of any kind, and there place myself in the most comfortable attitude in which I can assume, that is, in an attitude in which I am the most free from muscular tension or effort, and also the most free from pressure or contact with any material object, so that there is the least possible amount of physical or outward impression or disturbance to bring me to outward consciousness. Thus situated I pass into a state of deep and absorbing unconscious rapport with a spirit or spirits whom I am in the habit of calling my guides. When the rapport is fully established, I commence giving them a report of the exact condition of all my public and private affairs—my relations as a medium to the people at large with whom I am working, and the condition of the special work in which I am engaged, and also my relations as an individual, beginning at the larger outer circumference with my relations to people in general, then passing in succession to my social relations and my family relations, and ending with my domestic relations—children, husband and myself—sometimes descending into the smallest items pertaining to my own personal comfort, such as the dress which I contemplate buying, or the kind of hat which I would like to have. While in this state, everything flows in a clear, unbroken stream of words, so apt, so brief, so adjusted to their purpose, that their use seems to be, not to clothe my thoughts, but to unclothe them and render them perfectly transparent to those to whom I am reporting. In this condition, if it were possible for me to desire to conceal or cover up, or to magnify or diminish anything, I could not. My reports become the absolute truth from which I have neither the power nor the desire to make the least shadow of deviation. When the rapport is really ended, I cannot continue it by any voluntary effort of my own. If, for instance, there is any item of special interest to myself which I omitted, but which I would like to add to the report, I cannot do it. If it is not in the first run of the clear crystalline truth, it is because it is of no consequence to those with whom I am in communion, and if I attempt to report it, my mind gets confused or becomes blank and I cannot conceive a thought or think a word.

Furthermore, I cannot make these reports whenever I choose. I cannot put myself into the state; and if I undertake it, as I have sometimes done when I supposed that some special event urgently required to be brought to the knowledge of my guides, my mind either becomes torpid and I fall asleep, or else it flies off to every imaginable subject but the one upon which I try to concentrate it. I do not always get any evidence that spirits make my reports the basis of their actions, whether in behalf of myself, or of others, or of the spiritual movement at large. In many cases, however, it is very obvious that they do, as will be seen in the account of the Bucksport affair which I published in my last article, and as will also be seen in the illustrations which I shall give in this point hereafter.

A Heavy Sleeper.

A boy in the service of Thomas Fawcett, of Gate, Eng., lately accompanied his master in shooting all day upon the moors, and on returning in the evening his master told him to make the best of his way home. The boy proceeded on foot, but being much fatigued, sat down and fell asleep. How long he remained in that situation was uncertain, as when found, he was in his own bed asleep, and a neighbor passing on the road early next morning, found his clothes scattered in various directions, nearly half a mile off. The account he gave was that he dreamed he had been at a neighbor's house, ate a good supper, after which he supposed he went to bed there. It appears he actually walked three miles, though in a profound sleep the whole of the time, during which he stripped off his clothes and walked home naked, passed the gate and went upstairs to bed, being the whole of the time asleep.

Laws are apt to be like cobwebs, which may catch small flies, but let wasps and hornets break through.

Kindness is stowed away in the heart like rose leaves in a drawer to sweeten every object around them and to bring hope to the weary-hearted.

God's mercies are as cords to lead us to him; but our sins are as sharp swords that cut those cords.

Let us not fail to scatter along our pathway the seeds of kindness and sympathy. Some of them will doubtless perish; but if one only lives, it will perfume our steps, and rejoice our eyes.

It has been beautifully said, that "the veil which covers the face of futurity is woven by the hand of mercy."

Deal gently with those who stray. Draw back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable to the lost than a mine of gold.





pray, your soul ascends to the highest, and the nearest to God is also nearest to man.

ANS.—Progress is a universal principle manifest in all parts of God's universe, and "permanent retrogression" is simply words without illustration in fact.

ANS.—Had the question read kindred in stead of friends, the answer would be different.

ANS.—The human form is a perfect microcosm of matter, including every function matter can express.

ANS.—Is there anything outside of matter; if so, what?

ANS.—The human form is a perfect microcosm of matter, including every function matter can express.

ANS.—Is there anything outside of matter; if so, what?

ANS.—The human form is a perfect microcosm of matter, including every function matter can express.

ANS.—Is there anything outside of matter; if so, what?

ANS.—The human form is a perfect microcosm of matter, including every function matter can express.

ANS.—Is there anything outside of matter; if so, what?

ANS.—The human form is a perfect microcosm of matter, including every function matter can express.

ANS.—Is there anything outside of matter; if so, what?

ANS.—The human form is a perfect microcosm of matter, including every function matter can express.

ANS.—Is there anything outside of matter; if so, what?

ANS.—The human form is a perfect microcosm of matter, including every function matter can express.

ANS.—Is there anything outside of matter; if so, what?

ANS.—The human form is a perfect microcosm of matter, including every function matter can express.

ANS.—Is there anything outside of matter; if so, what?

ANS.—The human form is a perfect microcosm of matter, including every function matter can express.

ANS.—Is there anything outside of matter; if so, what?

ANS.—The human form is a perfect microcosm of matter, including every function matter can express.

terized herself as "spoiled sport" played a few airs.

Mr. Rathbun.—I would suggest that we lower the lights.

Mr. Powell.—That will make no difference. I think it will be better if you change your positions.

Mrs. Powell exchanged seats with a lady thus taking herself some distance from the medium.

At 9:23 the medium was again under control. He took Mr. Demarest's hand which had a white kid glove upon it, and endeavored to write upon the slate.

"Pale Face me am happy to meet you in the wigwam. Tecumseh." "Brave, me tell you on the fence. Tecumseh."

At 9:45 again under control and the medium called especially for "Scratch Chief," referring to a gentleman who was writing in the room.

At 10:05 the medium took the finger of a young lady who had purchased a slate on her way to the séance, but the marks made on this slate were not legible.

At 10:30 the medium wrote: "Pale Face, me will say good-night." At 10:35 again under control and the medium said, "Big write" and he was given a slate, but this time it was a failure much to the disappointment of the young lady who had purchased it.

At 10:40 another attempt was made to write on the slate but this time it was a failure. We may here state that he failed to write with the hand that had the white kid glove upon it.

Mr. Powell.—No. He wrote good-night a few minutes ago.

Mr. Powell soon came to his normal condition and the friends dispersed.

HERBERTS.

A Singular Test.

After the occurrences narrated in your issue of October 14th, 1879, "What made me a Spiritualist," we became better acquainted with our medium, Mrs. H. She often came to our house, and became much attached to my wife, who regarded her as almost divine.

On the thirteenth day of June, 1872, my wife sickened and died very suddenly.

The years flew by. Other friends gathered about my heart, and the cares of daily life engrossed my every hour.

Mr. Powell.—Did he write?

Mr. Powell.—No. He wrote good-night a few minutes ago.

Mr. Powell soon came to his normal condition and the friends dispersed.

HERBERTS.

A Singular Test.

Liberals meet in the hall at No. 213 West Madison street, every Sunday at 2:30 P.M.

Business Notices.

ATENA'S CHERRY PECTORAL—the world's great remedy for Colds, Coughs, Consumption, and all affections of the Lungs and Throat.

THE RECEIPT for Gilt-edge Butter Maker was obtained from one of the most extensive dairy farmers of Ireland, noted for the excellent and superior keeping qualities of his butter.

COLLINS, N. Y., Feb. 16th, 1879.

From a Distinguished Physician.—Prof. Green, a distinguished allopathic physician, writes to the Medical Record of Atlanta, Ga., to the effect that after all other means had failed, he sent the Kidney Cure, (Safe Kidney and Liver Cure) and to his astonishment cured a serious case of Bright's Disease by administering it, and afterwards found it equally beneficial in other cases.

CLAIRVOYANT EXAMINATIONS FROM LOOK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure.

COUGHS AND COLDS are often overlooked. A cough, for any length of time, causes irritation of the Lungs or other chronic disease.

Mrs. D. JOHNSON, Artist, 165 Parwell Ave., Milwaukee, Wis. Water Color Portraits a specialty.

J. B. CHRYSLER, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive Hair, Mucous, Electric, Medicinal, or Surgical treatment directed and applied as the case demands. See advertisement in another column."

Dr. D. P. KAYNER, the oldest Medical Star now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchants' Building, N.W. cor. La Salle and Washington Sts., Chicago. Examinations made in person or by lock of the patient's hair.

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.—Thousands acknowledge Mrs. MORRISON'S unparalleled success in giving diagnosis by look of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

Passed to Spirit-Life.

Passed to spirit-life, January 20th, 1880, from the residence of her son, Thomas H. Smith, in Illinois, Fayette Co., Iowa, RUTH S. SMITH, in the ninety-first year of her age.

Mrs. SMITH was born in the State of New York, near Saratoga Springs. She removed to Iowa in 1852, and lived in that State until her death.

Each day that we live some gem we may store The garment we weave in this valley below We shall wear in the bright Summer land.

New Advertisements.

RUPTURES.

AGENTS WANTED.

GEMS OF POETRY.

CHOICE SEEDS FOR ALL.

EVERY-DAY PROBLEMS.

THE COMPLETE HOME.

Marchal & Smith. "NEW" UNIVERSITY ORGAN. Sub-Bass, Coupler, Celeste. Solid Walnut—5 Octaves—9 Stops—Two Knee-Swells. Grand Power, Infinite Variety, Sweetest Tone. Stops: (1) Diapason, (2) Dulcet, (3) Dulciana, (4) Echo, (5) Celeste, (6) Clarinet, (7) Sub-Bass, (8) Coupler, (9) Vox Humana. Price \$65.

THE ONLY HOUSE IN AMERICA. TRIUMPHANT THE WORLD OVER. SEVENTY THOUSAND SOLD—NOT ONE DISSATISFIED PURCHASER.

AGENTS WANTED FOR THE WORLD. GRANT AROUND THE WORLD.

THE TONGUE GALVANIC INSTITUTE FOR THE TREATMENT OF CHRONIC DISEASES. 212 South Clark Street, Chicago, Ills.

AGENTS! READ THIS! We will pay Agents a Salary of \$100 per month and expenses, or allow large commission, to sell our new and wonderful inventions.

AGENTS! READ THIS! We will pay Agents a Salary of \$100 per month and expenses, or allow large commission, to sell our new and wonderful inventions.

AGENTS! READ THIS! We will pay Agents a Salary of \$100 per month and expenses, or allow large commission, to sell our new and wonderful inventions.

AGENTS! READ THIS! We will pay Agents a Salary of \$100 per month and expenses, or allow large commission, to sell our new and wonderful inventions.

AGENTS! READ THIS! We will pay Agents a Salary of \$100 per month and expenses, or allow large commission, to sell our new and wonderful inventions.

AGENTS! READ THIS! We will pay Agents a Salary of \$100 per month and expenses, or allow large commission, to sell our new and wonderful inventions.

AGENTS! READ THIS! We will pay Agents a Salary of \$100 per month and expenses, or allow large commission, to sell our new and wonderful inventions.

AGENTS! READ THIS! We will pay Agents a Salary of \$100 per month and expenses, or allow large commission, to sell our new and wonderful inventions.

AGENTS! READ THIS! We will pay Agents a Salary of \$100 per month and expenses, or allow large commission, to sell our new and wonderful inventions.

AGENTS! READ THIS! We will pay Agents a Salary of \$100 per month and expenses, or allow large commission, to sell our new and wonderful inventions.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Letter from Dumont C. Dake, M. D.

To the Editor of the Religio-Philosophical Journal: Change, change, is written everywhere. Progress is indicated in every direction, therefore we are not in duty bound to believe to-day all that we believed yesterday.

Rochester, N. Y., January 9th, 1880. "Man of earth, we are here to teach you. We will show you your talent, and then you must improve it. The door is opened for a life of usefulness and you must press through and go forth clad in the armor of truth and fight manfully for the faith.

At that time I was so ignorant that I knew absolutely nothing about Spiritualism, or the Harmonial Philosophy. I never had heard of Mr. Davis. I followed their instructions, and after some trouble procured several of his works, and commenced carefully reading "Naboth's Vineyard."

The two o'clock, p. m., meeting was called to order. The subject of the evening was "The Harmonial Philosophy." The speaker was Mr. J. W. Jamieson, President of the Association.

But, thank God, it teaches principles and not merely universal and not individuality. It does not lead us around Robin Hood's barn, but makes out a pathway for human feet to tread, with the seeming wisdom of the Infinite.

Would that his works were in every household in the land—not on the unvisited shelf, but on the table and in the hand, until their Divine Revelations were understood so far as to make us all better men and women.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the present law exempting such property from taxation impose unequal burdens upon the people, more especially the producing classes.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Report of the Northern Wis. Spiritu- alists' Convention, held in Omro Jan. 23, 24, and 25, 1880.

The meeting was called to order by Pres. Lockwood at two o'clock p. m. Prayers were read, and attendance was larger than usual on the first day of convention. Afternoon was spent in conference—W. F. Jamieson, Pres. Lockwood and others participating.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Mediumship.

To THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL: I have read with interest the article of Mrs. E. Saxon, in the JOURNAL of January 10th. I approve fully the exposing of every weak point in Spiritualism, though by so doing we put arguments in the mouths of our enemies.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

A Strange Story.

My attention then again turning to the man at the well, I noticed that he seemed electrically startled from his work thereat; surprisingly viewed the horse in the stable; threw down his long pipe-pole; ran down to the stable; stooped down in front of the horse; picked from the ground, some new, ripe apples, and reached them toward the horse, he eating them out of his hand.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Communication from L. B. Field.

To the Editor of the Religio-Philosophical Journal: I feel inclined to notice the reply of Samuel Watson to W. S. Wood in a late issue of the JOURNAL. While I am pleased in the main with Mr. Watson's paper, it still leaves the impression on my mind that he regards Jesus as divine,—semi-divine,—or somehow superior by birthright to any other specimen of the genus homo of ancient or modern times.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

Resolved.—That the hundreds of millions of dollars in the hands of ecclesiastical organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the ruin of church and state.

LIST OF BOOKS

FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS... WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS...

Table listing various books for sale, including titles like 'American Communities', 'A Book with the Angels', 'Aristotle's Metaphysics', etc.

Table listing various books for sale, including titles like 'Mental Medicine', 'The Chicago & North-Western Railway', 'Chicago, Rock Island & Pacific', etc.

CHICAGO & NORTH-WESTERN RAILWAY. Oldest, Best Constructed, Best Equipped, RAILWAY OF THE GREAT WEST.

A MAN WHO IS UNAQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE CHICAGO, ROCK ISLAND & PACIFIC R. R. IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

Table with columns for 'Leave', 'Arrive', and 'Time' for various rail routes including Chicago, Rock Island & Pacific, and Milwaukee & Wisconsin.

Dr. KEAN, A NEW WORK, JUST ISSUED. THE SPIRIT-WORLD: ITS INHABITANTS, NATURE, AND PHILOSOPHY.

THE SPIRITUAL SCIENCE OF HEALTH AND DISEASE. BY W. F. EVANS. Author of "Mental Cure" and "Mental Medicine."

THE CLOCK STRUCK ONE AND Christian Spiritualist. BY THE REV. SAMUEL WATSON, OF THE METHODIST EPISCOPAL CHURCH.

THE RISE AND PROGRESS OF Spiritualism in England. BY BENJAMIN COLEMAN. This pamphlet contains important facts connected with the early movement in England...

NORRWAY, THE CHILD-MEDIUM. A Captivating Book. This is a story of remarkable Spiritualistic power and beauty, depicting in glowing language the wonderful events in the life of the child Nora...

DEATH, In the Light of the Harmonical Philosophy. BY MARY F. DAVIS. A whole volume of Philosophical Truth is contained in this little pamphlet.

BOOK OF MEDIUMS; GUIDE FOR MEDIUMS AND INVOCATORS. CONTAINING The Special Instruction of the Spirits on the Theory of all kinds of Manifestations...

Continued from First Page.

I stand a moment on the porch, and dream an old dream
As precious as a robin's song, poured on the air of
As heavenly as violet, as sweet as early clover.

Come, Jennie, leave the rosy fire; come tell me you remember
The very first I saw you home and kissed you at
The door.

You wore a snub velvet hood, brightened with near-
ling
And far the prettiest style of cloak I ever yet have
seen.

Your fingers flashed and dickered, and your brown,
brown eyes kept shining.

I cannot refrain from inserting an inspiration
which is a true exponent of the writer's
belief and aim.

WHITE SOULS - WHITE ROSES.
Half on dreams of holy days,
When once we gain Heaven's holy highlands,

If half the noble deeds we know
The blessed angels do above us,
Beau on earth, less cold and slow

With a strong sense of justice which is
as the very root of conscientiousness, Mrs.
Tuttle had a charitable wide and deep as
the sea, for the weak and erring.

Her impersonation of the heroine in Lady
Audley's Secret, is one of her best efforts, but
she is as happy in comic as in tragic parts.

Having reached maturity, we may expect
still more sustained and finished work from
our author.

Common Sense Applied to Spiritualism.
COMMUNICATION FROM JUDGE E. S. HOLBROOK.

In Spiritualism I find so much, as I look
around, that is transcendental, celestial - above
the ordinary range of life according to my

It has seemed to me before this, Mr. Editor,
and it does now, that it would be well for me
to state, when I speak of spiritualistic matters,

In my early youth I became a magnetizer
(a mesmerizer, so called, then), one of the first
in New England, a mere chance, seemingly,

And yet, Mr. Editor, in all this, I have a
confession to make that may let me down sev-
eral degrees in the estimation of some.

The second thing that Spiritualism did not
do for me comes in its order. I suppose, which
is this; I am not aware of any fundamental
change in my method of reasoning.

come to me so tamely, if I have not been
frantic to break whatever was old, simply be-
cause it was old, nor fostered those who do, if

Well, Mr. Editor, this must be said, there-
fore, be it so. I must, therefore, be content in
ranking myself as a Spiritualist of a humbler

It is solving a question of this sort it will
aid greatly if we can discover if the Spirit-
world is like this, and how much like this? I

It is not the God of unitary, or of cause and
effect according to unchanging laws. God is
one, the universe is one, life is one.

In all this, Mr. Editor, I must not be under-
stood as saying that spirits never intervene
for help.

Nevertheless, and strange to tell, notwith-
standing this reasoning, from the common
sense view, there are those who insist (and

The Boston Herald says:
"Marie, a spiritualistic spook, has been
unmasked in London. She was dressed in

Spiritualist's and Medium's Meeting.
A Spiritualist and medium's meeting will be held
by Dr. W. J. Fox, at 300 W. Madison street.

that they control affairs, is not only false but
very sickly in its influence. Praise and blame
would be given where not due, confidence and

I wonder why it is, Mr. Editor, that we have
so much of the superlatively extravagant set
before our eyes under the head, in the name

Some spirit (if I recollect right one of great
fame in these parts) located something for us
tiny mortals without wings, a year or two

Challenges have been given of like charac-
ter as to wars in Europe, shipwrecks, and the
like, and either no acceptance, or no success.

Before I close, Mr. Editor, (and doubtless I
am writing too much at length) I wish to
show, as to the use and propaganda of our

While Mr. Editor, we find that many things
proven to be true in our more advanced philo-
sophy are very wonderful and we must enlarge

It is thus that I would proceed as to all
things whatsoever, as to all questions whatso-
ever, that pertain to our spiritual philosophy.

By every sense half-sighted man should prove
things in Earth, all in the Heavens above;
And build the truth in strength, in *divina* sense.

THE THEOSOPHIST.
A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL
PHILOSOPHY, HISTORY, ESTHETICS,

Advertisement for BENSON'S CAPSINE POROUS PLASTER, describing its benefits for rheumatism and other ailments.

Advertisement for OPIUM MORPHINE, highlighting its medicinal properties and availability.

Advertisement for THE DEAF HEAR, offering treatment for hearing impairments.

Advertisement for To Florida Tourists!!, promoting travel services and accommodations.

Advertisement for COOK'S GRAND EXCURSIONS TO EUROPE!, detailing travel packages for 1880.

Advertisement for THE THEOSOPHIST journal, published by H. P. Blavatsky.

Advertisement for PRE-NATAL CULTURE, offering guidance for parents on child development.

Advertisement for ANNIE STEWART, TERRE HAUTE GAZETTE, featuring a sensational story about a spirit.