## RELGGO JEE JOURNAL. PHILOSOPHICA

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Clut Bastrinu.

ZROTURE BY MRS, EMYA ILARDINGE
Delivered Before the First Assochatton of
Spirtualizt of Philadelpha, nt therr Spiritualists of Philadelphia, at thei
Mant, 11 Wood Street, on Friany Eve
ning, oct, 15, 1869 .








Twasatriaid spalk of these thing for they















 woin pailion in wid







 Sitars ere depenient upon mo
 vene rean ift rememer, ine or the etrigg



 mill ana pienciapg siries


 and





 Anrow went out from my own heaft. the stage,-but my physical atterances were hear ny voice. The wasters on the Losibe ton
stage wo which belonged, perhaps in kindly




RELIGIO-PHILUSOPHICAL JOURNAI

## THIP BPIMITS AND RLDER MNAPP  Hevitalist.


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 Mon ondit












Original © $\mathbb{C} s \mathrm{nys}$

## The Roval noad to Knowleaze.

##  of Lubery," in wilech he arguestat as s Spinitu











 vith haus, tetrusy in the hevents, and on the



 ret trso or turree gathursd togather in its name

 learneci its A,B, C, and yet what we do get from of whith west chen with confdence point to the eot
 In ceitese tad religion, have bsen sharel, whd
are being followed out to their ulimate concla-
ions.



























|  | ment and the carse of God on which the docrine of eudiess misery is predicated. If man liad sa existence many thousands of years prior to the Mosaic account, that accotint must ho false, and the incidente connccted with that period erroneous. Washington D. C, Sept. 27, 1869. |
| :---: | :---: |

Woites from the wepple.
Mens. IRA CAEWIN.
Dear Sint-A shant inie since, 1 had the pleasire or neeting Mrs. Ira Caswin, of Jetiar
sonvile, Ind, as gooiz test medium as we hare
 cation, I shall stick to it as long as there is any



 iion-that the laxy is one of the best mediams
in this contry.







 pon son patience mare
Fraternaly thine

Samuen Eldor.
Mis. EILANET.

## The Controiliag Inifience changen









##  <br>  <br>  <br> 



 ip shatd be cacumbered with such baracher
You ask "Wuy it ithat the fact of or har-
ingo college is saring tus in the fice ?





 When the mind axd body are properiy developed,
we tial druk it in ay ntural a the flowery
of the fleld driuk in the sun light of day, and he

ter Anns B. Kendall, a prom'nent politician

## wion vs. Genesis. by trequazi.

Dearter from Dr. H. P. Fatratid. betore me in allof my travelig among the people.
Thy trutaful voice of life, immortality ad hese enly communion, is heard in all the wide-spread
earth Reform and progress is thy universal
walchword in the civil literayy ad rel walchword in the civil, hiterary and religious
inctitutions. Thy phaliosplical voice of love
ant widon is bringtan mankind to apprecite

 departed iriends and relatives. Thapu art har-
monious, , nd truy brave in thy noble work of
upronting the useless vand destructive errors of uppoting the useless and destructive errors
the Churcha and State, which frve so olong bu
dened and oppresed the body and mind
humanity-that terrible 'system which teach







 other means of intellectual gruce neart to and






 Geneza, ohio, Now $15,1899$.
1Wil other syerkers assist in crallating the

I हend you blow what I tonsiler proofs of
he abowe heading. Nothing is more certain
 "Al y geologists have arrived at the same
enclusion respecting the great antiguty of the
ghobe, and that, ito, in opposition to thitir earlier
 ished by the nature of the or ogaic remains of
plants sud unimazs that characterize the differ-
int form separate these formations are evidinces of other
pitids havily less astonithing." The valler
 nnd the smallest complement of time require
for its firmation, founded upon the averag depasit in a century, is 100000 years,
afgasiz computes the formmition of.
 ago at least, the Indian proplled dis cunoe on
the Misyis, hi' flivd, the gull and above the
Florida reet. This conciusion is as legitimate






 inch (93 cunted inwest number cesunted in an
aggregate nore than 23,000 layers of wood or or

## 

$\qquad$



## 

 $\substack{\text { paper } \\ \text { p. } \\ \hline}$
## 

Ex Jeremy Taylor says, "Cheerfulness and
cestival spirit fals the boul with harmoy; it
produces thanktulness, and seryes the end of
|on
 nuacken me fla in the graveyard, when you al
run and let me with her alone, Cige, it give
me a chin to even thank of it, stin.?
 Mismonary Labors in fidiana, Extraordi-




## 




##  <br> :








## ,uminnen comiti, ith







 Nitand






























SOUI READINGS


## THET "TITENAT"



onarga murseev,







taylows tize spanimes.



## FUTURE LIFE:

 Through Mrs. Elizalefl, Sweet.










RELIGIO-PHILOSOPHCAL JOURNAL
Deckubre 11, 1869.
can



Beligin--ghilosophical tournal uffice igy, south clark st., trd floor. 3. Jonss,

## 

## 




 There sems to be an irrepressitle confitet go
ing on in the works on Nature. No soner do you conimence to live, to extibit an animate
existence, hand forees sem to be set tat wotk to detroy your very existence. The world appears
teteri tomposed of antagonistic or oppsing to tie tomposed of antagonistic or opposing
forees, that are constany warring with eadi
other. Baild a paltalu restidence, whether of जoiden, bitick or marble, and no sonoer completed
than its beauty will coumnence to fade, and,
 into the world through the ungenuity of the me. chanic. Lite, then, as composed of opposing
or antagonistic forces, is well worthy of careful study, to determine why it is that we first have
growth, then decay, resulting finally in the com. srowth, then deaxy, resulting finally yin the com-
piete disisipation of erery see. Change is written on an thing. The
shrub beomesa tree the bud a beatiful hlos. som; the seed germinates and produces a gol
den stalk; the works of Nature around as seem to be oceupied constantig in producing changes
Thus it has been, and thus it ever will be in naLure. But what elise but Nature? Point to those

gems of light that twinkie around about us mil| dions of milss awsy; drink from the bubling |
| :--- |
| sping, breathe the pure air; eat the food that | is phiced before pou-all of these are foand

within the realm ni Nature. Then, we ask yout,
 her children? Tuis stibject is plain, znd needs
no ellucidation: Look at Nature, then look at no elucidation. Look at Nature, then look at
man, and you find that within the latter are Cancentrated al the forces of the former, then
can we not tribse
 then, the fireses of Nature, leant the chatacter of
their aetion and the wonderful phenomena they maniest, and then you learn that much of
her ciliden.
It wonld be well to consider another question
 ture governed by immutabe laws? Mhe an-
swer cenes echoing frou millons of hearts, yes.
 such as govern an empire, repabic or eity.
Thereiti philosphers in the past have greaty errea. They talk gliby of lawe, of the law of
graviation, ot attraction and repulion, and con-
 seit, it is a law unto itseif, and operates on
the prixe pies, as it were, of independent
Eovereignty. The matter is the law. It it is more
 law, far there is not.
In atiluting to Nature's foree, we shall use for onvenience sate, the ewal the and an
stract qualtity; yet we wish to be uderstood hing in Nature, and that natter. is a law unto itself, call it by whaterer name you will.
In Nature, the same resentlis in invariably pro duced. The acorn produces the oak; the seed it by the combunation of forces or elements
that it embraces. These tores work in a unitorm nanner, in accordance with $a$ law immu--
tabie in its action and certain $\mathbf{y}$ its results. $\Delta$ -
 the physical organization, tiey are not tqual. y as immutabe tin their action and as certain
in lueir results? If not, then the whole fabric of Nature is governee by uncertain laws; the
 ent orbit, or that seed time and havest will continue; the very heavens that glisten with in-
numerable woilds may tade away leaning a blank that fature ages will not clunee to sup.
dy; the moon that sends her gemal rays to
 start on a tip to the Pleiades, to witness the
grandeur of the central sun. Without law unernig in its action, what contusion woula pre
vail But you will hever witness anarohy in
vin will. Now, knowing full well that Nature's
俍 Corces are unerring in action and results, we
would like to have some one presant a plausible reason to show that when trantefred to the
physical organization, they ar int qually physical organization, they arynot tqualy se.
In this conclusion, then, thut N Nutury fores are imutable tia acion, whether maniested in eives t treecive still grander trutbs In Nature we find one dement absorbibg or
subbuing others. The very tree eutst the earth he little plant press on the air; in fact, through. out the vast domain of Nature, we find one element, af it were, enklaved and made ure of by
othere. The sugur cańe uses nuch elements as
its nature demands. The blade of grase, how-
 and with its own inhereet forces subdues other elementa adapted to itt mants. Thus in Nature
we find a peeming antagoism - one e element preying of of and subduing to its own wants,
other elementenand they in turn, perhapes, eeab. girbing what they gave forth, thus malintaining through the vast felds of Nature a perfect
equilibrium.
This and angonism in Nature, io transmitted to to animals, gnd finally to mane. The
animals, urue to each olher; and finaly man, still true to that
 Mother, greets us with a happy, jy jyous smile,
and then discloses to our enraptured vibion a physical organizztion a perrect in in hill his parts was presented before us.
She esps, " You find there anl the forees or ele. menss that I posseses, henence he is my ceild in that outtroxtt are all the clemeets ind a perect $t q u i l i b r i u m$ is established, hence there can be no death to that, for there 1s no element leff out to disturb the equilibrium of it" Here,
thien, was a grand mystery solved, why man is bien, was a grand nystery solved, why man
immortal All the topese of Nature are harao
 is no reason why he should not live throughout
dieternity. If one element was onitted in the grand make up, it would endanger the existence
of the whole. But the constituent parts of anl
 Thus, in investigeting the forces of which we are
composed we learn somethiug of our own na
 in the esame manifitstations of wisdom that we eno-
ice in the external world. Thus on ward, eve onward, we will travel, gathering from the
ocean of Infitity a peble here and a pebble there, each one reffecing the ililimitabe gran-
deur of those filds that still lie uevond.
 Thiss who have been guitt of some high
misdemeanor, whose life has been characterized by wickedness, or who contemplate doling some What they bave done, or what they comtemplate doing. It appears that God, to whose infinite wisdom all the laws that govern the universe
point for their origin, had contemplated some voignancy of feeling that remorie of conscience always imparts, he repentd. This may b
clased as a " sin of omision," of which the Lord referred to in the kible was guits It
 people in a manner not dictatad by justice, and
did repent, there must have been some higherent than himere must thave whom he coume powe nown his wishes and ask forgiveness. power to repent of any act, unless some onc
higher than himself in the ccale of existence, to Whom he is accountable. The child grieves
it its litte beant would break, and the but round tears pass orer its cieeks indicating
its inward emotions, when it acts in disobedi eree to tits parents wishes. We have as zood
reason to befere that the Lord ppetken of in
this this pasage of Scripure, was sensible tha
there was a percon alove him to whom ha mas responithe, and to whom he must repent
constonunty he fet conschand
omission," of which he wes guilty.
nite in wistom, power and love, there could have been no one besidiss him, consequenty hit
rupenatece could co no posilie good, only giving satisfactory evidence that he was no and power outside of him. We have now,
the Father, Son, snd Holy Ghost--three in one.
then Now hee guesion migh te well asked, was
this Lard spoken of, the rather, son, or Holy Ghost 9 The Son was "begotet trom the tound
 Holy Ghost, as an individualized entity, we know not. It seems, however, thet the one speak-
ing of repenting must have been the Father, ence than the Holy Ghost, for sins against the former are forgiven, but ageinst the latter,
never therefore we never ;hherefre, we can come to this concu-
siop, that the Lrot, when repenting, was direct-
ing of curre, his forgiveness.
This pasages demonstrates conclusively that th
Lord alludd to wus rot all wise and that hemen could not suceessfuliy govera that stubborn, sel fifh and maliciousty ignorant people that, were
under the control of Moses, and becoming diegusted with their corruption and delermina. tion to worship idolghe, no doubt, contemplatid
Bome evil in conirection with them. The nature of that evil, no one, of courre, but himself bnowe It dees seem to ns, that, when the Lord, alter
repeated trials, found that he conld not conten tophis satisisaition tuose whom he had relenstd from Egptian boidage, he thould have invited
the Hoy Gihost to act as his evineel, for he the Aoly Gibost to act as his cumbel, for he he
certainty is endowed will more witdom than the Last, for if not, how is it that the sins world nor in tle world to come?
This pasage of Scripture does not refer to thi
God of the univere, He whe controls cery thing throughout the infnite erealms of spare not t sparrow falling to the ground without Hi
notice-it refers to seme other being, for H never can
make no mit
errors It contradictions, absurd satatement
its endorement its endorsement of polygany, and the idex held
forth thereia that an Intoite God would cter to the whims of Abraham. Job or Solomone fooligh in the extreme. It has nearly had it int. obse son of its destiny is albut einking
into ond in it plese will rise thuese beantuturuteaching ifrom the intefligenenes of the Spirit World, none of whom ever saw God o the Deri, and through, whooe instrumentalty
the human family are intruted in those grand principles
fature life.

## discremely chititian






 The above paragraph, which we eut from : Methodistst paper pubtished in Texas, gives a
graphie picture of a peculiar state of society. It of, that yorola and the e civil haxe, ty those whit have it-
tached themselves to the varous Orthodox
 interpret the various passages of the Bible, and
endevor to make that appear ressenabie which bears upon its face the evidence of weaknees and absurdity. We elways pity that nature, be it or-
thodox or otherwis, that will degrade itiealf by a systematic course of bad conduct. It is not
 is well calculated to lead one to oi iqquiro which
is at lault, the human heart, or the religion Which it embraces: We would rather throw charity, and encourge them to lead 1 life of pu-
rity than to exult over that which malkes them ty, wan to exult over that which makes them
 kidines and encouraging words , The mission
of spiritualism is to direct its attention, to a eer of sixituaism is to drect is
tain extent, to those who stand digh in the or
lodox ranks, and endeavor to refirim them giving thens to ounderstand that there is no $S_{3}$.
tior who died to esae them from a merited pun. yior who died to save them from a merited pun-
istment, but that they alone will be compelled Co answer for their mis-deeds, and be punished
herctor. There is no method by which man can sceape punisinent when he violtes a mar
of fact, impress it deeply upon theif mind, and it mititing such tondenences as as astredain them chroniciced in in he press of the land. The idea that one innc-
ent being cau assume the sins of the euitt, and bear the penalty therect, is well calclalated to
afford A fiense to sin, and we do not wonder
 le guilty of hight e cimes and misdemeneanors

## tracts.







 trom the tempora soverign ot the city of seven
huls.-Liberat.
The Tssceiation, is worthy of great admiration. The money which they expend in tracls colild be
used,however,fora better purpose. . Might as well reed the physieal organization on the diet that was place on the tabe during the days of
Pharoh, as foed the mind nud the moral
faculties on the foolish twadele that emenates from the Old Testament. The religion of the
various ortuodox Churches might answer the various Orthodos Churches might anberer
waits of the people 1800 years ago--but now-
 ham's moraily as a standard, who was not only
a liar, but a ceuel exacting yrant, who, if he now ilved in Cicagog, and showa treat a sere consigged to Bridewell for at least ninet
 Biblical charecters. It is true, there are veins of supernal inteligencee therein, tbat sparkle
heautifully in the sunbeams of our Harmonial Philosoply, but they are generally discarded by he various orthodox Churcies.
If the million of tracts which this Assclation have importa, could be snt to the paper mill
and made into beautiul white paper for the
Den colld be accomplisted theriby.
THE meDistope ter.
This beautiol lutle ind bis tifice, Sent by mali on receipt of thenety fue cents to any addrees. It wotks fincty in the
hauds of many wio never imagiged they were mediums. Those who do not watt thear fro
their departed friend, better not send for it. 189 South Cliarks street,


The honmy monument.
entome, no doubt, will be great. It is










 As stated in a previous number, of the Joviwithstandisg Adam's duplicity mand meaness. man," who named the beasts of the feld and the birds of the air, and who for a few days enjoved
the sweets of domestic happiness to tuat extent at he was not aware that he was nated, has
 or Molluer Eve, oro, withount questioning ter in eegard to where she procured certain irvit, he
sia partake thereof, when-" presto chane was naked. Mofther Eve's seyes being opened fist, she no doubt fels stanyely the she
looked upon Adam, little aprecenining the canse of the wonderful metamorphosis: Yes, we fie
vor the construction of the nonument, and are end the same. By the side of it howeverer, we would place a wax tree representing the one
that contained the egolden fruit that was imbued With a "knowtedge of good aud eril," and by
the side of that, we would place a serpent, and by the eilde of the serpent a statute of Mother gad to the succeses of the reaterptise, from time to
time.

## Di. GRESVENOR Swas,

Who is still spending four days each week at of waiting upons sucin as may desirie his services, has just sinown ns a letter fiom C. C. Vance,
Esq, of Rosen. Mr. Yance says he had bean a cripple frum the effects of rhemimatism for the past nine Yeara, that when he first mist Dr. S. use of his right arm and hand, so that he had and that Dr. S., by the application of his hand the use of the arm in three minutese. He falso
syys says that Mr. Samuel Lethrap, keeper of the
Farmer's Hotel in the above place who alou the same time called on Dr. S., on a pair or
crutches, and whowas enabled to walk heme
with send the Denctor a certificate of the mar relous ollets that are ciaiming to have received great
benfetit hrough Dr. Swan We are personaily acquainted with Eequire
Vance and know him to be a man of trath and
 Lowk well to the titute sellow monitor, and if
any mistakes are discovered, aicrise us at once, that they may be corrected. If any one is
receiving duplicate copies, advise us of that fact, unless you desire to pay for inore than one cops.
When you fend mones; state whetter it is for renecal or for a new subscription,-a failure to co inies bueing sent to the thame person. Re careful and pive the name of person, town shall cecur in direeciug papers or other package ordered. Lastly, rencember hat printers worl
hard, and must have their pay erery Sutidey night, to defray the expenses of their famlics This last admonition is for those who are in
arreas. A word to the wise, is caid to be sulf frient.

## 4 of interest

teresting chapter of the earis history of $J$ Jesus of Nazareth, narrating some strange experiences of his boy-hood days, as well as those of John the Bapist, as given by the Apsostie Paul through
the mediumship of Alexander smyth of Pug delphie
The most extrangridinary bookky that has ever ise ed from the press, it containg 3019 closely print. ed pages, bound in mullin, and sold at at ply posit
age paid, and is by tar the cheapest book on our

## Jank en vowher

We learn from a valued friend, that the above test medium, and worthy of patronage. Addrees P. O. Box, seo, Binghamton, N. Y.

## urs, mi. S. wiLcosson

Sturts for the South this week, and will spend All parties wishing her services in that section, will address her till farther notice, in care of P. Bremond, Eqq, Honston, Texas
miss fizzie keiser
Has heen giving seances in Cincinnati, deserib. ing spirts and giving teets with rem.
accuracy. She is an excellent medium.

Fhilludelphial gepattment.
 \#hevlew by wrw, s. C. Whatrs, of hev. Wm


Mr Waiton asserted that angels came no-ought-were sent of God. Said Jesus sent to
the moue to pray, not to seek Moses and Elias; aud thought a yery impressive evidence of their
being gent by God, was contanined in the fact that "they appeard there as men," so entirely
in their characterestics and seffhod "that they were readily known by the apostles," Perhass
he had forgoten, thint, only fores minutes be.
fore, he had most contemptuously kcouted the idee that an mold man in m mantle should he con
idered the s,init of Samel. It would nit seem very singular, if he should
save some dificulty in helieving that the ellee
angels who came to Abraham, Gen. 1s) needed angels who came to Abraham, (Gen. 18) needed
water to wash their feet, and fresh vest hot,
calkes, butter and milk to ent, befreproceding





 Yery ohjection2ble and unfit words, in the sen-
tances of scripture which he quoted in his ser.-
mond Did he tho one present knew
when he skipped those words? of course, when he skipped those words? Of course, a.
minister, evilig on Bible so indelicately writ.
ten that he had to stip part in his quotations, Wouid be very desirous to keep all scrutationizing
eyes off the Book, and allips from repeatiog
too much of its contents. He said that while persons had put forth mose
Immoral and abominable doctrines, the spirit immoral and abominabie doctrines, the Spirit
uanist papers han neever repudiated or even
criticied either the ndiriduals or the dectries. At least, in many of the cases he seefifed in
eapperumon, this assertion is absolitely
emand


 Tf not then, he is not competent to make the
sbove statement.






 Again, Mr. Walton says the recent declaration
of a Spituatith was, True religion a mans
convictions, whatever they may be, and then
 wealth and attain a higher worldyy pwisition,
then staniig was rue religion; orif a man had
a conviction that his interests would be enhanc-
 in the following language, "The true religion
consistsin fidelity to ones own sacred convic-
tions whatere the may be si" nd this convice
 Watton to leave out the word sacred, and
apply the word convitionsto the lowest in
clinations and passions, instesd of the highest convictions of morality and duty, then, doubt
less, it is not only proper for him to do what he
is ow dong but it would also be proper for him to syy, "It is my conviction that the in
terestsot the church will be inancd by iny
misrepresenting and falsify eng spiritualitm; it
is is my conviction that it is my religious cuty to
bear false winess against my neightor whois a
Spiritualist, and that is true religion for me." If he ehosses to take this prsition, then he stand
with Chryostom, Jerome,
nitigen, others of the Christian fat and others of the Christian fot hers who approv-
ed deception when toond enhance the inter-
ests of the ehurch. Chrygostom held that false. hood might be " meriforous if used tor the
benefit of the church " and Jerome in speaking of a pious fraud, zays," "I ind no tant twith an error which springs from hatred to the Jews,
And a pious zealfor the Christian fisth, Such
influences might have worked well in that age, but it is too late in the day of mental growth
for any succesful smothering of the pirit of falaify the true or the god.
A pitighe degree of ignorance was displayed
in Mr Walton's explanation shat a good les
 and to be wrought up into anger,", was wha cate freely. Any well informed person knows
directy the contray ing with spirits? Are Spiritualists, and commun
of he Meling cilist, Baptist, Prestyty pal or Dutch Reformed Churytes? or or ape they courre, if an onticiting clergymen, or churc
oficer is found sprtitugly
exercise the spiritual extercise the spiritual gltts of whieh Paul speaks
he must eut the wires of commanion with spirit Mat biags, or the Church will cut the bond of
brotherly yuibo. He cannot be expected to
remain pin alithe spiritual gifitg mentioned in the Bible
Yet there are not only mediums, but lecturers nearly or quivite all the chureleen he mentions and
those IMave heard lecture, were persons with Whom a comparison would throw the Rer Mr
Whlton into that scale of the balane Fhich is
found wanting." As a reason that there ar.


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## $A^{\text {Lecture in rhyme }}$

THE PAST, PRESENT AND fUTURE
 SEWING MACHINES

| fhe manemeturehs. <br> of allot the hest style of Sewing Macmure, we <br> Will Furnish |
| :---: |
|  |  |

## Will Furnish

Ten Dollars Less


TEEN DOKLARE
 All who want to negh us had chevselvers,
will buy through our $A$ geney. will buy through our Agency,
AMress,

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## A Pheasant stoty,



THE CAREER
GOD IDEA IN HISTORY,

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A WONDERFUL TESTIMONY

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$\xlongequal{\text { MILE EARLY YIISTOAT OF JLSAUS. }}$

















































 "My worthy host" ssid John to the old man,



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 and
 and





 Rom

 and




 and
 astonisimment. "Are you crazy, John!-whom
do ymu take me to be?" "The trutn must no longer he withheld," re-
piled John serinusly, "the Lord has made his
will and ways manifest to me this day, and the

 speaking, That mysterious power you have of
doning good, is supprataural, whieh is confirm.
atory of the truth, I can no longer doubt of your Jo han pused, as though he were afraid to utter
the next word that Would have completed his decliation. Then Jose scized him by the up.
per part of his tunic, and azzd intenty into his
eyes for a few moments, and then said " the "The Messiah" responded John, humbly There was a pause in their discourse, as the
twiy youths regarded each other for some time
with with great intentuess The expression of Sohn's
counteance being humility and reverence; while that of Jose, in the commencement, seem-
ed to be astonishment nad displeasure, at what
he considreed Jobst continued his gaze, the pertanention broke as upen
hin thet Joban was no fonger of sane mind;
then the sternness of his looks relaxed, assumhen the sternness of his looks relaxed, assum-
ing one of eommiseration.
"John!" exclimed
 The crazy, to entertain so preposterous a thought.
Thainged yours yin make your studies gave
m mond uhhiged your mind. I beg of you-it you
wishth be fy friend and compuion tert the
ture-that you will never mention to me or any one else, the like again.
Jotung nade no rappons; but with a sulen air
and digsatisfied feelinge, he followed his iriend

##      <br> This state of circumstances surroanded Jose uthi he hal arrived at the are of manhiod, whien an event happened, which mery  puted father, died. He had been prosprerous at lis business during his residence at Nzareth- one main cuuse of which was one main cuuse of which, was the industry and genera, good conduct of tose so that he had. accumulhted some weallh, which he had the good sense to divide between his wilt and Sose Soon atter the burial of his father, Jose cor- verted ath bis means into money, and with the permiston of his mother, he reso      understauding that after a number of years, when Jose shoult retur from his traver if they sould accor in their general views, they would go forth together and  

"I have now, friend Alexander," resumed
the Spirt, Saut, given you the early history of
Jesus of Nazureth, which was imptrtel to
 with the assistance of Judas, give you his atted
history-that tragic narrative in which I and
Judas were the princiral actors. I shall no
 my uemory; nor sthall I take us they occur to
deserp time in





 not discouraged. It is a dectot of fustice dut be to
humaity that I owe and shanl be enabed to
puy throughy you to


 "f the Spirit Jesus," ", "isit to me," replied Saul
"After his kind
in which he mude me arquited win "In which he made me a aquanted with nany
secret points of his history that was not known
to any other Spirit or. mortal, he toik leave on me, and soon atter, was translated tot the highbest
sphere of beaut and bliss, fince the", Have
not seen or heard of him", According to the desire and commands of the
Spints, Saul and Judas, I had atoout forty com munications with then, in which they presented
me series of facts adi incidents concerning
the bitcory of Jesus, during the latter part of his career or
ed therein.
at
These communioctions ware given to me by
the Spirist taking pospession of my mina, bibout
one hour in every four and tom usirning all every four nand twenty; when,
they produced a series of visions finctions
heantion and ail they produced a series of visions similar to
beantiful and well connected droams Senery
characters of personages,

 conception of myself, than that of a conscioung
perceptive essence, ith the power of perceiving
the hiden feeling and ungsoken thoughs on
the visionary personages helore me, the Me TF The present age is pre-minent in it revellments, and rich in its promises, It un.
folds the beauties of the pure and undefied Divinity in man, and whispere of the approach the joys which cluster like stars on the brow of ing of humanity, when the besms of morning
light dawn on the dull senses of the sleeping light da
worla.

Law The use of witro.glyeerine is prohibited by law in seden, the conntry where it was first em.
ployed. A scientific Swede, of a statiticical turn of
mind, has computed nind, has conaputed that the explosian of a quar
ter of a ton of tuls mild meeilige would blow the

LT, The long talked of railroad between Now Orieans and Mobio has been bsgun at the Mobile outlet of Lake Ponehertrialn ard follow a \& riage
which Hes a Ittie back from the southern and western shores of the lake, nutil it reaches the vi
cinity of New Oitenus.




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##   Atares the mademo，Mre Ere Baye ory wiv．         chamlesh． chatless．Kinsey，Clin PAML AREGOND，Houston，Tex．    <br>  





















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Tho Tato suppled at llurata race．
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 andiew aacrson payle．


A Cancta：on，THE DrviNE GUEST．
ANDREW Jackson Davis．
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Chicut



## Tuntity manaiment




 clipe frove.


 Thif the rellifions meeting whicich have beer














 | Div. $\begin{array}{l}\text { Decielly rich. Wel, sou poo devil of the Lo- } \\ \text { cal Department, why did you go there without a }\end{array}$ |
| :--- |







 Mesers, $J$. D - maur mo. obt
One or the Renconk Why wo are
Whrimine Ohmech,
We lay before our readers this week. Broth-
Wre Warren Chase and "the Gente Wilson" are, we believe, the only Spirituslists in America, who openly avow that they are not Christ-
iang, and weask, "What Spiritualist can be, with ans, and weask, "What Spiritualist can be, with
me statement of the Rev. Towers before his He statement of the Rev. Towers before his believe in a hell.
"The Rev. James Towers, of the Scoteh United
Prestyyterian Church, recently made em adress
before the American Board of Commisioners berore the Angerican Board of Commiesioners
or Foreign Mission, in which, aceording to the
American Prestyterian, he made the fillowing remarks: ask myself the question : Do 1 believe generally believe in it? If people are not saved
liere, there is no salvation for them. Our own and Japan are perishing if there Is no Christ,
I desire that we get a litte more of faith in heil in preahing to men, women and childrea, for
the soul is Iost forever it it is not saped here.
Thea comes another delightul thought. This sgreeable gentleman is sis complaceent as
he old lay who wat tod that there were may
houbts in regard to the truth of the doctrine of total depravity and eternal punishment ",
may he,'she said, "but Ihope for better things.'
Gan't Come in on Recommendation. We copy the following frow the proceedngs
of the Baptist Convention, latoly held in Mich. James Marshal, you are a naughty man; and Disorderly Christian.
"The Jut
"The Judicial Committee reported case No. 2 , against the Presbytery of Findlay, for refasing Areatia for recempiant against the session of
sames Marshal in
ocomminion without recommendation, and while said Marshal was a suspended mem
theccurch an Eqon Yalley.
Pending the trial the Synod ajjurned."
 the aud dence in attendance. The visions of the
lecturer and hhe horscopes casity him of
prominent inc:lents in the past lite of persons Who were entire strangers to him, were truly
wordeffut; contiried, st they were in every
instance sine one, ty the partes themselves

Cflcutar.

1 was born of poor narents, in the woods and I came into the world with one badly in
jured foot, a rather strong constitution, but carrying the seeds of disease in many joints. The
result has been, a life of unusual suffering. I have been five times almost in death, twice
supposed to be dying. Till 47 , I could get about the house, in and out of a wagon, as spry as most men. Tivelve years ajo Inflamatory Rheumatism
so cripplen me that Iliave not stepped on my feet knees I Ihave not fastened my osedf fits in his chair. My hanas can not be got within twelve inches of
my face. My thumb and fore-finger are fastened as one holds the pen. By the aid of machinery
I have invented, my feebe wife -no man ever
had a kinder companit tad bedintor companion-helps me on and of
and write this Circular. Wrame on the table,
hitig is all I can



 arged upon me for that parpose, wen or my
healty and sound-limbed companions toon it.
But I woas then prophetic assurance that in my comiag menta
nod moral maturity, I should use my talents in
morn moral war-fare against the bigotry and secta
rianism of the same churches. I believed taking
he he money would some day render me tess free
I deeoted alll could earn by teaching, to study
I was lieensed, then ordainea, a Congregationa minister. Afier a few yearr, of preacking with
more than average suceess, in which Iraised
the standard of reform as high as the chured the standard of reform as nigh as the church
could endure it, I began to feel still moredeeply
my eart as organized bodies, I lectured, more or ress,
to good congregations till my lungs failed,
thind
I became so feeble I could not tand on my feet.

 preach, My former able and radical could
have been many years dead. In my physical freely for almost forty yeirs. In this age, many
others may have suffered more for Free Thught
tir so, I do not know them. I do not-1 can not repent of the mental freedom 1 have taken
I am rrom the Puritan stock, and was the first
to break a likk in an anhbroken chain of my
own orthodex ancesty Wer. Inow in the churches
preacher
 $5 \mathrm{Ht=5}$ $=$ = ํax=

## pomgot to sicn mis name.

A good brother writes from San Jose, Cal., subseribers, and an order for books (but forgot

If find but little trouble in converting people
Thiritualigime by taking he right stand-point
Theachers The preathers cen't preach a good sermon with
out quoting Spiritualism. The circuit rider at
 into subsecribing for the Joursal because I get
more namesthan he does for his Coristian Ad-
vocate. Hit borrowed three or four Jounsans,
 give him a iltte help as there are many readers
of the JounNut in San Jose among our most
Bubstantial citizens; my paper has a great rua of the Journat in San Jose, amo
gubstratial citizens; my paper Ha
-it does not stay at home long."
The good brother will accept our heartel thanks for his zeal in the cause we libbor hard to advocate, and if the "Circuit Rider" will continue Congregation, he will please his hearers much hetter, for people love, to hear the truth preached,
and one Jounnas contains more than a cord of We would be pleseed to have others imitat the example of our zealous brother in circulat-
ing the Jorisat and getting subseribers for it. By this meass great good tring be accomplishe
in shedding the light and soul elevating philosophy.
ting niment sensamion
placed ing a receeiver with his head sticking out at the top, An air pump, is, put in operation,
which exhanst the reeeiver, and eftectually
takes the wind out of the subject within. takes the wind out of the subject within.
We earnestry recomment this method of treat
ment to all Rev. Gentlemen, as it evidently pos

Qut It s said that experiments weer lately
made at the Batat Garden, London, to see
how much weight one of the smaller leaves of the "Victoria Recia" would sustain. It bore
four hundred and twent-sis pounds before
sinking. The leaf is exceedingly large, and the


## NOTICE OF MEETINGS.
















































































 CLAIRVOYANCE. MRs. s. W. Jorgensen,



## THE DOGTORS AND TME SPIRITS.

 SPIRITS TRIUMPHANT!The foilowing extract fo taken from 2 letter
written by Mas. MARY A. SToDDAD, of Kouts
Station, Porter Co., Ind.: "I have lately bea eral patients whom the $M$. D. t had failed to cure.
wrill here 1 will here mention one, the case of a young wo-
man who was very sick. Har friends called one of our Doetors frrst, and then the other. They three weeks, and left her worse than they found er. Her friends then cailed me. I examined her
Case, and found her in the last tage of QUCK cov-SUMPTION- After I had had her under my care or one week, her friends met the M. D.s who
said they knew that she had the consumption, and the learned De cured. Some two weeks afterward,
UxDERGILL, of Chlcago, was here at ny house ou a vistil. He Haxamined her, and
e, too, sald that she was in the tagt Quick Consumption, conld not be eared, and he would not be surprised an she did not live bat
few days. ' Mrs , stopard.' sid te to an not live; have soo any hope of caring her? answer we obey their orders, In they will cure weeks arter I commenced treatiog her, she hadz
three large ulcers in her lungs breat and discharge $n$ almost incredible amount. But at the expira-
tion of eight weeks ehe calls herselt well int work all day, ko to a party at night, danee uap and tien het ap and be as angy tase a a bivert all
$\qquad$ o the Positive Powderge hor no other medicine.
the priase of saving her life and restoring ker ker

WHERE IS THEIR EQUAL "I feel it my daty to rap rem to you watio Mrs. done for me. I had sutferedive with a herreditary ben free from the Hend dehe fia all that time. Two
$\qquad$
$\qquad$
$\qquad$

MUST ONE RISE FROM THE DEAD achnowlelye some of the b onelis of of the Poughtive
 ive Porders cared H. G. Kilburn of Erssipelas,
om which he had been uabie to work for gar eral years. He took up the halr box, went to
work, and says he is now cures. Again, a young irl, twelve years old, who had bezoms Mind halr box of Positive Powders; she is now around
at work, can read, write and sew. I might give people can't believe, they will not believe "though
one shonla rise from the deal." I stuoutd have tated above that the girl w.s phonjuanea inctr-
ble by onr stilled doetors of this phate

## THE GREAT SPIRITUAL REMEDY POSITIVE \& NECATIVE POWDERS.

