

\$3.00 PER YEAR IN ADVANCE.]

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

[SINGLE COPIES EIGHT CENTS

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, JANUARY 15, 1870.

Biterary Department.

Learn a Little Every Day.

Little rills make wider streamlets, Streamlets swell the river's fl w; Rivers j in the mountain billows,

Myers J ha the montant binow, Onward, as they go l Life is made of smaller fragments, Shades and anushine, work and play, So may we, with greatest profit, Learn a little every day.

Tiny seeds make boundless harvests, Drops of rain compose the showers, Seconds make the flying minutes, And the minutes make the hours i Let us hasten, then, and catch them, As they pass us on the way; And with honest. true endeavor, Learn a little every day.

Let us read some striking passage, Gull averse from every page: Here a line and there a sent-nce, 'dainst the lonely time of age! At our work, or by the wayside, While the sunshine's making hay; Thus we may, by help of study, Learn a little every day.

AMONG THE GHOSTS.

Communications from the Spirit World.

From Appletons' Journal.

Occasionally I read a manuscript for Carleton, and not long ag+ he placed in my hands a unique and somewhat extraordinary volume. It was a collection of poems, sketches, narratives and philosophical essays, purporting to be the production of a score or more of eminent men and women who have died within the last quarter of a century. In other words, it was a volume of "Spiritual Communications," given, as I learned from the introductory chapter, through a clairvoyant, who had dictated the various art icles to an emanuensis, while in the trance condition. My prejudice was at once aroused, and I opened the roll, fully prepared for a plunge into the turbid sea of verblage and absurdity. The article I first took up purported to be by Artemus Ward-his adventures "in and out of Purgatory',-and the reader will smile when I say that it was not only irresistibly comic, but so thoroughly, and to the minutest detail, characteristic of the inimitable showman, that it seemed to me impossible for it to have emenated from any other mind. I then read another article, and another and another-an epistle from Henry J. Raymond, a story by Charlotte Bronte. an off-hand sketch by N. P. Willis, a dissertation by Edward Everett, a philosophical essay by Professor Olmstead, and I found them all equally remarkable-wholly unlike one another. and yet entirely in keeping, both in thought and style, with the acknowledged productions of the reputed authors. Astonished, but incredulous, I fied up the manuscript and returned it to the publisher. "They cannot, of course, be genuine," I said to him, " but they are certainly the cleverest imitations that have aspired to printer's ink since the 'Rejected Addresses,' and the wonder to me is how one mind could have produced them. I would publish them." "No," he answered, " I'll not do that unless I am satisfied they are genuine-that is, that they are not the production of the medium. But here she comes-I'll introduce you, but omit giving your name; if she tells you who you are it will be some evidence of supernatural knowledge." The clairvoyant was accompanied by her hushand, a well known artist of New York city. She was evidently a person of culture and refinement; not a professional "medium," but one who had accidentally discovered herself to be in possession of strange powers, and who used her "gilts" not for gain, but for her own and her husband's instruction and amusement. The book, she said, had been edited by Margaret Fuller, and the spirits desired its publication, not only to disclose some of the secrets of the "vasty deep," but to convince mortals that the immortals had not forgotten all they ever knew of "Murray's Grammar" and "Brair's Rhetor-

" Is Artemus Ward here?" "No, he ain't; he's off lecturing; but he'll come 'fore long.' Oh t ain't he a funny man?" "Well, meanwhile we will, if you so please, see Miss Bronte."

"Yes, she'll come; she wants to talk to you

about the story she has written." A few convulsive twitchings passed again over the medium's face, and then her tone and manner underwent a sudden change. It was no longer the simple voice and artless expression of girlhood, but the reserved, quiet, and yet dignified look of womanhool as her writings lead us to th nk was embodied in Charlotte Bronte.

Her first remarks referred to her story. She thought it equal to anything she had written while on the earth, and she believed the public would consider it characteristic of her. It was difficult, well-nigh impossible for a spirit to speak or write characteristically through a mortal organism. The brain of the medium would color, more or less, all communications-as water poured into a vessel would assume the form of the vessel; but this medium was an excellent instrument, sensitive, plastic and easily moulded to the mind of the communicating spirit. She would like the publisher to make some slight alterations in the story. These she indi-cated, and then remarked that the principal character was drawn from life-one she had known on the earth. In answer to the inquiry if she now wrote romances descriptive of scenes and chatacters in spirit life, she answered that she still wrote romances, but her scenes were all id in this sublunary sphere, because a vast number, probably one-third, of all the apirits who had come from earth, had died in infancy, and consequently needed to be instructed in the ways of this lower world.

Some further communications of this nature followed, when, to test Miss Bronte's knowledge of her own life and history, a gentleman present asked the names of the books she had writien. The tilles were given readily and correctly, and then she was asked who published her first book in London. . She pauced, as if reflecting, for a moment, and then, in a quiet, selfpossessed manner, answered : "My memory of names was always poor, and besides, I have been away from earth for many years, and return to it only to fulfill my present duties. A visit always brings back to me painful, yery painful recollections. But the name was a very common one-let me see-" here she placed her finger to her forehead for an instant. and then continued, "it was Smith-Smith, Elder & Co. "And with whom did you chiefly correspond in regard to the publication?"

breathing an air of deep melancholy. Entranced with its weird, sad beauty, all in the room sat spell-bound, and only the two first lines now linger in our memory. They were these:

"Let my soul rest in peace ; Why do you drag me back to earth !"

Her voice during its delivery, was half a chant, half a wail, and her face wore a look of inexpressible sadness; but it was no sooner over than her entire manner and evpression suddenly altered. Then turning upon us with a brusque voice and characteristic gesture, she exclaimed : "And can you let such a poem as that porish?

Where were your senses that you did not put it upon paper, and make it immortal?"

We expressed our regret, but she cut short

our apologies with-"Never mind, it's of no consequence. But tell me, what do you want with me? Why have you called me down again to this dark wretched world ?"

We said that we supposed she was interested in the book the spirits sought to have published "Well, I am; I have writen for it at the

equest of Margaret Fuller. But you should talk to her; she is the editor." "Do you know me?" now asked the pub

lisher: "Know you? I think I ought to know you !

You turned the cold shoulder on me once.' I am not aware of it. How was it ?"

"Why, you refused my book ; wasn't that turning the cold shoulder upon me? But never mind, it came out after my death ; my friend Dickens stood sponsor at its haptism."

"Yes, I know, and I intended to have repub lished it when it appeared in London.'

' I know you did, but you didn't, do you know why?"

"No. Why?"

"Because I wouldn't allow it; I got it into Lippiacott's hands before you could secure it. I wanted to pay you for that refusal."

Farewell-the dregs are drank Of life's sad cup ; It proved but poison rank ; Life's lease is up !

When she had gone, another, and a totally different influence attempted to obtain control of the medium. For fully fifteen minutes the lady paced up and down the room, heating her breast and gesticulating with her arms, but all to no purpose; then she sat down, and in the child like voice which we heard at the beginning, said :

"It was Artemus, the funny man; he couldn't get control of the medium. He says that gas is so high at present that he can't afford to inflate her."

"The writer hereof will not attempt any explanation of this strange answering of questions, the answers being only known to the questioners. The replies may have come from disembodied spirits, and they may not; but this would seem to be certain, they could not have emenated from the unaided mind of the medium, inasmuch as she was a total stranger to every one in the room.'

OBITUARY.

Address of M . B. Dyott, of Philadelphia, at the Funeral of Miss Ella Beech, a Lyceum Member.

In the dispensations of Providence, we are again called upon to assemble around the silent chambers of the so-called dead; again we are summoned from the busy walks of life to pay the last tribute of respect to the mortal remains of one with whom we have been for years associated in the most friendly relations; again is conted in one most menory relations; again is sounded in our cars, "Be ye also ready, for in an hour when ye think not," the white winged angel of death will say unto us also, "Come up higher,"-our labors in this primary school of existence will have ended, and we shall j in our loved ones in a higher and holier stage of being, where we shall, hand in hand, traverse the mountains and valleys, the hills and dales of that glorious Summer Land to which we are all rapdly hastening, and if we are faithful to the trust confided to us whilst in earth life, we shall look back upon this life and its experiences with pleasure, and from those mountain heights of progress recall the experiences of the past and the present which we now deem sad and sorrowful, and in them recognize the dispensations of a Father's love, the ministrations of Infinite wisdom. For what, and why have we assembled around this cold clay tenement? That beautiful temple, which but a few short hours ago was animated by an immortal spirit is crumbling into dust. We have come to deposit the vesture of an angel away from our sight. That beautiful form which we have all looked upon with admiration, and viewed as a master-piece of an Almighty Architect.in obedience to the unchangeing and inevitable law of nature, and through the chemistry of death, will decompose and become offensive to our senses, so that we shall no longer be attracted to it, but it shall rise again in the life and beauty of the rose and the violet. We have come to the house of mourning, the silent chambers of the dead, but we mourn not as those without knowledge of whither our beloved ones have gone. Though we place their garments in the universal ward robe of humanity, and hide them from our sight with the clods of the valley, her arisen spirit stands by our side and says:

VOL. VII.-NO. 17.

to-day, has, in many respects been greatly bless-ed—has had a charmed life. From her intancy to more mature years, she has been taught to lore but not to fear God. She has been reared in the full recognition of the communion and presence of the spirits of those who have crossed the Niagara of death with the dwellers on this side of the river.

She did not believe in an immortal existence beyond the confines of the grave because it had been imprinted upon the plastic brain of childhood, but she knew that this was but the primary school of being, from which she should graduate. To her, immortality was a demonstrated fact. She lived a Spiritualist, and when she approached the silent river she lay down upon its mossy backs and was carried over its turbid waters without fear or amazement, in the arms of the angels, and her enfranchised spirit

" Arose like the mist from the mountain When day walks abread on the hils; She rose like the spray from the fountain

- From life and its wearving lils. "She has bathed in the heavenly river-
- Hath chanted the seraphim's soug. And she walks in her brightness forever Amid the colestial throng."

This, my beloved friends, is, but another evidence that Spiritualism is not only a beautiful faith to live by, but that its heaven-descended philosophy is the only sure reliance when we come to the trying hour of separation from earth-life, and are called to enter upon the realities of an immortal existence.

Elia Beech was a member of our Lyceum when it was distinstituted. Loving and beloved, she continued a faithful member and leader up to the day of her spirit's birth, when she ascended to the Celestial Lyceum in the glorious Summer Land,

We mourn not, we pray not for the departed ; but for those who remain, we ask for the sake of humanity and near ones who are left behind to mourn her absence, the plessing of our Almighty Father, and the care, guidance and guardianship of His ministering spirits, that they may support and sustain the father, mother and sister of the dear departed one-that Thou wilt buoy them up under this bereavement and affliction; and do Thou, oh, Heavenly Father, pour down thy blessing upon their heads; comfort and sustain them in this trying hour, and to Thee, the one, the only true God, we will pour out our soul's gratitude and adoration forever and forever.

When told that we considered the work very clever, but that the publisher desired to be satisfied of the genuineness, the lady answered :

"I cannot say that the articles have emenated from those whose names they bear; I only know that I have not produced them. They have been dictated through me when I have been wholly unconscious. A seance would, I think, satisfy you of that.

A scance was accordingly decided upon, and we seperated to meet again that evening at the house of the publisher. A half dozen ladies and gentlemen, all sceptics, gathered there around a large centre-table, and soon we had indications of the presence of the invisibles. A few convulsive twitchings passed over the medium's face, and then her eyes closed, and she was away in apparent unconsciousness. Soon she spoke. It was a simple, child-like voice, and the speaker announced herself as the spirit of a little girl -a Canadian half-breed-who had died

a dozen years ago when a mere infant. "I'm very little," she said, with quite a heavy sigh, "and I don,t s'pose I'll ever be very big. Folks grow in this world, you know-all but me-I s'pect I'll never grow much more."

"Well, we thank you for coming to see us. but we desire to meet some other ladies and gentlemen.'

"Oh, yes! you want the big people who have wrote in the book! They're here, and they'll come in a minute. You see I has to come first, to sort o' pave the way, so they can get good pontrol of the medium. Who would you like to sce first?"

"Who are here ?"

"Well, there's Miss Bronte, Margaret Fuller, and Mr. Raymond, and ever so many more."

With Mr. Lewes; George II. Lewes." (The husband of George Eliot)

"What was the style of your hand-writing?" "A very small, but still, I think, quite legible. I was very near-sighted, and the daughter of a poor country curate, I had to be very economical of paper."

The answers were very correct, but they might have been given by any one who had at-tentively read Mrs. Gaskill's biography. Impressed with this thought, a gentleman present asked if there was any one in the room with whom she had communicated on any previous occasion.

The answer came promptly :

"Yes; I think I have met you; and I think I recognize your magnetism. Allow me your hand and I will scon tell you. We spirits, you must be aware, in looking at mortals, 'see through a glass, darkly.' It is like gazing down through still water, and we need to come very. near for absolute recognition."

The hand was given, and instantly she said : "Yes, I met you twice-had two personal interviews with you-several years ago."

"It is true," the gentleman remarked, "and on one of these occasions she gave me, through an illiterate medium, a dissertation on romancewriting, analyzing in a most masterly way the novels of Scott, Dickens, Wilkie Collins, Thackeray and herself, and showing how they sgreed and disagreed, and wherein lay each one,s power."

After some further communications, Charlotte Bronte bade us "good night," and there came again the little Canadian girl.

"I seen him," she exclaimed, striking her hands together in apparent glee, "and oh ! he is such a funny man. He can't come now, but he'll be here before the evening is over. He says he knows you (to the publisher), and he knows you like a Look.'

"Well, he did," was the answer; "but tell me, do you know this gentlemen here at my left-the one whose name we haven't given to the medium?'

"Know him? Of course I does; why, that's

"What makes you think so ?"

"Why, didn't I hear Artemus and Mr. Raymond talking about him to-day, when he was at the store? They said he'd read the book, and you would be sure to bublish it. But do you know who's here now?"

" Who is?'

""Why, the lady that writes those beautiful poems-she's got one in the book-Miss Menken.

"We would be glad to see her."

And the medium's face again underwent a few convulsive twitchings, and then rising from her chair she began to pace up and down the room, beating her breast, and jesticulating with her arms in a singular manner. This, we were told, was because the spirit had difficulty in obtaining full control of the medium. After exercising some ten minutes in this fashion, she sented herself in a remote corner, and then began in a low, plaintive and yet musical voice, meanwhile swaying her person back and forth. and moving her hands in wild, abrupt gestures, the recitation of a poem-very beautiful, but

" If I had published it, it would have had an introduction by ----, defending your character and career.'

"That (snapping her fingers), for such defenses Why didn't he do it while I was living-not wait till I was dead ?"

"He did do it while you were living. He was vour best friend."

"Friend! I had no friends-never had any." A hollow, hysterical laugh accompanied this remark.

But he was your friend. If you had listened to him you would have been a

He paused, but she finished the sentence :

"A better woman. That's what you would Well, I should. Don't I remember how Sav. plead with me; how, on his bended knees, he besought me to be true to myself and to Gad?"

Here she sprang to her feet and pointed to the floor, as if she saw him pleading there al that moment.

"Don't I remember? oh, God, I wish I did not remember. Ah!, but I was a bad woman. But the world made me so. What does it do when a woman once makes a misstep? Why, it thrusts her down-down so low that she never can recover. But, thank God, it is not so here; here the aspiring soul is not fettered by conventionalit; its best impulses are not chilled by the scorn of holy hypocrites. In my home up yonder-my great, and grand, and glorious home-I am free; free to do and act myself; and there I pass for what I am. I tell you that there I pass for what I am !"

Her manner was in striking contrast to that of Charlotte Blonte. At times, she was subdued, and her voice was full of a deep, plaintive sadness, and then, in a moment, she would burst forth in a storm of theatrical passion, and pour out a torrent of bitterness.

Only one person was present who had known her while living, and he affirmed that it was Adah Merken and no one else. Certain it is that if it was acting, it was as good acting as ever was witnessed.

The interview was a long one, and our space will forbid its being fully recounted. She had n.uch to say of the grandeur of her home, where, she said, Byron, and Shelley, and Keats, and Coleridge were her constant visitors and companions, occupying the same sphere with her.

Miss Menken spoke, too, of a spirit who had also been her husband on the earth, and whom, we inferred, she was endeavoring to lift to a level with her own life. That she had not been eminently successful in this effort may be deduced from the following poetn that she has contributed to the Spirit volume :

HOLD ME NOT.

Up to the zenith mount, Far into space-Ah! all thy tears I count, Sad, loving face.

Clasp not my garments so, Love of my soul; Clinging, you drag me low, Where tortures roll.

Soil not my angel wing ; Keep not from rest ; How can I upward spring, Clasped to thy breast?

Hold me not, lover-friend; Earth, I would fly; Passion and torture end In the blest sky!

Life brought but woe to me ; Even thy kies Gave me but agony Remorse with bliss!

Let go thy earthly hold-Fain would I fly; Voices with love untold Call from on bigh.

Weep not for those who have passed from your sight, They are not gone, they are not gone.

Around thee they hover on piulons of light, They are not gone.

She is not dead, but sleepeth; she has folded her mantle around her and laid down to pleasaut dreams, to awake amid the celestial gardens of immortal beauty.

She was not taught in her infancy to look upon death as a dark, grim monster—as the king of terrors-but like you, my dear children of the Lyceum, with which she was connected for nearly seven years, was taught that death is but a beautiful angel, a messenger of our Almighty Father, who comes to escort us through the flower-encircled door-way of the tomb, and introduce us to those we love, in a higher and better condition of life.

But, says the sceptical listener, why are the young the beautiful the good transplanted to the gardens of our God whilst in the beauty of infancy and youth?

Permit me to answer that question by asking: What kind of earth-life would this be if all its inhabitants were full grown men and women, in the sear and yellow leaf of existence? If there were no infants, no children, no youth there; if there were no buds of beauty and sweetness, il all these were fully matured, then ask yourself would such a heaven be a higher, a better, or more desirable abode than this, if there were none but those who have reached the maturity of their being before they were transplanted to their heavenly home? Would not this winter-land, lighted by the sunny smiles of infancy and the music of their sweet voices and their innocent prattle and caresses. render this earth, to many of you, far more desirable, a better heaven than any you could be translated to ? Heaven would not be heaven without our children. And how shall heaven be peopled with infancy, youth, and beauty, if the beautiful gardener called death shall transplant none but the full-grown plants, and there be nothing there but ripe frnits?

We have not come this day alone to the house of mourning, but we have come also to the house of rejoicing. We have come to celebrate with the angel hosts that now are in our midst. the birth of an immortal spirit into that land of light and beauty, our futu:e spirit home. Our young friend, to whose mortal remains

we have come to pay our last tribute of respect

The Christian Union and Mr. Beecher.

The announcement some months since that Henry Ward Beecher was to assume editorial control of The Church Union aroused great interest throughout the country; and the change of the name to Christian Union, together with the rapid advance and improvement of its columns, showed that some new impulse was at work within it, which became more evident in a late number, when it was announced that Henry Ward Beecher had assumed absolute editorial charge of its columns.

The paper comes, dating from Christmas, in a larger and even handsomer form than ever, preserving the sixteen quarto pages folded and stitched, having a new and beautiful heading, large, clear type, and a remarkable variety of admirable matter. As a religious paper, it is pure and fervent; as a family paper, interesting and able; showing not only Mr. Beecher's always welcome genius and helpful teachings, but also the co-operation of a strong corps of regular editors, writers and outside contributors.

J. B. Ford & Co., Publishers, 39 Park Row, New York.

DEVELOPMENT-MEDIUMS,

There is a wonderful demand for mediums in all parts of the country.

Mediums cannot afford to go off from fifty to five hundred miles to give seances; they have not the means. They barely live at home. Now what is to be done to meet the demand? We answer, let Spiritualists be faithful in théir endeavors to develop new mediums, and they will come forth to the joy and satisfaction of all who shall persevere in the work of development as they would to attain any other laudable object.

Dr. Fahnestock's new book will give any one of ordinary intelligence all the instructions desired.

It should be in the hands of all experimenters in this new field of thought. Under his instructions mediums are often developed the first seance.

EMMA HRDINGE'S NEW BOOK

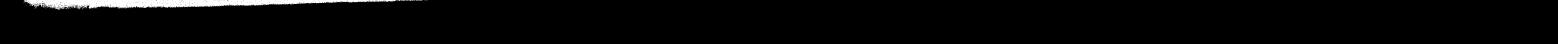
"Modern American Spiritualism"

Is now on our shelves, and ready for the public. Price-3,75-Postage 40 cents.

In our Advertisement of the work, it is stated inadvertantly, that it would be sent "Postage Free' but it cant' be done. We should actually lose money by so doing.

On inquiry, the Post-Officials require us to pay as cents, —that is eight cents more than our cotemporary the Banner of Light or we require to be paid. It is a sacrifice to them and us, of eight cents, actually paid, on each copy sent by mail.

It is a very large volume, containing a compendium of facts, gathered from published works and other sources, of great value to the investigator.



RELIGIO-PHILOSOPHICAL JOURNAL.

The Bridal Vell.

We're married, they say, and you think you have won me, Well, take this white veil from my head, and look on me; Hors's matter to ver you, and matter to grieve you, Horo's doubt to distrust you, and faith to believe you-Yam all as you see, common earth ; common dew ; Be wary, mould me to roses, not suc!

Ab, chake out the filmy thing, fold after fold, And see if you have me, to keep and to hold-Look on this heart, see the worst of its sinning-It is mor yours to-day for your yesterday's winning- #3 The past is not mine-I am too proud to borrow-You must grow to new heights if I love you to-morrow.

We're married! I'm plighted to hold up your praises, As the tor? at your fact date its handful of datata; That way lies my honor-my pathway of pride. But, mark you, if greener grass grows either side, I shall know it, and keeping in body with you, Shall walk in my spirit, with feet on the dow!

We're married! Oh, pray that your love may not fail, I have wings flattoned down and hid under my vell-They are subtle as light-you can never undo th.m. And swift in their flight-you can nover purche thom, And spite of all clasping, and spite of all bands, I can slip like a shadow, a dream, from your hands.

Nay, call me not cruel, a d fear not to take me. I am yours for my life time, to be what you make me-To wear my white well for a sign or a cover, As you shall be proven my lord, or my lover; A cover for peace that is dead, or a taken Of blirs that can never be written, or spoker.

The Late Charles H. Crowell. OBSEQUIES AT HORTICULTURAL HALL, BOSTON -DISCOURSE BY MRS. EMMA HARDINGE.

From the Banner of Light.

In our last issue we briefly alluded to the sudden decease of our brother and co-laborer in the spiritual ranks, Mr. Charles H. Crowell, who departed this life from heart disease, while walking in the streets of Nashua, N. H., Dec, 16th, 1869. Mr. C. was born in Portsmouth, N. H., in July, 1828, and in early life learned the carpenter's trade. He was at one time employed at the Watertown Arsenal, where Major Wainright, who was a firm believer in the Spiritual philosophy, engaged him as a medium, having his communications transcribed as delivered. Mr. Crowell served his country during the late rebellion with credit, as a member of the 11th Mass. Battery, commanded by Major Edward J. Jones, of this city.

Mr. C. was the brother of Mrs. J. H. Conant, and, like her, an unconscious trance medium. He bicime attached to the Banner establishment over six years ago, and for several years was a member of the firm. Previous to his conacction with us he practiced successfully as a medical clairvoyant, and also devoted a portion of his time to lecturing. Indeed, for the last twenty years lie has been of great service to the inhabitants of the Spirit World, as a channel of communication with this, and many of earth's children have rejoiced in a knowledge of the life beyond, obtained through his mediumship. His principal spitit-guice and advi-er was known as Dr. Rufus Kitredge, a noted practitioner for many years in Portsmouth, N. H.

Before the remains left Nashua for this city for interment, religious services were held at the Indian Head Hote', conducted by Rev. Mr.

Canoll, in a very appropriate manner. We give below a full account of the proceedlags at the funeral of Mr. Crowell, which was held at Horticultural Hall, Biston, on Monday, Dec. 20 h, at 11 A. M., Mrs. Emma Hardinge officiating. The hail was crowded. The singing (word's from the Spititual Harp) by the Music Hall choir, was reflacd and touching, and car-ried the mind of the hearer up to those spheres of eternal beauty, wherein the newly enfranchised soul has received the welcome of the angels.

that he has done; give us more fully to realize the promise that he shall still work with us. a better, stronger and purer man than earth can show. Give us renewed consciousness that we shall meet with him where sorrow comes no more. We commend ourselves to Thee; we ask no more for him; we know that he is safe. on the shining shore where Thou hast numbered up Thy jewels; we know that thou wilt guide him, and lead him to the fulfillment of a grander mission, and that we shall one day meet with him. Oh, Father, give us strength to day, and Thy will be done, in darkness and in light, forever and forevermore.

At the close of the invocation, the following beautiful and appropriate remarks were made inspirationally by Mrs. Hardinge, on the lessons of the hour:

FUNERAL ADDRESS. "And there Shall be no more death"-Rev. xxt: iv.

This hour we meet to celebrate the birthday of a coul into a greater, better,, fairer land than ours. We cannot part with the mortal form, nor lay aside the sacred clay that has sustained an immortal spirit, without questioning of our souls, What does death do to nim? We, all of us, have looked on the crumbling form before us, but never, perhaps, to some of us, til now, has come such a glorious assurance of that grand eternal destiny to which the soul has gone that passed from these poor remains. It is well that we should recall the merciful teachings of that wondrous trath that has been revealed to us, showing by its light what death does to him whom we must part with now; and yet we cannot part from the relies before us, without that great heart-wrench which superstition lias implanted in our natures, teaching us to mourn rather than rejoice when the soul's birthday comes, and takes from our mortal eye the forms of those we love.

Forty-one years ago a wailing habe was born on earth; a helpless infant came to take up the cross of mortal existence. There were those who gladly greeted it, though they knew life had been hard for them and would be for him; though they were conscious of the bitter pangs they had borne before, and which awaited his awakening spirit, yet they rejoiced, and called their friends around to share in the joy that welcomed a new-born soul. Forty-one years of toil, oh, brother, hast thou borne! None may know the pange thy heart has felt; none may comprehend the mighty struggle within the interior recesses of each human soul. We look coldly on and judge, without knowledge, what our brothers and sisters are, never heeding the lesson that God has implanted in every human heart a special destiny and mission, and gives with it no more and no less of strength or weakness than that mission calls for. It is enough that we all know that life's thorns are sharp, and its crosses heavy to bear. There are some of those here present who knew our brother to be a good soldier of the truth; I am one. Long years ago, when darkness was on my pathway, his finger pointed the way to everlasting light; long years ago, when the world sneered at Spiritualism, and scoffed at its believers for taking upon themselves an unpopular cause, he stood forth among the first, that you and I might find the way of truth. A standard bearer in the path of human progress, God knows, and God alone, how he has fulfilled his part; this much we know, he stood in the vanguard fearlessly; and this much may we affirm as we stand in the light of his soul's birtuday, that he has guided many a darkling pilgrim to the land of light, whither he has gone.

Let us remember, at this hour, that during the last score of years our angel visitors by thousands and millions have been among us, and the darkness and uncertainty that gathered adisnelled-let d us is ail 118 remember 9

they might receive the crown so dearly won ! Let us remember the lesson of this hour. As with him who has passed on, so with us; at any moment our part in life may be closed ; let us remember that, like him, in the very fullness of human thought, we may be called to enter upon our mission in the land of sculs! Let us give thanks that he has passed to that higher life, and give him up thereto unmurmuringly; let us give thanks that this spirit has grown wiser-even in the few short hours of its higher existence-by gazing face to face upon the real sequences of life, to take up the duties of a puter, stronger, holier manhood. He is not parted from us-he is with us still-but in a fairer form -to aid our toiling steps. We know the scales are fallen from his eyes, and freed from whatever of darkness may have been his lot in life, spared from temptation that so easily assails us, he is with us-risen and sanctified-a source of strength in the hour of need! And though we lay away the holy dust, and put the garment by; though the flowers and grass of summer shall wave above the crumbling form, we will look for him beneath the holy stars-he is not prisoned in transitory clay. All the deeds of kindness he has done, while here, are in our loving memory ; even now his translated spirit whispers peace and joy, thanking God that he is free; even now he promises to his Father and curs, that he will be a guardian angel to the loved ones left b hin !! R joicing with him, then, and let the grand hallcluiah go up to his God and ours, "On Death, where is thy sting? oh Grave, where is thy victory?

At the close of the address the choir sang with beautiful effect "The silent River," and Mrs. Hardinge pronounced the following

BENEDICTION.

A blessing on our meeting, as we celebrate the birth-day of our ascended brother; a blessing on the hour when he passed on to the land of light : a blessing on this hour when his glad eyes look back upon us from his radiant house, a risen and happy and translated soul; a blessing on the purpose that he announces through these lips, that he will be strong in the right, humble as a little child, unlearning the mistakes and errors of the past, and laboring, as a good soldier, for the truth. Thank God that he is safe from the shoals and reefs on which his soul might perhaps have suffer-ed shirweark. A believe on Thy merry of God ed shipwreck. A belssing on Thy mercy, oh God, that thou hast taken him in the fullness of mortal life and opened his cyes to the glories of infinity. A blessing on these bleeding hearts who mourn, and to their weakness may divine strength descend. A blessing on the broken casket his soul has de-serted We bow before the crumbling dust, but upward and onward we follow the risen and glorified spirit forever and forever.

At the close of the exercises a large number of sympathizing friends passed forward to take a closing glance at the still face, and then all that was fading of him who is now arisen was removed to Forest Hills Cemetery, where the body was interred, Mrs. Hardinge making a brief prayer at the grave. We know that the snows of winter piled above his resting place are but Nature's curtain, hiding from our view the wondrous workings which shall bring forth the blossoms and if were of a coming year ; and behind the gates of the tomb, taught by the light of our glorious revelation, we know his spirit is expanding in the light of an eternal

The city press generally speak in respectful terms of the deceased and of the funeral services.

The Boston Post says: "A large concourse of friends were present, and the occasion was one of Interesting solemnity. The discourse of the occasion was delivered by Mrs. Emma Hardinge. It was remarkable alike for its depth of thought and eloquence of language, no less than for its appropriateness and sympathy."

The Traveler closed its report thus: "The celebrated lecturer, Mrs. Emma Hardinge, de-

Would to Heaven that mankind could wake up to this fact ; and the time is near at hand when they must be made to open their eyes to these terrible, festering evils. The time is already at the door, when, if some voice does not proclaim "redemption" to the world, the very "stones will cry out."

We, as reformers, have waited too long already. Theology has failed to reach these evils, but I believe that they are greatly augmented by its principles. The doctrine of repentance and forgiveness of sins through "the blood of Christ," is a license to corruption and sin of all kinds. We as Spiritualists and reformers, have been acting on the defensive in the past, but the time has come when we must take the aggressive. It is for us to strike at the foundation of every wrong, demolish the false fabrics of the past and build structures that shall have justice for their foundation, peace for their cap stone. Planting ourselves on this fortress, let us unfurl the glorious banner of liberty and justice, and meet these conditions with the manliness of our spirits, and beat back the powers of darkness with the artillery of truth, using the sword of reason, wielding it boldly and fearlessly at all times.

The evils of society must be shown up to the masses in all their alarming forms, by speaking and writing, and who is to do it unless it is reformers? The church and its ministers dare not attack the most popular evils of the day, which is the worst of all evils. They dare not preach from their pulpits the terrible evils arising from the marriage relation, contracted and conducted as it is to day in ignorance and sin. They dare not preach to their congregation of the dreadful effects of prostitution and child murder carried on under these relations. They dare not tell the husband that he has no right to compel his wife to submit to his dictum against her will. They dare not leach the wife that she is a free born citizen, with rights equal to the man she stands beside. They dare not teach the wife that every condition of life, even the very thoughts, affect the child they are to bring into being, and that through after years, it will be plessed or cursed by these conditions and feelings. They dare not tell the sickly parents that their offspring will inherit their disease, and perhaps drag out a miscrable life through their earthly existence, eat up by scrofula, withered by consumption, cursed by insanity. That work is for us to do, and let us "up and at them." They who dare to do this work, let them put on the whole armour and lead off in the coming movement. The time can be delayed but little longer without serious consequences to the world. Let us see to it, then, that the work is well hegun. Hoboken, N. J.

For the Religo-Philosophical Journal. ITINERATING. BY THOS. COOK.

Qa the morning of the 11th of the month in which Christmas is wont to come, we took our stat in the gentlemen's car (as we were alone we were denied the society-cheering voice, and smiling countenances of the softer sex and their prattling babes), of the Chicago and Indiana

Central Railway, and at a pace that might well be termed "good time," were speedily transported,-first out of the din and turmeil of the bustling city of Chicago, and finally out of the great, rich, loamy State of Illinois, into that of her prosperous sister, the Hoosier State. Having had to "cut short" our morning snooze

in order to be "on time," the rocking, oscillating motion of the rapidly moving train, soon induced drowsiness and disposition to sleep; observing which the conductor and the brakesman for our car, were polite, courteous, and even officious enough to suggest that if we put our check under our hat-band, the former would not have occasion to disturb our slumberings, and by the latter, that if we took a seat near the centre of the car, we would not be so annoved by the jostling produced by the wheels; suggestions of a small nature, to be sure, but since editors are, like other people, desirous of seeking what they do not always find-comfort, we gladly profited by the suggestions; and only mention them here, because such acts of politeness, though small, are by far too few and far between, by the tired and anxious railroad officials and employces. But we can with pleasure testify to the quiet, civil, orderly and respectful department of all employed upon our train. It had rained all night in Chicago, and apparently along the whole line of road, and Indiana mud was only equaled in quantity and tenacity by her sister State of Illinois. This, however, with our road bridged with iron, was but a triffing impediment to the progress of our train, and we arrived in Logansport without accident, "on time," which was also dinner time, as was well attested to by the din of bells and gongs that greeted the hungry traveler. The mud now, however, became a serious impediment to those who felt inclined to leave their comfortable seats to "wood and water" the human locomotive. Most of them, however, heroically waded through it. Passengers for Columbus and other eastern points changed cars here, and quite an accession was made by those who were going to Indianapolis and other points South; one of whom joc sely remarked, after having by dint of hereic perseverance reached the car, that "if mud was coin, Logansport could pay the public debt." Soon the welcome cry of "all aboard "resounds along the train, and we are rapidly steaming for Kohomo, which is the next county seat on this line of road. Here we halt but for a few minutes, while passengers for Indianopolis and other southern points change cars, and we are heading away for Anderson, the county seat of Madison county, memorable alike to us for the many political contests we so zealously fought in days past, and wonderful spiritual experiences. Here we left the train and soon were on what was once familiar grounds and familiar streets, but alas! now so changed by improvements as to seem as a strange place, destroying all home feeling. Familiar faces greet us at every corner and on every street. Having but a few hours to devote to old scenes and friends we hasten to greet the familiar face of Mr. Luse, the present publisher and proprietor of the Democratic Standard, which we established in 1855. Mr. Luse we found to be a working editor and a true gentleman. Next we great our friend and time honored co laborer in Spiritualism, Dr. J. W. Westerfield. Time has put his mark upon him, and in physique the doctor looks the worse for wear; but in spirit he is youthful and buoyant as ever. He is the pioneer in Spiritualism in Anderson. For many years he bore much of the brunt of opposition in that place; and in one of the crouchings of would be or hey-day friends, who advised him to drop Spiritualism, because it would injure his business, he has prospered pecuniarily; and we are pleased to announce, has, at his own cost and expense, built a commodious hall for the purpose of holding Spiritualist meetings in, For some time they held regular meetings in Anderson, the doctor doing the talking when no one else was present to officiate. These meetings were well attended by the people, and have had a very salutary effect. To use the doctor's own words, they "drove the opposition to the walls," and to-day, perhaps, no man stands higher in the estimation of the people who know

him, than Doctor Westerfield. These evidences of the progress of our cause in the nativity of birth into priceless truths of Spiritualism, were really gratitying. At present there are no meetings held in Anderson, but as every facility for doing to is now at hand, we can not think

that they will be much longer discontinued. We also had the pleasure of a "hearty shake" with Brothers Shetterly, Davis and Makepeace, all of whom send their good cheer to the Jour-NAL in the form of subscriptions, and we shall labor to give them their money's worth in rich, palatable spiritual food. More anon.

Correspondence in Brief.

Philadelphia, Penn.-Thos. M'Clintock writes : -I have just risen from the perusal of an article in the JOURNAL of 27th uit., entitled, "Confession of Saul of Torsus, as given by him through Alex-auder Smythe" I have no recollection of ever before reading a production which gave origin to such unpleasant feelings. I can only compare it to a nall of divisors every other to compare it to a pall of darkness spread over the screnity of my spirit. I can not give it credence as a veritable history of the career of the Apostle Paul. Say, bis history of the career of the Apostle Paul. Say, if we please, from the evidence extant of his ac-tions and writings during his apost leship, that like other men, he was fallible, semetimes incon-sistent, even absurd and puerile. Say that his rabbinical learning and other educational influen-ces often detrimentally obscured his mental vision. But that his whole course, preliminary to, and first and last throughout his minister, was a structure and last throughout his ministry, was a studied imposture, and that all the beautiful gems of inspiration which sparkle in his writings, were part and parcel of that imposture, is too monstrous as absurdity-too contradictory of all legitimate rules of judging human character to be rationally belleved, no matter who is the medium or who the spirit purporting to communicate.

REMARKS :- The extract from that wonderful book, given through that most excellent medium, Alexander Smyth, and purporting to come from the spirit of St. Paul, is undoubtedly calculated to elicit more criticism and thought than any other book yet published under the dictation of spirits. It is a work that every person should read. For sale at this office. [See Book List.]

Amos Bentou, writing from St. Mary's, O'lio, says :---"Frank's Journal" has received considerable attention, but is lookel up m by m uy as a matter of pure fiction. Can you not give some satisfactory account of Frank, an lex its a stin of his dial, how the communications are given, if they are not pure figments of the brain of "F. H.

REMVERS :- To us it is as much an enigma as it is to any reader. That Mr. Frank Smith is an honest man, we have evidence beyond doubt. The dial is a little machine with a pointer like a clock hand, which spirits can move so as to point out letters and words on the face of the dial, and thus spell out words and sentences. Of the truth of the matter given, readers must judge for themselves. We have only to say that individuals prone to tell big storles in this life, would not be themselves in the next life, unless they possessed the same peculiarities. Those who have carefully read "Frank's Journal," from week to week, must have noted the fact that much of the unpleasant feelings realized by spirits, on entering that plane. of life, was purely psychological, likened to an anhappy dream, such as is often experienced in this life. When we can account for the latter, we may know more about the former. We publish them as food for thought.

S. Stevens, writing from Knoxville, Ill., says :---Enclosed flud six dollars in payment for the JOURNAL from April 29th, 1863, until same date

According to the custom of our faith, the esshet was tastefully decorated with flowers by friendly hands. The plate bore the inscription : CHARLES H. CROWELL

Dicd

T Dec. 16th, 1869.

Aged 41 years 4 months."

The exercises commenced with music by the choir: "We are waiting by the river." Mrs. Hardinge then read the following appropriate and spiritual selections from Scripture :

The last enemy that shall be destroyed is If in this life only we have hope in Christ, we decth.

are of all men most miserable.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quick-

ened except it die. And that which thou sowest, thou sowest not that body which shall be, but bare grain, it may

chance of wheat, or of some other grain : But God giv th it a body as it hath pleased him,

and to every seed his own body. All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, an-

other of fishes, and another of birds. There are also celestial bodies, and bodies ter-

restrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory

of the moon, and another glory of the stars; for one star differeth from another in glory. So also is the resurrection of the dead. It is

sown in corruption, it is raised in incorruption : It is sown in dishonor, it is raised in glory; it is

sown in weakness, it is raised in power.

sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spir-itual body. Howbert that was not first which is spiritual,

but that which is natural; and afterward that which is spiritual.

As is the earthy, such are they also that are earthy ; and as is the heavenly, such are they also

that are heavenly. Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery ; we shall not all alcep, but we shall all be changed.

In a moment, in the twinking of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incor-

ruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swellowed up in victory. O death, where is thy sting ? O grave, where is thy victory?

At the close of the reading, the choir sung "There's a beautiful shote where our loved ones are gone." Mrs. Hardinge then offered the fol lowing invocation :

Oh, our Father, our brother has fallen in his steps. Thine hand lies heavily upon us, but we murmur not, for Thon who doest all things well hast done the best for him. We bless Thee that while we mourn, Thou, our Father, dost hold him by the hand-Thou art the strength of his soul. We ask Thee not that Thou wouldst give him back to us; we ask Thee not that Thou wouldst again return him to the toils of life, for Thon hast done well for him; but we ask of Thee strength to bear-oh pity us, pity the souls that still bleed with the heart wrench that tears from them earth's treasures and leaves earth so dreary. Thou knowest our weakness, ob, be to us strength in this hour when the curisin closes over the mortal form of him who has worked with us, and fought side by side in the battle of life, but who has now passed before to that shining day whither our dim, mortal vision can scarcely follow. Pity us, Father, and give us light.; lead us to remember the gracious deeds

this hour that which they have taught us concerning the better land to which he has ascended. Let us follow him in thought, that we may learn what is his destiny. They tell us, these spirits living in the very experience of that concerning which they speak, that there is light even for the darkest criminal; light for the lowest condition of ignorance; light for those whom we b and as outcasts and drive to lower depths of sin by harshness and cruelty-for all these there is life and glory beyond. Suffering for them there may be, but it shall act as a teacher leading to a higher plane; retribution, but its duty is that of a reformer, not a revenger of wrong. We should not weep were we even hilding a last farewell to the darkest spirit that ever breathed, for we know that in that land of fadeless glory every pang the soul shall feelwhich even the deepest criminality can bringis but a teacher leading to a future advancement In the path of progress.

There are those spirits who scarcely realize life's mysterics, who hardly comprehend that they have an immortal destiny. What for them when they cross the shining river, and all the mists that shut out the grand vistas of eternity are dispelled before their eyes? What for those who here "see as through glass, darkly," when they shall see face to face the real purposes of existence-the grand mission unfulfilled on earth? Then must they take up the broken threads of life, where they have dropped them, and strive to pass onward by earnest effort in the world of progress.

And what for him, our brother, who in the fullness of a mighty purpose, dared to uphold the right ?- for you know not, strangers, (if any such there be present) the cross which society puts upon the Spiritualists! You little realize that our own hands have nailed us to that cross, by the espousal in our spirits of an unpopular cause. He, our brother, bore this cross in the early days, that the world might be made better and stronger; and we know that all must be well with him, and he now rejoices in communion with those he loved, who crossed before him to the other shore. Those spirits who come back tell of a wondrous telegraphic communion opened up for us; they give us the assurance that there is no more death-nothing but change; that these whom we have mourned as lost have passed away from us, but are here in the spiritual body; that around us is the world where they dwell, and that one of the brightest privileges of spirit life is that that they may be min-istering angels to those they loved in mortal.

They come from every grade of life; the dark spirit to give us warning; the careless one to awaken us from our apathy, and lead us to action; those who have passed to the evergreen hills, as full-grown spirits, return to guide, to bless and com'ort us-all, to give us strength and encouragement in the struggles of mortal existence. Oh! thank God, the Father of our spirits, for this blessed revelation I that we know that as each broken casket is carried from our homes, there is another guardian spirit left to cheer us; that while the mortal is borne away, the immortal remains to cherish and sustain those who can behold him no more! Thank God, that he has shown us that nothing is lost -not even the kindly wish-that the life, cut short in the bloom of earthly manhood, is renewed there in that land of immortal fruitage; that there is no cession of life at the stroke of death-that stroke falls only on the crumbling dust-the old garment which our brother has laid away. Look not at him; but look beyond, and realize that all the unsatisfied purposes which mocked his soul will now be fulfilled; and that newer and grander ones will, in him, be given fruition, for it is another and a better world he treads. For him, the garments of mourning are changed to flowers which fade no more forever! Thank God! who has taken the bleeding hands down from the cross, that

livered an impressive funeral discourse to a very large concourse of the triends assembled for the purpose of doing honer to the memory of the deceased. At the conclusion of the discourse, when all had taken an affectionate leave of the remains, they were conveyed to Forest. Hills Cemetery and interred.'

The Transcript remarks: "Mrs. Hardinge celivered an impressive funeral discourse to a very large concourse of the friends assembled for the purpose of doing honor to the memory of the deceased."

Original Essays.

THE COMING REVOLUTION .- NO. 1. The Present Condition of Scelety.

. BY B C. MILLS.

It is useless to deny the fact that the "world moves," and that we are on the eve of great changes. Go where we will and we find the minds of the people wrought up to a high pitch of expectation, looking for something, and realizing that something must transpire to correct the evils of the present day, and bring mankind up to a higher state of development. Through every part of our country, fraud and corruption go unmasked through the community,-in fact, much of the business is done on that principle. Bare faced, high handed robbery is carried on to a great extent. Intemperance and crime seem to be on the increase; murder and debauchery are multiplied. All these facts speak to us in thunder tones, and call upon the people of this country to enquire into the cause of these conditions, and study the laws that control the world of mankind.

I have become satisfied that it is useless to attempt to accomplish any great and lusting reform by working on the surface. We have got to probe to the very core, to strike at the foundation and remove the cause, else the disease can never be eradicated. When we look at the political condition of this country, the thinking mind may truly be alarmed. Intrigue, bribery and corruption, carry the elections in many parts of the land. The largest cities are carried by "cut-throats" and "repeters," who make their hoast openly and freely, of "bow many votes they cast in one day," and how many they have kept from the polls by intimidation. Thus hundreds and thousands of honest men keep away from the polls because they know if they do vote they will not be counted, or will have five, six, or a dozen (as the case may require), counted against them. Can this state of things last long among a tree people? I tell you no-emphatically no. In time, the honest men of the country will take the thing in their own hands, and as sure as the sun rises, unless this evil can be removed peac ably, it will be by force. Villains will be met with their own weapons, and blood will flow like water through the streets. When we look at the social condition of the country, we see a still worse state of things than the poli ical, as alarming as it is; for herein lies the very foundation of all other evils, and in my view, must be remedied first.

When once the CAUSE is reached, reform will be so rapid that it will astonish the world. Ig norance of the laws that govern all, the social relations, is the grand cause of much of the evil arising therefrom.

Children must be born with a natural tendency to do right instead of the reverse. God never intended a child to be depraved, it is only owing to the conditions under which the organism of the child is developed. The spirit is as pure as its Father-God; but it having a body cramped and dwarfed, enslaved by disease of all kinds, from insanity to consumption, it cannot manifest Itself in any other way than its present course.

1870. This relieves me from a great weight of conscious self condemnation in so long withholdirg from you your just dues. My only apology for the delay is the want of the "needful." With this also comes my best wishes and heart-felt this also comes my best wisnes and heart-leib prayers for the success of the JOURNAL in dispens-ing light and joy and gladness to all who sit in darkness and the shadow of death. With assurance of my earnest and zealous co operation and aid in extending the circulation of the paper, I remain respectfully your friend.

[All right, my brother. Two of as are made glad by this simple act of justice. ED JOURNAL I

Weston. Mo .- L. Grasmuck, M. D., says :- We have some money left after paying Brother Wilson for his lectures here, and have concluded to expend a part of it in furnishing your excellent pa-per to the inmates of our county jail. We must not forget these poor benighted mortals. We must visit them and attempt to reclaim them from the error of their ways by teaching them the ways of wisdom, which are the ways of pleasantness and peace, for Jesus while upon earth taught us that inasmuch as we do it unto one of these, we do so into the Father through Him The JOURNAL, tak-ing as it does a high stand in favor of prison reform and the abolition of capital pupishment, will be welcome to these erring prisoners and all humanitarians beside.

Rochester, Minn .- John W. Bostwick writes :--The JOURNAL brings glad tidings to a few precious souls here. It seems almost impossible to be without it after once being a subscriber, for it is just what we need. Many are becoming convinced of the errors of old Theology by perusing the JOURNAL, and it has a great run here. I shall try and get a few subscribers soon. Have already had the promise of several.

Appleton, Wis.-Georgs Knowles writes :--I write thus late to renew my subscription for the JOURNAL, which, I am admonshed, ends "1 Jan 70." I feel as if my family can hardly afford to do with-out the JOURNAL, although we are about making a change of homes for the benefit of the children. We are going to build, if prospared, yet we must have the paper, so here goes the \$3,00 for snother vear.

Lowell, Mass.-E. Hall writes :-In this you will find enclosed three dollars, with which to renew my subscription for the JOURNAL during the ensuing year; also one doltar for three copies three montus, to new subscribers, which I have obtain-ed. As a Spiritualist, I not only feel it a duty but a pleasure to aid in extending the circulation of your truly valuable paper.

Clarksville, Cal.-Mrs. A. B. Johnson writes :-The time has nearly expired for which I put for your prost and I do not now feel willing to give it up. I find it very interesting, and think it just what is needed to awaken an in-terest in the minds of the multitude who are enulring to know the truth or falsity of Spiritualleitt.

Princeton, Iowa.-L. S. Chamberlin wri'es :-- We can't fin1 words that are sufficient to express to you our appreciation of your paper. It fills the . bill to the etter-so we think. The subscription list from this place will gradually increase, as peo-ple become acquainced with the teachings of the JOURNAL.

Altorf, Ill.-Dr. P. D. Miller writes.-I am a great reader, but I have never found so much valuable reading in philosophical and religious lite-rature, in any periodical, that I have ever read, as I find in the Journal, and I should extremely hate to do without it.

Goshen, Ind,=Samuel S. Hartman says :-- I feel happy to inform you that I have received the first trial copy of the JOUBNAL, and have found it an excellent paper, spiritually. I shall positively continue to take it hereafter, so long as I can raise five cents.

A Vermont dog chased a deer for thirty hours, and they both dropped dead at last, not ten feet apart.

IT is only great souls that know how much glory there is in doing good.

JANUARY 15, 1870.

RELIGIO-PHILOSOPHICAL JOURNAL.

MEDIA: OR THE CHARMED LIFE:

Story of Fast, Phenomona and Mystery. BY GEORGE SOMMERVILLE.

CHAPTER XXL DESPERATE CHASE-AVENGED AT LAST-A **YEARFUL DEED-IS IT MURDER?**

In appreciation of the great preparation made for a long heralded appearance of Media, as Lady Macbeth in Shakspeare's tragedy, the public, ever liberal and generous in the support of genuine merit, filled the theatre to over flowing, and Media, burning again with the elo-quence and spirit of her part, appeared triumphant amid applause almost unbounded.

As the play closed with a sudden burst of renewed applause, the gratified audience little thought that the accomplished object of their over flowing adulation, was at that very moment, the victim of peculiar influences akin to spasmodic involuntary madness.

Soon almost as the drop curtain struck the stage, she was flying through the streets, just as she had appeared on the stage in dress of white, and in her painted han i, the blood colored knife that reached the heart of Dancan. Sway-

while that reached the heart of Duncan. Sway-ed by the subtle power of a spirit trance, she appeared, indeed, as she become familiarly known, as Media, the "mad actress." "Revenge!" she shrieked as she fled on through the street at midnight, "now to revenge my long borne wrongs." A few who saw her leave the theatre hurried after her, but she soon chuded and left them all in the greatest wonder cluded and left them all in the greatest wonder and surprise. On she fled toward her home in the upper part of the city, frantic and wild. And Stettler who had been prowling again near her home was now strangely flying before her rapidly down towards the river. Ye God's, what a chase. He saw the dread-

ful knife clutched in her hand with such a deadly grasp, her robe in wild disorder, her long hair all flying, and snapping in the wind, and her jetty eyes burning with a piercing fire of vengeance; her whole demeanor stamped with a deathly determination, he staggered, and fied before the mad, rather entranced girl, in a

perfect tremor of tright, almost despair. On he field toward the river, designing to turn down the street and escape along the dock, but the descent of the street here added such velocity to his speed, that 'ere he could turn, she had run him out to the very edge of the river. There were no vessels in the dock, but after darting about several times along the warf, endeavoring to pass her, he dashed behind a large post on one corner of the warf, used for mooring vessels fast to shore. Now began a running chase around the post. It was a fear-ful game, the roue determined play with the actress-to lead a circular chase until growing giddy, he could all the easier hurl her into the dock. But he had quite misjudged the minute nature of the influence now on her.

The giddines of the exercise seemed to add vigor to the speed with which she kept up the pursuit, and lost to all sense of danger, she dash ed after the libertine in a very frenzy of rage and revenge. Hotter and hotter grew the chase, closer and closer the maniac necred the libertine's heels. Fired and breathless, he turned suddenly at bay. Panting an instant for relief, he gasped. "My God, Media, one of us must conquer." Like the tigress, once more she dashed on him.

"Ha! ha! avenged at last."

At this juncture, the clock of Independance hall tolled out in clear loud strokes, the hour of twelve.

"Hal the Statehouse bell, villain," she cried. that summons thee to nel

"Laly Macbeth," and suffered all the pains of her after bitter remorse. A gain was the un-happy Media whirling roun the fatal spot with the drawn dagger in vergeful pursuit of her enemy; and again in vision, she plunged the knife to its hilt into the neck of poor Stettler, and in husky tones cried out, "III that avenged at last." Siw him fall at her feet, and sink heneath the dark waves purpling them with his blood. Abon she was writhing in all the an-

guish of a deathless remorse. "Here's the smell of blood still," she mouned sadly, "all the perfomes of Arabia will not sweeten this little hand. Oh! oh! oh!"

Thus with her the night passed dreary away. and in the morning she awoke but little refresh

In the evening, when Ringgold again greeted Media, all trace of her former sorrow and dis-tress was gone. The slight fever-fiash yet left, served to add a more pleasing char a to her lovely face.

Attired in a plain white dress, a single red rose on her bosom, and two white buds in her dark hair, she looked purely, gu bless, and lovely, and the gallant Jack seemed quite un. abled to conceal his pride, and admiration of her, as with extended hands, she so charmingly welcomed him to her side.

No allusion being made to the gloomy past. their social banquet was of course sweeter and happier far, and sunshine and congenial bliss appeared to them, the bright rose strewn path-

way of their future life. A calm beautiful moonlight eve; myriads of twinkling stars shine brightly in the clear even ing sky, reflecting themselves in the mirrorlike bosom of the glistening waters of the Delaware, as the tide flows so easily up, that the gentle undulation of the crowded shipping bristing o'er its waves, give scarcely evidence of the slightest motion.

The lights of Camden city glimmer faintly in the distance, and the church and cathedral spires of Pailadelphia almost piercing the white clouds of the lovely summer eve, glisten like sil-

ver in the noonlide rays of a burning sun. All over the broad expanse of the sleeping waters reposed the same resplendent sheen of quiet light; though on the smooth waters slight ly varied by gently gliding shadows dotting its bright surface like spirits of the enchanted deep.

They were pleasuring parties, sailing in the quiet evening on the beautiful Delaware. Anon the gay song and blithsome laugh danced over the calm waters, taken up, and continued by others, until dancing away, they are lost in glad cencies in the far distance.

From a light best, containing a happy com pany, fluits over the waters, the melody deat to American hearts.

> " My native country theo-Lard of the nolle free-Thy name I love. I love thy rocks and rills,

Tay woods and templed bills, My heart with rapture thrisle. Like that shave."

In the rap'ure of the moment, the crehanted Ringgold rested listlessly on his oar, and drank with joy the delicious melody of his loved Media's voice, as she poured her full soul into the lines of that patriotic song. And Clarence dip-ped his our softly, as Ella's heart grew warm in concert with the stirring elequence of Sweet

Freedom's Song. The b at now needing no guide, fl at d gently upon the easy moving tide, and rested on the bright moon-lit waters, graceful as the noble swap.

A fitting moment to note the remarkable and refining change in the sentiments, character, and language of the always noble hearte though sometimes hoisterous and rough Philadelphia fireman. Not that his nobility has been lessened, rather increased and expanded; many of the harsher features of his disposition. errors of a neglected deficient education, and coarse manner of expression, have been softened down, and toned, by the gentle love, kind un-seeming training of the versatile and accomplished Media. Kindness, love, has made the hardy Jack Ringgold the apt and willing pupil ; he has thus gradually partaken of her sentiments, her hopes, and high resolves; her noble inspiration, though at the first so widely diverse, yet now in spirit congenial. As Media concluded her song, she called on Ella Russel to favor them with the sound of her voice. But the diffi lent E'la excused h rself, with a delicate compliment to Media's last effort, concluding with. "I would rather listen, than sing to-night." Media laughing gaily, feigned not to notice the compliment so gracefully offered, and answered : "For the real enjoyment of music, Ella, give me nature's own concert room, with the calm waters for my garlanded floor; the bright happy heavens for my sounding board; the brilliant moon for my chandeller, and the smiling; and applauding stars for my audience-then, O then, I can be happy. But come, Ella, we must hear from you, I can not do all the singing to-night,"

f arful vision, she enacted the tragic part of the | suddiness with which the attack was made, canced her to start. She uttered a single shrick of alarm, and then she was herself again, compised, and ready for her own defence.

Jack backed off several paces from his brawny assailant, who followed him up closely, flourish ing his club in his very face. Once Ringgold commanded him to desist, or he-would snoot him down.

"Ye wud, wullye, yer d-a-d spalpeon -take that then to help yer a hittle." And the Greek made a terrible dash at Ringgold's head with his club. But quick in his movements as the cat, Jack sprang uside, and drawing a pistol, presented it in the face of his savage fie. with the challange.

"Now, sy,-I do not wish your blood on my hands, but if you do not let me pass without further molestation, I will surely give you the contents of this-

Raflerty's brouz d face blanched even in the darkness, and in an instant his courage, rather daring, left him. He backed off from the ugly looking revolver, stuttering, "I-I, beg your pardon, sir.-I believe l've

made a mistake here, sir, you're a gentleman, sir, and not the man I took ye for sir, at all, st all. Please don't shoot sir, and I'd niver make such a blundering mistake agin, sir-'

"The right about face," said Jack, with a marshal-like alr, " and 'locomute' on a straight line for Park Richmond, quick as your heavy feet will carry you. Ready, leave," he concluded as Rafferty turned to run.

They watched him until he darted round a They watched him until he darled round a corner of the street out of sight, and then they moved on rapidly toward their home. But as they proceeded, they thought not, nor did they see the revengeful figure of a min following them again closely. At intervals, he would dart into alleys along the way, until at length, without dotesition the intervaling distance hetging him detection, the intervening distance betwixt him and his victime grew shorter; and shorter. Sev. r al times he made desperate efforts to strike, but certain movements of Rengold, induced him, the as-assin, to think he was su-pected; and then he would dart up an open alley, and after remaining quiet a short time, wou'd steal forth again and crouch after the lovers like the yengeful tiger.

Ringgold and Media gained at length their home. The door opened, Media disappeared,— Jack entered, and had just closed the door, as a sound the the bursting of a cannon under a heavy charge of powder, celoed through the house and through the nei thorhood, most dolefully.

"Gracions ! what is that ?" Media () coulsted astarning, she saw the door pannels shuttend from top to hartom. Jack jurned also, and starting with amezoment, exclaimed ;

"Cin it be possible, that villalin has followed us to closely after all, and done this?" Ringgold was correct, for though, when he opened the door, he saw no one, yet Rifferty had followed them as we have seen, and as a last chance, ran and struck with all his strength as Ringgold entered. The door was closed just in season to catch the full force of the blow, and was shattered into splinters be reath the Irishman's ponderous club. (To be Continued.)

MINNESOTA.

Letter from E. F. Boyd.

BROTHER JONES :- To algut I have witnessed a eight I have long hoped tor, viz : a very large, in-telligent and decely interested audience-all the opera house could hold, lisening to the insofred utterances of an apostle of Spritualism. I can hardly credit my own senses, when I reflect that just one year ago, Schritnalism was the most un-thought of, condemned and unpopular theme any one could speak of. The few Spritualists that

I hope computent lecturers will not hesitate to visit us whenever within a reasonable distance, and thus keep up the interest that has been awakened in the gloibus cause of vi al truth. Next week, Prof. Wm. Denton commences a

ourse of fix lectures on geology, to be followed by six more by the same on miscellancous sub-jects, which I opine, includes Spiritudism. Minneapolis, Minn., Nov. 28.h, 1969.

(The above letter was just four weeks in coming from Minneapolis. ED.]

SPEAKER'S REGISTER.

PUPLISHED GRATUITOUSLY EVERY WEEK

To be useful, this should be reliable. It therefore be-

hooves Lecturers to promptly netify us of changes whenever they cour. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address having particnlars to be learned by special correspondence with the indiiduale.

J. Madison Allen, Ancora, N. J.

O. Fannie Allyn, Stoneham, Mass. Mrs. Orrin Abbott, developing medium, 197 south Clark-St oom 16.

Eev. J. O. Barrett, Glen Boulah, Wisconsin. Dr. J. K. Balley, box 394 Laborto Ind. Addie L. Ballon. Address Chicago, care of RELIGIC-PHILO-

OPHICAL JOURNAL. H. T. Child, M. D., 631 Raco St., Philadolphia, Pa.

Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co., Ind. Dr.H. P. Fairfield will answer calls to Lecture. Adress Aucora, N. J.

A. J. Fishback, Storgis, Michigan. K. Graves, suthor of "Biography of Satan." Address

Bichmond, Ind. Mrs. P. A. Logan, caro Relig'o Philosophical Journal.

Dr. Wm. R. Josselyn, Lecturez Address him in caro of this Office, 189, South Clark Speet.

Dr. P. B Randolph, 89 Court 11, Boston, Alass. Mrs. L. A. F. Swain, Union Lakes, Sice Co., Minn

Hudson Tuttle, Berlin Heights, O. Benjamin Todd, Salem Oregon.

Dr. Samuel Underhill, No 12., 22nd st. Chicago, Ill. E. V. Wilson, Lombard, Ill.

Mrs. M. J. Wilcoxson, address, caro of S. S. Jones, 189 Seu. Clark Street, Culcago, 111.

A. B. Whiting, Albion, Mich.

Job Smyth, Hallsport, N. Y., will answer calla to lecture Mrs. L. H. Perkins, trans- speaker. Address Kausas City,

Mo., In care of E. E. Perkins Dr. E. B. Wheelock, inspirational speaker, Oldar Falls 170.

K. H. Garrotson, Prichla; d. towa.

Dr. E. B. Wheelock, inspirational speaker, Cedar Falls, Sumnel S. Far, n an, Goshen, Jrdiana. Dr. G. Newcomer, lecturer, 288 Superior at, Cleveland Ohio.

Dr. P. B. RANDOLPH'S Works.

DEALINGS WITH THE DEAD. The human soul, its migrations and its transmigrations; 268 [ages bound in cloth.

Price, 75cts., Postage, (2cts.

AFTER DEATH, OR DISEMBODIED MAN. The Location, Topography and Scenery of the Sagernal Universe; its Inhabitants, their Customs, Habits, Moder of existonce; S-x offer Death; Marriage in the World of Souls; The sin against the Holy Ghost, its fearful penalties, &c., &c. Being the Sequel to Dealings with the Dead.

Price, \$1,00; Postage Sets.

PRE-ADAMITE MAN, demonstrating the er-

THE "EUCENKE"

LADIES' COMPANION

Is a Periodical Bandage.

Patented Nov. 17th, 1868. Recommended by many eminent Physicians in Europe and the United States, approved of and worn by the Ladies of the several Courts of Europe, and is commended by every Lady at right.

It is always ready for use; is very compact, being kept a small ornamental, perfumed box, that can be carried in a lady's pocket if required. It being made without buckles, buttons, hocks or eyes, and requires no pinning, it cannot become loogened in any way while being worn.

and requires no pinning, it cannot become loosened in any way while being worn. It being made of pure, soft and smooth rubber, it cannot in any way chafe or irritate. It more than saves the cost of itself in material, as the Eugenie with ordinary care, will last five or ten years. " Bent anywhere by mail on receipt of \$4.60. Address, "Eugenis," 189 S. Clark St., Ohlengo, IH. no7vol6

The only Complete and Strictly Scientific Works of the kind Published.

THE

PHYSIOLOGY OF WOMAN, ANI

HER DISEASES FROM INFANCY TO OLD AGE:

ULD AIRE: Including all those of her Critical Porlods, Prognancy and Childhirth, their causes, symptoms and appropriate treat-ment, with hyg-alc rules for their prevention, and for the Preservation of Female Health; also, the management of Fregmant and Parturient Women, by which their pales and p. rils may be greatly obviated. To which is added a Treat-neon Womanhood and Manhood; Love, Marriage, and He-reditary Descent; being the most approved views of madern times, adapted to the merutent of females and profession-al reading. In three bushe-complete in one volume, al reading. In three books-complete in one volume,

BY C. MORRELL. .M D. Fifth Edition. 1 Vol. 12 mo pp 459, cloth, \$1,50. Postage, 20 cen'a:

20 cen's. For sale as the Office of the Religio-Phi'esophical Jimre Roi. Address S.S. Jones, 189, S. Clark St. cet, Chicago, III. nols vol 6 tf

ONARGA NURSERY, AND

EXPERIMENTAL GARDEN. Onarga, Illinois, PERKINS & CONGHON, Proprietors-

Wholesale and Retail Dealers in all hinds of Narsery Stock. Special attention paid to the Culturation of the Grap." Pears and Cherrics. ALEO

EVERGREENS and ROSES, BULBS, Co.;

all hinds of Veget ble Garden Seeds and Plants. Der Sweet Patato f lants in large and small quantities to suit pur honers All of the above will be offered as low as can be obtained in the markets line us n call and we will do you good. No. 26, Vol. 5, tf.

MRS. FERREE'S NEW PAMPHLET FOR THE THOU As Mrs Southworth case, "No one is so good or so wise but will be made better and wiser and happier by perusing the Spirituelle."

MY LOVE AND I.

By Mrs. Ferree. " Read it at night and think of it," as,

the Hon. Thes. Oor win said op in reading the manuscript, "It teaches the higher relations of man and woman," so-

TAYLOR'S BED SPRINGS.

ARE FREE FROM EVERY FAULT AND

ANNOYANCE.

Bys the Boston INVESTIGATOR.

BERETE MATCH AND A CAM & PO

Price80 cents ; postage 2 conts.

فسينع شرق مرجوع والمراجع فالمحاج والمناح والمراجع والمتحاج والمحاج والمحاج والمحاج والمحاج والمحاج والمحاج

He grasped her tightly in his arms, and lift-ing her above his head, made a desperate effort to dash her into the dock. As he held her a moment in the air, the mad girl grew even more frantic than before, and again her fierce tones rang out, "Ha! ha! caught at last;" and plung-ing the knife downwards, though the point failed to enter his neck, it glanced, but made him relax his hold of her, and as her feet reached the ground again, he by some strange fatality stunibled, and staggered into the river.

The instant her enemy disappeared beneath the dark waves, the reaction in Media's bosom was sudden—rather the passing off of the influ-ence was not without pain. The spell of mad-ness was gone. Yes, the beautiful girl while thus controlled did appear really beside herself as it is expressed comparing. But joint of the enas it is expressed commonly. But out of the entrancment, Media was herself again.

"O God I what have I done," she ejaculated, as if partially conscious of the scene she had just enacted. The next she was flying from the spot. A short distance brought her directly against her acquaintance and friend Jack Ringgold, who, learning at the theatre of her strange freak and flight, was now hurrying along in quest of her. In her weakness and terror, she at first took him to be an officer, and was sinking at his feet, as the familiar sound of Ringgold's voice started the blocd with renewed vigor through her system again, and though she still trembled, she was not without some courage,

"Heavens! Media, this you? In this attire on the street."

He bent down, and raised her to her feet. "Gracious! John, I have done the deed in

earnest to-night.' "What is it, Media, what have you done?" The pathetic fireman peered into her eyes anxiously. She answered, "Millord Stettler is dead, and I killed him."

"Hush, Media, speak not so. You talk wildly. Come let us go home. It is very late." "Oh, my God I see here, my hands are bloody

yet! O what have I done! Noble Ringgold, can you love the murderess?

"Media, do not talk thus. Come let us try to reach your home. Love you? yes; never any the less. I can not believe other than that Stettler still lives."

"Loved one, he does not. Oh, will all great Neptune's ocean wash this blood clean from my hands. See, loved one, can you not believe the evidence ? "

"It is insufficient, Media; this on your hands is but the stained illusion of your character tonight, and your soul and brain has been so wrought upon with the tragic spirit of the LADY MACBETH, that you imagine, you have indeed murdered Milford Stettler in the person of King Duncan."

"Imagination, ah ! kind Ringgold, 'tis more The body of Milford Stettler has gone to-night to feed the fishes of the gulf, and his soul-yet stay, I must not speak of that-may confront me in judgment.

"And even were it as you say, Medla, 'tis a righteous judgment. At last you are avenged." "Avenged ! but, oh! to be guilty of causing the death of a human being, be he ever so vill ainous, is awful to think of."

Home at last, she sank upon the sofa, and wept, even more sorrowfully than a child. Yes, here was the girl, the woman who possessed so fully the strange power on the public stage, of bowing an entire audience to her magic will completely broken up. Her tears flowed like rain, and afforded her at last some relief. Ringgold remained with the distressed girl until a late hour, and when he bade adieu, she exacted his promise to call early on the following evening.

At lergth, she retired, but ah l-not to sleep, except in short fitful dozing or dreaming. Long, she cast herself from side to side, of her couch, in feverish restlessness, and again in

"Not to night, Media, please." Again " music swelled the breeze," and Ringgold was in extacy, as the sweet melody of ins loved ones voice thrilled his happy soul with harmony exquisite, soft and sweet like the sudden revelation of a new heaven in his breast, far from the reach of language to express. Unabled at the moment to even syllable her name, he dropped his head on her neck, as he sat by her side, feasting on the degree of blissful tranquility of soul, which seems even

"More than angel tengues can tell. . Or angel minds conceive."

Thus several hours were passed in happiness away.

When they quit their boats reluctantly for

home, it was past midnight, Clarence and Ella in gaining the shore, strolled off leisurely expecting Ringgold and Media, soon to overtake them. They followed, of course, but at a slower pace, happy in each other's love. At times, Clarence and Ella would turn, and seeing them still moving after them, and without halting, continued on. But greater and greater grew the space imperceptibly between them.

Ringgold, e-raptured with the inspired elo quence of his gifted companion, was now discoursing love, as he never spake before. Media, though somewhat surprised, was delighted by his spontaneous eloquence. He offered her his hand, and was accepted. All absorbed in the bliss of betrothal, they still paced on slowly. Once Ringgold looked up, and caught a glimpse of their more forward companions, as they turned from the river road into another street. Calling Mcdia's attention to the fact, they hastened on to overtake them.

They were just passing beneath the broad shadow of the ever memorable " clm tree " of peace, when a rough murmuring voice, caused Jack to start, and look round.

"The native-spalpeen has been sailin wid his gal to-night, an she's been singin to him, the wench, I'de like to spile the'r beauty, I would, wid my sprig o'shillaleb, and shamrock so green," grumbled Donolon Rafferty, for it was he. Raising his voice, slightly he concluded his characteristic speech, with a degree of his own peculiar melody, actually singing the last line; and then stepping out from behind the tree, he flourished his club in a murderous manner about Ringgold's head.

were here did not know each other, except, perhaps, half a doz-m. There were no lecturers in this field; no circles but secret ones. Even trance heaters denied Spi itualism. A year ago the State Association had Mrs. Addie L. Ballon in the field as Missionary. That lady came here in her jour-regings, and finding one or two Spiritualist famlies (one of whom rented a hall for her to lecture in), she posted up bills with her own hands a mouncing "A Lecture on Spiritualism." Some thirty or forty persons attended the lecture. Mrs. Ballou made an effort, after her lecture, to form the nucleus of a society, but the cause seemed to have scatcely any life in it. There were but four, and they were timid, without faith, and mostly strangers to each other. Nothing was effected beyond raising some subscriptions in behalf of the State Association. Mrs. Ballou next lectured to an andience of about seventy five persons at the Winslow House, across the river, in St. Anthony. Then Mrs. F. A. Logan, the other agent of the State Association arrived, and co-operated with Mrs. Ballon, A society was formed in a crude way, made up of a few obsence persons. Circles and Sunday afternoon conference meetings were held for a few weeks, but soon diel out Thero did not seem any sort of prospect or encoursge-ment that Spiritualism could be made to take root in this church studied community. Last spring a Progressive Lycenm was organized in a cheerless old basement room in the Winslow House. It did not survive long. I began to think this was one of the places where Spiritualism had no chance to become engrated. Finally, I made an effort to have the Annual Convention of the State Association held here; canvased the place and found that he could be done. The necessary arrange-ments were accordingly mode, and the Convention met here the 16 h, 17 h and 18 h of last month. The Convention was well attended, both by dele cates from abroad, and the triends of progress and hee hought in this yieldity. At the evening susinterest manifested in the objects of the Convention, and the strange and peculiar characters of which it was composed. The Convention, as re-gards its influence and off ets on the community. was a complete success. Many people began to see that, after all the flings and revilings of the churchmen and priests, Spiritualism was not to be unswered by success and contemptions epithets. At the adjournment of the Convention, a Socie-

ty was immediately formed, and is now permanent-ly organized. We have meetings every Sunday evening in Minneapolis, and our small hall is well filied.

Some three weeks since, Mrs. Nellie Brigham came amongst us, and lectured at our stated meet-We at once perceived that her abilities deings.

manded a larger hall and more free scope. Through the influence of some citizens, the Universalist church was secured for her to deliver a lecture. The church was crammed; many could not get in at all. Then she lectured in the Uni-versalist Church at St. Anthony. Her talents were appreciated. We rested the opera house last Sunday, and there was a large audience. The subject was chosen by a committee nominated by the audience. The lady immediately proceeded in a firm and masterly discourse on the subject given to her. There happened to be a short hand reporter sojourning with me at this time-not a Spiritualisist-had never before heard a lecture on Spiritualism; and, thinking he would be able to refute and disprove the main points of her lecture, this gentleman took the same down as it fell from her lips, but in place of any attempt at refutation, he was completely di-armed of his prejudices, -really captured. At the request of numer-ous hearers, the lecture as reported was printed in the daily Minneapolis Tribune, (a copy of which I cend to you.)

Thus advertised, and the lecture read by many hundreds of neople, together with the novelty (in this city) of the manner of selecting the surject, and the beautiful fascinating manner and matter of her lectures-their terseness and pure logical reasoning,-it was an easy matter to conquer the prejudices of her large andlences and command their respect and sympathies. Mrs. Brigham has thus succeeded in arousing an interest in Spiritualism in this city that every one hitherto has failed to excite. The opera house was entirely filled, to-night, with as respectable an audience as the city affords, who listened to her with profound interest.

lourished his club in a murderous manner bout Ringgold's head. Media was no coward, as we know, but the a received and duly appreciated in Minneapolis, and Vol. 7, No.18-M

islence of the Muman Race upon this Earth 100,000 years ago. Fourth Edition, well bound in cloth and containing over Four Hundred Fages.

Price, \$1,25, Postage, 20cts.

For sale at the Office of the RELIGIO PHILO-SOPHICAL JOURNAL.

Address S. S. Jones, 187 & 189, South Clark Street, Chicago, Ill.

Dr. Wm. R. Joscelyn,

The Healer and Clairvoyant, can be consulted at the Morton Ecuse, 114, South Franklin, near Washington, (formerly he St. Cloud House.) Dr. Joscelyn has been practicing sixteen years past with success. Address Chicago, Illinois.

SEWING MACHINES

Having made arrangements with THE MANUFACTURERS.

of all of the best style of SEWING MACHINES, we

Will Furnish

any one of the sixty five Dollar Machines as well as those of a higher price,

'I'en Dollars Less

then regular rates, and warrant every machine to be perfect and the very best of the hind made. Anot is to say we will, for the regular price of the Seving Machine, not only send the machine, but will send

TEN DOLLARS

vorth of any of the books adverticed in our Book List, or the RELIGIO-PHILOSOPHICAL SOURNAL or a part in each, at regular rates, as a premium or inducement to buy machines through our agency.

All who want to HELP US and THEMSELVES, will buy through our Agency.

Address,

8. S. JONES, 192 South Clark Street, Chicago Illinois

VIOK'S

FLORAL GUIDE FOR 1870.

The First Edition on One Hundred and Twenty Thousand copies of Vick's Illustrated Catalogue of Seeds and Floral Guide, is published and ready to send ont. It is elegantly printed on fine tinted paper, with about 200 fine wood En-gravings of Flowers and Vegotables, and a beautiful COL-ORED PLATE-consisting of seven varieties of Phlox Drummondil, making a fine

BOQUET OF PHLOXES.

It is the most heautiful, as well as the most instructive Floral Guide published, giving plain and therough duce tions for the

CULTURE OF FLOWERS AND VEGETABLES.

Vol 7, No. 17-11

The Floral Guida is published for the benefit of my customers, to whom it is sent free without application, but will be forwarded to all who apply by mail, for TEN CENTS, which is not halt the cost. Address,

JAMES VICK, Rochester, N, Y.

FOR SALE.

A splendid farm for sale, of 440 acres, 275 under cultivation, the remainder, pasture and timber. Farm well im proved. Living water on the place. The farm is within 34 mile of the smart little city of New Boston, Illincis, and can be bought at \$50 per acre. Also a stock farm of 500 acros, opposite New Boston, on the Iowa side. 'Well timbered and watered, and for sale at the very low price of ±12.00.

For further information concerning the above farms, call M. R. GOOD: Real Brials Agent, New Boston, 11/

that accompany other Bed Springs, more or less. All who try them are pleased with them. Sent free of freight on re-cept of price, Fix Bollars, A good chance for Agents to make money. Hend Stamp for Orcular. mako monoy. Send Statup for Orcular. Address J. C. Taylor, Ann Arber, Mich. no20vol6t.

List of Prices

Answering written questions, ten or nuder, \$2,00; mental, questions, ten or under, \$200; scaled leiters, \$3,00; clair v yant examination to locate disease, \$2,00; locking up absent friends, \$3,00; locating minerals, from \$66, to \$100; sittings for state writing, \$200; business sittings, from \$2 . \$10 Peter West, 189, South Clark street, roums 18 and

Tol 7 no4th

CURE FOR GRAVEL

AND WEAK KIDNEYS,

Arising from irritable conditions of the aretha and blad Arising from irritable conditions of the arctha and blad der, from the presence of stone or pravel, and to change the character of lithic urine. The recipe was given through Mrs. Steats. It is purely vegetable, and has been used in some of the most obstinate cases with mervelous results. Price \$5.00 per bottle; sent to any address upon receipt of price. Orders must be directed to J. T. SLAATE, 53 Amigo sirest New York

Tel Til no 12 13 w

Vol. 6. No.13.

LOVE AND ITS HIDDEN HISTORY. BY THE COUNT do ST LEON

A BOOK FOR WOMEN, YOUNG OR OLD; POR THE LOVING, THE MARRIED, SIN. CLE, UNLOVED, HEART-REFT, PINING ONES.

ITS ADVICE TO WOMEN.

to often the victim of misplaced confidence and affection, in very valuable, and all its counsels are direct and explicit.

This is is the Most Remarkable Bock on Human Love over Issued.

Price \$1.25, Postage, 16cis. For sale at the Office of the RELIGIO-PHILO-SOPHICAL JOURNAL.

A GIGANTIC FRAUD

IN THE SALS OF THE

NORWAY OATS.

Last winter we expended reveral thousand dollars in exposing the fraucs that were being practiced on the farmers by unprincipled parties, who copied our testimonials and advertised Norway Oats, filling their orders with counterfelt seed. The farmers, believing their representations, and to save a dollar and a half on a bushel, bought from them. Many farmers, East and West, were thus swindled, and the same may be true this year. Large quantities of black Oats have been brought from the East, and are now being sold to Western farmers as the Ramsdell seed. Some of them even copy our illustrations as well as testimonials, and are sending these circulars to farmers, and many will be imposed upon. We are taking every precantion to protect the public, and, if farmers will be HUMBUGGED, it will not be our fault.

. It is now evident to all that for a few years to come this grain will be more profitable than wheat or corn. Western farmers begin to see this. The only risk there is, is in getting genuine sped. Order only from headquarters, and make sure. We warrant every bushel we sell.

Price, \$7.50 per bushel ; \$4 50 per half bushel ; \$3.50 per peck. Address,

D. W. RAMSDELL & CO., 171 Lake St., Chicago, Ill., or 218 Pearl St., New York. OUR LARGE PAPER FREE.

Vol. 7, No. 17-41

RELIGIO-PHILOSOPHCAL JOURNAL.

Religio-Philosophical Journal

S. S. JONES. EDTERS, PURISHER AND PROPRIETOR. OFFICE 189 SOUTH CLARK STREET

CHICAGO JANUARY 15, 1870.

#For Terms of Subscription see Premium lists and Prot poolus on eighth page.

These sending money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

AGe Ifany person receiving this paper after the time for which it is propaid, desires to havoit discontinued, he or she should inform us of that fact by letter, without delay and if any one continues to take the paper after his or her time of propaid subscription has expired, payment will be required at regular rates, until all arreatages are paid.

AT All letters and communications should be addresse to S. S. Jones, 189 South Clark streat. Chicago, Illinois

SPIRITUALISM OF THE BIBLE

Adam and Eve-The Serpent-Abraham and Magar.

In our two previous articles, we merely alluded to the formation of this earth, planets, e'c., leaving the reader to draw his own conclusions in reference thereto, as to whether an Infinite God, Personal God, or Intelligences resembling man, were instrumental in bringing them into existence. For a brief season, we shall now follow the Biblical account in relation to various subjects coming under the head of "Spiritualism of the Bible."

Among the objects .which God had created, we find a curious illustration of the power of animals, in the serpent, "Which was more subthe than any beast of the field which the Lord God had made." The object of God endowing the corport with such maliciousness, and withal with such a subtle nature, is one of " the mysteries of Godliness,", and it would be sacriligious, according to the estimation of the Orthodox, to attempt to unvail the reasons that actuated Him to create a monster that was instrumental in thwarting him in his efforts to promote the happiness of those whom he had made. Whether the serpent was actually blessed with vocal utterance or the power of distinct articulation, or whether the "hiss" interfered in the correct expression of language, no naturalist up to the present time, has, attempted to explain. The conclusion arrived at by the various Orthodox churches-at least we heard one prominent minister so declare-is this, that the serpent was a medium, and that satan, actuated with a desire to thwart the action of the Almighty God, assumed control of its organism and succeeded in accomplishing the complete ruin of the fair prospects of the hitherto happy pair. We have no desire to dispute with this prominent divine in regard to the trathfulness of his position-it is enough for us to know that the serpent did enter into conversation with Eve, and finally induced her to depart from that path designated by God. The tree in the garden of Eden, that bore fruit perrentally, was a constant source of attraction to the lonely pair, and was known by tho name of "The tree of knowledge of good and evil." It is presumed that the fruit thereof was impregnated with certain miraculous properties, not alone known to God, for the spirit. communicating through the serpent, endowed with remarkable wisdom, had become acquainted with the fact, for he said, " In the day ye cat thereof, then your eyes shall be opened, and ye . shall be as Gods, knowing good and evil." Now the question in our mind is this ; whether the spirit controlling the medium was actuated with evil desires or not. He told no lies, for the guilty pair realized his prediction to its full extent. Indeed, we entertain the highest respect for the controlling Spirit, for he resorted to no subterfuge, told no falsehoods, made no promises that were not realized, in fact, he was a manly énemy-such an one as the brave and honest would not disdain to meet. He made his advances in the day time, came forth boldly, and in an audible voice entered into a pleasant conversation with Mother Eve, inducing her, and through her instrumentality, Adam, to partake of the fruit of the "Tree of knowledge of good and evil." After this communication, given through the instrumentality of the scrpent, the eyes of Adam and Eve were opened, and they knew they were naked ; and "They sewed fig-leaves together, and made themselves aprons," when they were prepared to receive a communication from God, who called out, "Adam, where art thou ?" Then Adam said, "I heard thy voice in the garden, and I was afraid, because I was naked and I hid myself." Before that communication, he had made himself an apron, hence was not naked; but we do not believe that he intended to prevaricate, but being very timid and somewhat frightened, he no doubt forgot his real condition. But the mysterious part of the whole transaction is this question which God asked Adam-"Who told thee that thou wast naked ?" Just as it Adam, whose eyes were completely open, did not know he was naked without being told of il.

qualities. If God will hold communion with a har, a cruel master, tyranical, mean and igno rant-such was Abraham, as we will finally show; -is it strange that spirits will seek mediums of doubtful character, through whom to transmit their choicest thoughts? He was mindful of Abraham's welfare, anxious to see him prosperous and happy, for he said, "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee." Abraham, when equivocating in regard to Sarai his wife, no doubt thought that he was wonder fully sagacious, and that he would not only be instrumental in saving the purity of his wife, but his own life also; but the sequel shows that his sagacity availed nothing, but came near leading him into serious difficulty-a d fliculty which he expected that his equivocation uld avoid. When Pharoah learned that he is avoid him a falsehood, he said to him, "Why saidst thou she is my sister, so I might have taken her to me to wife; now, therefore, behold thy wife, take her, and go thy way." Notwithstanding the corrupt nature of Abraham, he was allowed to have a vision, caused in the same manner and in accordance with the same laws in every particular, as those which distinguish the seers and clairvoyants of the present day. "After these things the word of the Lord came to Abraham in a vision, saying, fear not, Abraham, I am thy shield and thy exceeding great reward." His subsequent vision was not of the most pleasant character, for, " When the sun was going down, a deep sleep fell upon Abraham ; and, lo, a horror of great darkness fell upon him." That vision, however, was only a premonition, that he would be blessed, and that exceeding prosperity would

crown all his efforts. Sarai, Abraham's wife, having no children, consented to give him Hagar, saying, "Behold now, the Lord hath restrained me from bearing. I pray thee go in unto my maid; it may be that I may obtain children by her." On reading the wishes of Sarai as expressed to Abraham, one would suppose that she was actuated by pure motives, and that no jealousy, that "green eyed" monster, existed within her heart. Strange to say, however, she became jealous, her crucity and maliciousness hardly finding a parallel, even at the once notorious Five Points in the city of New York, for when she knew Hagar had conceived, "she dealt harshly with her," and she was compelled to flee from her face.

We wish it understood that Sarai and Abraham were in direct communication with God, notwithstanding her jealousy and malicious disposition, and his want of charity for the poor woman whom he had taken under his protecting care. "A person is generally known by the com pany he keeps," will apply in most cases, but so far as the associations of God with this couple is concerned, we can learn only this much, that He did not make morality or virtue a standard in his intercourse with mortals, for Sarai was of a jealous disposition, and Abraham was a har and free lover, and was destitute of a benevolent spirit, for he permitted his wife to abuse Hagar in the most snameful manner, without remons.rating in the least. Hagat, fearing her mistress, fled to the wilderness, "And the angel of the Lord found her by a fountain of water in the wilderness, by a fountain in the way to Shur." We here have a fine example of angelic love and ministration, standing forth in beautiful contrast with the character of Abraham and his wife, yet there seems to be a yein of cruelty even, connected therewith, for he said, " Return to thy mistress and submit thyself unto her hands." But to encourage her he said: "Behold thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction." He again said: "And he will be a wild man; his hand will be against every man, and every man's hand against him."

THE COMING TIME. "Watchman, tell us of the night, What its signs of promise are."

How few there are in the spiritual ranks, to-day, who can realize the great and important significance of angel ministry; and farther still, how few comparatively, feel that we are now just on the eve of a new dispensation ; that what we have had during the twenty one years last past, is but the introduction to another and far more glorious dispensation, as toreshadowed by Emma Hardinge in a lecture published in No. 11 of the JOURNAL. In a closing paragraph she says:

"For many years my spirit friends had told me that at a certain period of the movement, when the spirits had performed a certain work, that about the closing up of the period when the Mis-sionaries who had been the pioneers, had done their work and no more was expected from them when they should resign their work into the hands of others, that I was to write the history of this modern movement.

I was to gather my materials from every part of the country, and many of those who took little or no interest in the movement should supply me with these. They should be brought from the East and the West, the North and the Sonth, and I should bring together a record, such as no other in any country should possess. I deemed all this as at a very far distant day to be realized. I pictured to myself the snows of winter covering my brow, the dimness of old age palsying my eye, but still I should have strength to write, and this should be the last work for me."

It was but natural to think the day far distant when the Spirit World should gath ir up the fragments of testimony relative to what had b en done in the youthful days of Spiritualism upon this planet, preparatory to the ushering in of a new and grander era-one fraught with far greater interest, significance, and results to the human fam ily; and it is not a little singular that others have been engaged in the same work, and that, too, without the slightest intimation, perhaps, that they were compiling evidence, and making a lasting record of events, of far greater imporaance than anything that had ever been known before, for the use of coming generations. Among the most prominent we might mention Epes Sargent's "Planchette, or the D spair of Science," the works of Judge Edmonds, Robert Dale Owen, and others of the same general character. But for these compilations of important events, the doings of the past might be lost sight of, and forgotten amid the dazzling splendor of what is soon to follow.

While we do not claim to be prophets or the offspring of prophets, and are in no sense given to prophesying, yet we mayin all sincerity ask who is prepared to say that we are not on the eve of a new era or dispensation? That the world may not be startled ere long by some new and unlooked-for wonders to be revealed to man? Who is prepared to say that the Scripture prophecies are all a myth-that "these latter days," as therein mentioned are not at hand ?

A large body of people denominated Millerites, are looking for the fulfilment of these prophecles, in the literal burning up of this planet on which we dwell ; and unless figures lie, they are not mistaken in supposing that a great-a wouderful change is at hand ; but they are mistaken in supposing that this earth and the dwellers thereon, were created for any such destiny. Many things are occurring in the moral, social, political and religious worlds, together with great convulsions in nature, which correspond, in a remarkable degree with what was prophesied eighteen hundred years ago would take place at this time, and all close observers of the signs of the times, -of what has transpired during the last ten years, can not fail to have marked the progress of events as indicative of the possibility not only, but the great probability that a radical change in the affairs of men is inevitable, and that the time for that change is a waiting us in the near future, and in view of the possibility, not to say probability, of such an event, should we not pause to inquire into its nature? That it will be a vast improvement upon the past we can not doubt; that it will far exceed all that has been vouchsafed to us since the advent of the spirit manifestations in the humble Fox family at Hydesville, N. Y., we have every reason to hope and expect ; that it will as far excell all that has been thus far given, as that has been an improvement upon the prevailing religious systems that have existed here since the formation of this Government, we can not reasonably doubt; that spirit power will be so manifested as to banish all doubt of spirit existence, and produce a great revolution in the religious and political systems of the world, is but reasonable to expect ; and it behooves all Spiritualists to inquire with no little degree of earnestness who shall take part in "The new resurrection?" who is prepared to stand the test of true discipleship, and also, how many have "Mene, Mene, Tekel," written upon their brows. "Thou art weighed in the balance and found wanting," will be more terrible to such as are unworthy than it was to Belshazzar. There are thousands of Spiritualist Belshazzars who have been rioting at the feasts prepared by angel hands. Many can look back upon misspent opportunities-of seasons of trifling with the most sucred an divine ministrations. The coming time will try the souls of men and women all over the land : and among them will be the sanctimonious scoffers who will be found praying for the rocks and the mountains to fall upon them that they may hide in their shame from the presence of men and angels; and many sincere and honest hearted, but deuded followers of the, to them, meek and lowly Jesus, will cry out in great earnestness, "What shall I do to be saved-to inherit the blessings showered so lavishly upon those "Poor miserable Spiritualists?" and these last named, many of them, will awake to a realizing sense of what they might have been. Uh! the harrowing thought-the calling to mind of misspent opportunities of doing good-that which alone, they were conscious could but elevate them and make them the happy recipients of divine blessings, yea,- the welcome plaudit, "Well done thou good and faithful servant," "thou nast been faithful over'a few things, I will make thee a ruler over many." It is a matter of great astonishment that the angel ministrations of the past have been so little heeded and appreciated-but thank God, there are many zealous workers in the glorious cause we advocate, whose reward will be great indeed ; and many such are being fitted to take exalted post tions in the future developments "in the good time coming," The prominent position the JOURNAL now occupies, and the extent and rapid increase of its circulation, is but the infilment of prophecies and promises of angel bands years ago, and its progress indicates that it will be the beacon light of the great West, as the BANNER will be of the East, and whose banners will float high in the air and the insigniss inscribed thereon be looked upon by the distressed masses, even as the brazen scrpent of Moses was looked upon by an afflicted people, that they might live. Let what will come, we

shall ever be found at our post and on duty, en gaged in carnest efforts to dispense the bread of life; and God grant that all who have their own and the welfare of millions in mental darkness uad servitude at heart, will commence the year 1870 with a will to co operate with the Angol World in extending the circulation of spiritual papers, and thus aid in spreading a knowledge of the truth that shall be a savor of life unto many, and great shall be their reward.

RAMSDELL'S NORWAY OATS.

That there is an existing cause for every phenomena in nature, the true Spiritual Philosopher will readily concede. Those of our readers who possess sharp observant minds, doubtless comprehend the position we have occupied, and given from time to time in regard to the ability of our friends upon the sp'ritual plane of life, to exert an influence up in physical matter for a more perfect unfoldment or development upon its p'ane of being. Indeed, a close and scrutanizing observation of the seemingly mysterious workings of nature's laws, develop, in degree, to our understanding, that those who in this life, love to make deep research into those laws, and the philosophy of life and its devel opment-to say nothing of the love for humanity at large-curry with them to the next sphere of existence, such noble traits of character, and there find a nobler and brouder field for labor, and when opportunities offer, do aid in the development of a specie from a lower to a higher plane of bling, be the same human, brute vegetable, mineral or inorg inic matter.

What more noble calling or occupation can man aspire to in the higher life, than such a knowledge of nature and her laws, that shall enable him or her, to put into action forces that shall result in the development of members of any one of her productions, from a lower to a higher plane of being? The old theological dogmas of thrumming "golden harps" and " psalm singing " sinks into insignificance, when contrasted with the thought that we are to live eternally a life of activity and usefulness.

The two worlds,-material and spiritual, are in close proximity-they interblend, and when minds can be found, through which those upon the spiritual plane can make themselves felt. such minds are made the handy instruments for producing useful results to the race.

Our philosophy teaches us that every being, be it human, brute, or inorganic matter, has ever existed in a germinal condition-is ever tending towards a higher unfoldment upon its plane of life, and that extraordinary growth in any one season is but an extraordinary activity of the internal life principle induced by some extraordinary activity of affinitizing elements. This, so far as it comes within the observation of superficial observers, is the result of some one of the many known fertilizers. To the savant, of many years observation on the spiritual plane, it is known that a potent force is occasionally exerted when conditions will admit, upon a

JANUARY 15, 1870.

Charles H. Crowell.

In this number of the JOURNAL will be found a report of the funeral services of our deceased brother, Charles H Crowell, late a member of the firm of Wm, White & Co., publishers and proprietors of our worthy cotemporary, the BANNER OF LIGHT.

Oar first acquaintance with Brother Crowell commenced at the First National Convention of Spiritualists holden at Chicago in 1864 We afterwards met him at the National Convention in Philadelphis, and again spent a few days at his hospitable home in Watertown, near Boston, two and a halt years since.

Brother Crowell was a medium of rare qualifications, as is his sister, Mrs. J. H. Cmant, of the Message Department of the BANNER OF LIGHT. He was also a frank, generous hearted and true man. We cordially tendered to, and received the right hand of fellowship from each other at our first meeting, which bond of fellowship we expect will be maintained through cous of ages yet to be unfolicd. Through his mediumship we received an Invitation, over two years since, from mutual friends in Spirit Life, to meet them in Boston for counsel and advice in regard to the reinstatement of the RELIGIO-PHIOSOPHICAL JOURNAL. We promptly obeyed the summons, and as promptly met and communed with those spirit friends and guardian angels through his mediumship. Fidelity to the work, that from the first had been intrusted to our care by angel messengers, was all that was required by them, as a guarantee of their continued watchful attention and co-operation, and the ultimate success of our heaven born Journan.

In accordance with our own inclination and the admonitions of those invisible guardians, we resumed our work. We left it, per force of cir. cumstances, just one year before, and with daily renewed energy, despite of all opposition, have seen our labors crowned with that success promised, and far greater than we had visible evidence to hope for.

That brother, through whose material lips these angelic messengers communicated to us, has now passed to the inner life, and j laed that band headed by Dr. Kitridge, who so wisely counseled us, as well as our Brothers of the BANNER OF LIGHT, In regard to the work we are engaged in. But his labors are not closed. That he will continue, in connection with others, to watch over and prompt us in wisdom and goodness, we both desire and expect. That we shall learn much of the hidden mysteries of the After-Life from him through proper media, we do not doubt. While we deeply sympathize with his orphaned children and Sister Couant, we feel assured that great is his gain. and that his loving care will be manifested to them from time to time, in a most unmistakable manner, until they shall fully realize that he yet liveth and that they still have a father's and brother's love ever ready to prompt them to deeds of goodness, and acts of kindness toward each other.

Zersonal and Bocal.

Mrs. Harrie: E. Pope invites correspondence with people in California or Southern Oregon, and especially Spiritualists, in relation to the country and its advantages. There are a number of families in Minne ota who wish to go to a warmer climate, and would prefer one of the above places. There will be mechanics, farmers, teachers, in fact all sorts of people who wish to go there to work and make a home, and they wish to know something about the country ; what they need to take with them ; how they can gain a living till they can raise a crop; price of land per acre, etc. Will Myron Morse, with others, answer this ? as some of his old friends are among the number. Please address

ABRANAM-BARAI-HAGER-THE ANGEL.

Abraham has been looked upon by certain Biblical commentators as a most excellent man endowed with great wisdom and superior sagacity, and admirably adapted to improve the morals of those with whom he might happen to be brought in contact. While in Egypt, he instructed Sarai, his wife, to deny her marital relationship to him, and declare that she was his sister. As the ten commandments which Moses published to the world, was not in existence at that time, the probability is that his equivocation was not regarded as an absolute talsehood on his part, or as an evidence of a malicious nature. Notwithstanding the moral status of Abraham, God held communion with him, in an audible voice, the same as spirits communicate at the present time when they are brought in contact with certain persons possessing mediumistic I able lecturer. Her address is Rock Island, Ill.

The last prediction of the angel was not of that inspiring character calculated to cheer her in her distress-the idea that she should give birth to a hideous monster, a child, that, when it had reached the vigor of maturity would be a wild man, a desperado, a malicious character, whose " hand will be against every man, and ev ery man's against him," was not very pleasing for her to contemplate, considering the fact that she was homeless and in destitute circumstances.

This Angel was a ministering spirit who could talk to Hagar in an audible voice, for she was mediumistic in nature, possessing all those characteristics required for the Spirit World to hold direct communication with her. We are now carried into the domain of abstruse philosophy. However simple a truth in nature or philosophy, it reaches far beyond the comprehension of man when he traces it back to "first cause." However far advanced a man may be in the arts and sciences, or nature, beyond hun is a field where grander truths stand ready to greet the bold pioneer, and when he becomes acquainted with them, they tell him of a vast field beyond, and thus it will always be-infinity before, behind, at the right, at the left, up and down-everywhere-truths in nature pever terminate, only when you reach the grand First Cause. But who can fathom Infinity?

(To be Continued.)

NEWELL AND ABBY BURNHAM

Your child has been found, and is now in the custody of Col. Meyer, Police Commissioner, of St. Louis.

We clip the following from the St. Louis Democrat :

OFFICE CHIEF OF POLICE, { ST. LOUIS, January 6, 1870.

I hereby voluntarily and of my own accord surrender the child, Ida Flora Burnham, to the police authorities, with all her effects, subject to the order or dispusition of the parents of the atorsaide child.

C. S. MANCHESTER.

Mrs. Emma Hardinge closed . series of lectures in Boston, Dec. 25th.

Daniel W. Hull is to lecture in Boston. Miss S. C. McClendon is represented as being an

single germ, which will result in, seemingly, almost a new specie, and move to renewed effort the inhabitants of the enlightened world.

This is a, great subject, and we would like to elaborate it more in detail, and may do so at a future time.

Suffice it to say now, that we have many marked examples of the great activity of this internal power, not only in the animal and vegetable kingdoms, but in the human.

But it is apparent from the heading of this ar'icle that we set out to say something especially upon the Norway Oats. In doing so, our inspiration leads us to dwell upon the principle involved in this single demonstration of power. That from the single kernel described in our last issue, a new family, so to speak, is already introduced, which will revolutionize this branch of agriculture,-oat raising, can not be doubted. A farmer who has owned and raised fine blooded horses, neat cattle, hogs and sheep, can not be induced to go back to the scrawny natives of either of those spec'es, any more than he can be induced to abandon modern agricultural implements, and take up those of a half century in the past.

That Messrs. Ramsdell and Smith were instruments, and yet entirely ignorant of the fact, in the hands of superior intelligence, in not only bringing out this wonderful variety, and in spreading the same broadcast over the world. we have no more doubt about, than we have that those noble patriots who carried this republic safely through the first revolution which separated the colonies from the home government, also had a hand in our affairs during the Great Rebellion, and brought us out all the better for the trials, like the refiner's fire. The peculiar plan that Mr. Ramsdell has

adopted to keep these oats out of the hands of scheming unprincipled speculators, who otherwise would impose upon the public with a mixture of Norway Oats and other kinds, shows a marked degree of wisdom in the man, as well as strict honesty of purpose.

Not a bushel of these oats has been raised that he has not a full record of. He has, with the aid of capitalists, who had confidence in his integrity, bought up all that were for sale, from those who raised them, for the very purpose of supplying those who desire to purchase, the genuine RAMSDELL NORWAY OATS., His knowledge of those who have raised them, enables him to keep adulterated seed out of the market. We would not venture to buy of any one who might profess to have them, for fear we should get a mixed article. We have invested to the extent of ten bushels, and intend to divide them so as to raise some on five different farms along side of other varieties, that we may witness with our own senses, the difference during the period of growth, and in harvest, and we unhesitatingly recommend all our readers, who are engaged in the agricultural business, to procure enough of this variety of oats to supply themselves with abundance of seed for future use.

Suele M Johnson is lecturing at Bangor, Me. Dr. J. R. Newton will soon go to New York to practice his healing gifts.

MRS. HARRIET E. POPE. Morristown, Rice Co., Minn.

On Dec. 31st, J. L Potter, the trance speaker. was at Farmington, Minn. He goes from thence to Hastings, Wabasha, Lake City, Pauselim, Cher, r y Grove, Leroy, Austin, Lyle, Aurora, Owatonna Wilton, Medford and Faribault. He will give from two to four lectures at a place. He desires the friends at the various places to make a note of this, and prepare the necessary arrangements, when they hear from him, for lectures. He will receive subscriptions for the JOURNAL.

Chas. H. Read is now East. Writing from Haverhill, N. H., he says, "While I have been here, I have been received with the greatest hospitality. and I wish to acknowledge the same. I feel very grateful for the kind treatment of my friends. May the good spirits ever watch over and protect such friends."

Miss Nettie M. Pease is now associate editor of the Present Age. She salutes the readers thereoi in verse, the beginning of which is :

"Dear readers of the Present Age. We give you kindly greeting, And trust in spirit we may have Many a pleasant meeting."

Thomas Cook, formerly assistant editor of the JOURNAL, has entered the lecturing field. He will solicit subscriptions for the JOURNAL. He can be addressed in care of this office.

Harriet E. Pope seuds two dollars for Austin Kent-that amount she carned by the use of a sewing machine. The angels will bless you for your noble deed.

Philip L. Pierce, a son of David Pierce, who lately died at Belfast, Maine, remarked just before he passed away that he could see his spirit mother.

N. Frank White has closed his lecturing engagement in Washington. He desires to make arrangements to speak South during the winter.

Lois Waisbrooker is writing another book, "Helen Harlow's Vow," which she expects to have ready for the Spring trade.

Mrs. Addie L. Ballou lectured at Kirtland, Ohio, on Sunday last. Her spirited addresses are well received.

Miss Lizzie Doten has been compelled to leave the lecturing field temporarily on account of serions lung troubles.

Dr. G. Newcomer will answer calls 'to lecture. His address is 288 Superior st., Cleveland, Ohio. He lectures at Fredonia to-morrow.

Samuel 8. Hartman, Goshen, Ind., has entered the lecturing field.

E. B. Wheelock's address is now Cedar Fall Iowa.

Peter West has been at Rosa Clare, Harden Co., III., locating mineral veins.

Dr. E. B. Wheelock has been delivering a course of lectures at Maquoketa, Iowa.

A. B. Bartlett writes to us but omits his post office address.



RELIGIO-PHILOSOPHICAL JOURNAL.

JANUARY 15, 1870.

Zhiladelphia Department.

Subscription will be received, and papers may be obtain of at wholesale or retail, at 634 Race street, Philadelphia.

The Cause in Bordentown, N. J.

A reverend father of the church named Walton, perhaps, a descendant of Isaac, went fishing for souls, and he fancied that he could catch more fish by driving them out of the broad ocean of free thought and investigation, into the little narrow frith where his church lay. He fulminated against modern Spiritualism in a very earnest and priest-like manner, and we are deeply indebted to him for his labors.

The pool of Siloam needed stirring, and this good brother has d me it effectually, and the result is that many are crowding up, ready to step in and be healed. Our excellent Sister Waters wrote two admirable replies to his four sermons, one of which was published in the BANNER OF LIGHT, and the other in our columns. These have been greatly sought after and read, and have done a good work. Through the infinence of Bro. Waters and his wife, we were invited to speak to the friends in that place, and on Monday the 20th of December, we lectured to one of the most crowded houses we have ever met, many being compelled to leave for want of standing room.

We have soldom had a more altentive audience. There was no controersy with our ministerial brother, as we do not question the sincerity of his belief, nor his desire to come to the rescue of his Diabolus or big devil, and the myriads of demons or little devils whom he declares are doing all this great work called modern Spiritualism. We were impressed to show what Spiritualism really teaches.

First. That it endorses to the fullest extent, that grand and universal thought of humanity, in all ages so beautifully expressed by Jesus, that God is a spirit.

Second. The thought that had been dimly shadowed forth in the minds of the most enlightened man and woman-that man is a spirit now and here; that immortality is not to be put on as some would teach, but that mortality is to be put off as a worn-out garment, when the few fleeting hours of time for us have passed away. From this proposition naturally flows the idea of the Fatherhood of God and the brotherhood of man, a brotherhood that rises above all secis and distinctions, nationalities and countries, and more than that, as is taught by modern Spiritualism, it takes in the brotherhood of all ages, extending its broad and comprehensive arms, not only to take in all the children of our common father who now dwell upon this earth, but all the unnumbered and innumerable hosts who have ever lived in all the dim ages of the past on this little globe-aye, more than this, the unteld myriads upon myriads who have ever lived upon all other earths, and who are equally the children of our Father.

We showed that Spiritualism extended farther than any religious sect or denomination of which we have any record, in declaring that all this yast brothetho d, all these children of our Father, are heirs of salvation, and that no one

of these can by any possibility be lost. As Jesus declared, "In my father's house there are many mansions," so we declare that every man and woman that belongs to this brotherhood has a mansion both here and herealter. Each one has their own preuliar and specific religion, adapted to their conditions and belonging to them only. Mankind have progressed to a condition to day to measure a man's religion, and there are many who go to church and make long prayers, whom the world will not trust, while there are others who are reputed as infidels whom the world is glad to confide in. Λ man's religion is known by his acts, his life, and not his profession. Each one makes their own heaven or hell, and carries these with them whetever they go, and there can not possibly be any heaven or hell hereafter, the foundations of which are not laid here and now. Therefore, the sooner we understand this, and go to work and lay the foundations for that which we desire, the easier it will be for us. We have seldom addressed an audience who drank in the truths presented to them, with more avidity. At the close of our lecture, when questions were called for as is our custom, a gentleman in his seat stated our positions very fairly, and asked what we meant by salvation ? What are these persons to be saved from, if as you say, none can be lost? We replied, ignorance is hell; undevelopment is the cause of suffering. Knowledge is the only sa vior of the world, either individually or collectively on the physical, the mental or the spiritual plane, and man as a progressive being is daily learning this great lesson, and coming to know his savior, and thus bringing the kingdom of heaven upon earth. We are to have another meeting in the same place, City Hall, Bordentown, N. J., on Monday evening, the 17th of January, at 71% o'clock, when we propose to speak of " Mediumship, and some of the Conditions of Spirit-life."

which mark our climate, but there can be no possible good in calling these by bad names or complaining of them, but on the contrary a great amount of evil and discomfort may result from

As a physician, we have observed that those persons who go out in all kinds of weather, hot and cold, wet and dry, and who take reasonable care to protect themselves, enjoy the best health, and especially do we believe that this will be the case it we abandon the foolish habit of complaining of the conditions around us, as too hot, or too cold, too wet or too dry. We should look at it in a philosophical light and thus make the best of it, and not be disappointed if we can not always have sunshine.

We believe the spirits do not realize the conditions of the weather except through mortals. The only difference that we have discovered resuits from the conditions of the mediums. We have found in our own experience that warm weather produces a relaxation which renders us more susceptible to spirit influence. This disposition to complein of the weather may influence mediums as well as others who indulge in it. We would, therefore, appeal to the reason and judgment of these, that they may think what they are doing, and never be "under the weather" from this cause, but like true philosophers rise triumphantly above all these things. Four fiths of the troubles that aff et mankind, originate in themselves, and could be avoided if we understood how to apply the true savior of the world-knowledge.

We suffer on the physical plane more from our ignorance of the laws of it's than from any other cause.

Let us endeavour to learn how to cat, drink and live, that we may enjoy the highest physical health. Every one realizes that the application of knowledge is the means of sulvation ; the same is true on the intellectual plane, Knowledge is the key that will unlock the true secrets of success to us. S) on the spiritual plane, knowledge is the great revelator. It places us in conditions in which we can receive inspirations from all things around us and above

We repeat, then, no philosopher gets "under the weather," or finds anything to complain about in the laws of nature around him; but he sees in all these things, lessons of wisdom, and with each unfoiding step, he rises to a higher plane, and appreciates more fully the conditions which are essential to happiness here and herealter.

CONFIDENCE.

This is the great lever that is to raise the world of humanity. Integrity may be the falcrum on which it is to be placed.

Confidence in God is the archor of the soul, that which alone can make us happy in this present life and hopeful for the future. Show us a man who fears God, or who does not have any confidence in Him, and we will show you one who is not really happy, however much he may assume it before his tellow men. In all ages of the world, mankind have realized this fact, and given evidence of it by their confidence in some form of a Supreme Being. True, we do not understand the Infinite Being, but as He has implanted infinite pspirations in our human souls; these can only be fed and sustained by confidence in Him. So, also, confidence in our fellow man is the basis of true happiness. Suspicion is the primary cause of the greater part of the crime which abounds in the world. A weak brother or sister starts out on the journey of life, hoping to do well; but needing the sympathy and confidence of those around him or her. In stead of that, perhaps the very first person that meets them, chills their very souls with a cold, dark suspicion, which drives them to acts that they had never contemplated, and would have shuddered at; and thus is the beginning of crime its very foundation laid. All through life the secret history of the soul of humanity responds to the thought that suspicion has been the foul and shiny monster that has not only started man on the road to crime, but has crushed out his purest and holiest aspirations which would have lead him to paths of goodness and truth and out of error and wrong. We heard a Spiritualist say that he believed every other man that he met was a rogue--it caused a shudder to pass over us. The church has taught that all men are depraved, and prates about original sin. But for a Spiritualist to believe that one half his fellow men are dishonest, is terrible. We have met with some dishonest men who pretended to be Spiritualists, but it was a sham and a pretense. We had much rather lose all that we have been defrauded out of by these hollow-hearted hypocrites, who, with loud sounding prayers, steal the livery of heaven to serve the devil in, than to suspect an honest man,-lose our confidence in humanity and crush out the noble emotions that rise up in the minds of those who may not always have walked in the path of integrity. We believe that in proportion as we lose our confidence in our fellow man, we shall also lose it in God. Therefore, when we have been mistaken in our fellow men, we are not disposed to lose confidence in humanity. It is good and will be true, and in the coming future when we walk upon the shining shores of the better land, we shall have still more confidence in our fellow beings and in our Father-God. Let us, therefore, each one, strive to live so that we may merit the confidence of all around us, and in return let us have confidence that we may thus grow stronger. There are a great many persons who lack that self confidence which is essential to success in life. How often do we hear persons say, " there is no use of trying, we have done everything we can, and all looks dark and gloomy, we might as well give up;" and so they hang their hands and weep over life's failures, little dreaming that the very expressions they are thus making, take away the last remnant of that courage that would make hfe's struggles noble and triumphant. If confidence in God and in our fellow men, is essential to integrity and success in life, so, true self confidence which flows naturally from these and from a feeling of internal rectifude, is of the highest importance. Even when we feel the discouragements that will come upon us at times, we should be very careful how we give expression to those gloomy feelings. A naked thought is far less potent for evil than when it is warmed into life by being clothed in expression, stronger, perhaps, than the original thought, and which, doubtless, has given 't much more vitality. Then, again, spirits upon a low plane in the interior life, may only get our thoughts when they are pressed in strong, terse, it may be, improper language. In this sense, we are brought to judgement for every idle word. They are written in indelible characters, not in the book of life, but in our own books of life, pages of which we are writing every day and every hour. Will we blot and distigure the pages with unseemly scrawls that we should not like either to look upon ourselves or to have others see ? let us rather write clear, straight forward lines that may be read by others as well as ourselves, with pleasure and profit.

Truth Stranger Than Fiction.



A WONDERFUL BOOK! STRANGE REVELATIONS BY PAUL AND JUDAS

concerning their lives and intercourse with Jeans and his apostles, given through

ALEXANDER SAFTS, MEDICA,

of Philadelphia, by the spirits taking possession of him about one nour in every eventy-to it, when, using all his powers, giving a continued serie of well connected scenes, presenting scenerg, characters and personances, dialogues and actions in their to submoder and success dialogues and actions in their textumoriler and subject sion, embracing all the most important persons bed and incidents which occurred during the solution of desits while upon earth. There was probably no book ever written in which such perfect the pictures occur; every city and country village, every river, breach and moun-tain, and scenery in search, is so vividly portrayed that an actual journey through the contary could hardly be more interesting. The characters in this menabeled dured to each in thiny, y at seen well acquained and delighted with your company, and the many points of interest you are called to visit. The book is reporte with interest from beginning to each, but we can mention only one or two leading items of each scene as we only one or two leading items of each scene as we DESS.

BRIEF STROPHIS OF CONTENTS:

In the first scene we are introduced to Paul and Judas who have mounted their spirited steeds, for a day's journey in search of the recluse, Jonn THE BAP-TIST. We journey with them - at moon they halt for rest and refreshments.

SCENE II.

The bondsman, Judas, opens out a rich feast from his leathern bag, while Paul gives him a feast in tura, which is perfectly hewildering. They resume their jour-ney, and and the object of their search alone in a moun-tain cave, haranging an imaginary andience. Paul tain cave, haranguing an imaginary andience. Paul and Judas enter John frightened and squares himself for a fight; laughable scenes occur, and Paul gets well for a fight ; muchanney, paid for his journey, SCENE III,

Graphic description of the Mount of Olives and sur-rounding country, including the beautiful village of Bethany, the home of Lezarus, his lovely daughters Marthanaid Mary: the latter has a strange presentiment; Martha tries to pry into the secret; Mary in tears, etc. SPENE IV.

Jesus visits the house of Lazarus, after a sojourn of many years in foreign lands. The welcome, a perplex-ing ny stery solved. Mary swoons: comes to be reenses too good to be true, desus and Mary walk by moon-light alone in the garden: what transpired during the interview.

SCENE V.

The bajdism: the storm: what John saw, Jesus of-fended, and John distressed: Paul jubiant. The opin-ion of Judas concerning Jesus John and others. The multitude scatter: Paul commands Judas to follow Je-sus to his retreat: ha obeys, is delighted with his com-pany, and becomes a disciple. What occurred there,

SCENE VI. Judas returns with a flattering report. Pasil encour-nged, sends Judas off in sourch of a fortune-teller. He stops at an Inn where he mests an old friend of his youth; have a jubilant time; secrets disclosed confiden-lially. A strange character here introduced, who plays an important part in the secrets following. Judas finds a medium and engages a sitting for his master, Serie

SCENE XXIV.

The Disciples all meet at Lethany: a grand reunion, and infamous treachery. Mary accidentally catches a few words of some remark of Judas'. She discovers a plot, and warns Jesus, but he fails to see the point mill it's too late. An infamous document sent by an officer from the great Sanhedrim; an immediate reply do-manded and answered.

SGENE XXY.

Matters culminating very rapidly. A fearful scene. SCENE XXVI.

The last supper; strange conduct of the Apostle John. Judas retires from the company; he returns. SCENE XXVII.

Jesus arrested, and his followers disgusted: their game was up; fishing for fish more lucrative. The great trial; the witnesses and judges; exciting scenes and incidents. Another prisoner apprehended and brought into court; nine counts in the indictment. SCENE XXVIII.

The magnificent Palace and Fortress of Antonia, built by Herod the Great; the great hall of state. Ponticus Pilate; Tiberius Casar. Herod Antipas comes to the city on business; attends the trial and had a severe trial himself. The Father and Mother of Jeans; who are they? We shall see before the close of this scene.

SCENE XXIX.

Great excitement in Jerusalem and elsewhere. A Great excitement in derusalem and chewhere. A frantic mother and lover. Ho, for Calvary! The proces-sion; line of march. Marshalis, police executioners, &c. Martha and Mary in the crowd: Mary swoons and fails into the arms of Cosby, who, for the first time in his life, feels the weight of responsibility. The distressing scenes which follow. Hered Antipas musing in his pal-ace. A strange visitor; her affecting plea. The curious bracelet; an impregnable monitor; Hered wits; has gent his own son to ignominious death; the scramble for the cross. Alasi tao late.

SCENE XXX.

SCENE XXX. Another scene. The shades of night, and a marky mist hange over derasalem. Paul and dudas under en-garement to meet in a sochuded spot, by monificht, at the hour of midaladit; dudas on time; his impatient waiting, and the strange sensations, which come over him; Paul approaches. The freedom papers and bag of gold are presented, and slittering weapons as well. "Aro you prepared, Judas; you or I must de this night." The terrible contest; Paul the victor; the dying words of Judas to Paul, such as must thrill the sond of every Judas to Paul, such as must thrill the soul of every reader of this remarkable book.

SOENE XXXI.

Final communication of Saul to Alexander Smyth. 1. Fifth communication of surface to Accument Singin, through whom these strange and startling revelations were given, which will be read with intense interest. The book contains 319 pages of closely printed matter, bound in muslin, and for sale at this office. Price \$1.50, Pastics 20 surface. Postage 10 cents. Address

S. S. JONES. 198 South Clark Street, Chicago, Ill,

SPECIAL NOTICES.

ASTROLOGY,

Avramate ar Prossess formery -Questions on Insiness and all the affa ranf life answered by letter for SL 60. and stapp. Soul ists of birth. Personal consultation? ladios, St. 03. Apattomon \$20),

35; State Street Chicago III

Artificial Somnambulism.

The author of the above named book, is a philosopher The author of the above primed book, is a philosopher of large-specience and great merit. In this work he treats of the philosophy of mind as draconstrated by practical experiments during the last twenty pers. No work has ever been published which no thermuchly demonstrates many popular theories to be wounded, and relia beast and at the same three gives a rational theory for phenomena manifested. Dr. FAUNASTER is a thorough believer in spirit com-munition, and teaches in this work the woolds operandit, to a demonstration. 22 (14-1) 64-13:41 2:11 7:12 The following is the table of contents of this valuable work.

CHAP. I.-HESTORICAL SURVEY. Meshaer not the discoverer of the state - His theory of 1. Its examination by the French commissioners. Their conclusions. The au-thor's remarks.

thap, n. - Of the causes which have retarded the progress of the science. Carp, m. -Of the conditions necessary for the produc-

CHAP, 10, -O: the continuous necessary for the prome-tion of the source state, with instructions how to outer it, etc.; L. Of the instructor or concentrations. H. Of the parient, Id. Instructions, IV. Of the sensi-tions experienced by those who enter this state, Y. -off their awaking. Chap, 17, - Theory of this state, Chap, 1 - Of a

FATHER AND DAUGHTER

STRUCK BY LIGHTNING.

ON the 15th of July last, Mr. J. A. B. Biskeslee and his daughter, of Spartaneburg, Crawford Co., Penn., were both struck by lightning. They both bloated very much, and were perfectly berumbed, and lay in a stapid, insensible condition. There happened to be in the house, at the time, but one-half a box of Mrs. Spence's Negative Powders, which Mrs Blakeslee administered to them, and which roused and revived them very speedily, so that Mr. Blakeslee was cushied to write to Prof. Spence for more Negative Fowders. While waiting for them they fell back into their first state of a upo ; but they were soon cured by the Powders when they received them. Nothing else was done forthem besides giving them the Powders.

KING

OF THE ASTHMA.

"I have curid with Mrs. Spence's Positive Powdersa ca o of Anthema which the doctors had tried in vain for twelve years. They have also cared every case of Nouralgia in which they have been taken."- (N. CHURCH, Oskaiousa, Iogas

"I have cured HIX camps of Arallances with Wrea Spencess Positive Powders; and Miss Marriet Luthoop, of North Adams, Mass , permits me to report that the Postere Powders for entel her Palpitas alena of the Reart. 35 - Mas. Man' B. Inves, Couth Williammenan, Mass.]

"Icalled at the house of an acquisitance of a ine on buinessing found his wife down with the Auffanna Having the lox of Positive Powders with me, I pave her a Powler and left two more for her to take as ordered. Next morning I called again, and the was paring and cutting apples preparatory to making pice. She said she could searcely tell how much better she felt. My own esso of Neuralgia, or Tie-Douloureux in the head, has, been a pretty good test of their efficacy and virtue in this Leighb whood." .- (BENJAMIN MOORE, Shelby, Mich.)

"I am to troubled for breath that I can't write. I have been troubled for breath for a week, and last night with a severe pain in my side."-(Joun Ronesters's first letter.) "I have taken Mrs. Spence's Positive Powders. according to directions, and through the mercy of God and the Ponders, I can breathe again quite easy. But oh I what distress I was in before 1 took the Powders. I think it was the Anthema; but I would not call in the Drug-Doctors, because they came so near killing me a number of times "- Second lotter of John Bonpergel, of Castarangus Flation, N. Y.)

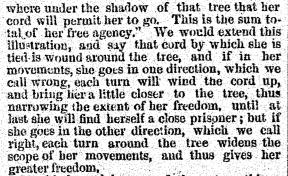
A PSYCHOMETRICAL VIEW.

77412 distinguished Psychometrical render, Mps. A. B. L SLVERANCE, of Milwankee, Wie., volunteers the following: "I have taken a Psychometrical view of Mrs. Spences Positive and Negative Founders, and Recents clear to my mind that they will produce a wonder alls equalizing effect on the human system, when preperly administered."

5

Under the Weather.

There is something peculiarly expressive in the common saying's of the world. We are all more or less subject to conditions and our surroundings. Bro. Forster, in a recent lecture, " On Free Moral Agency," used this illustration : "A hen is tied to a pear tree by a cord twelve feet long. She may cackle and scratch any-



Mankind are doing one of these two things all the time; they are either narrowing the sphere of their movements by wrong acts, or they are extending them by living in accordance with the laws of rectifude.

This question of being under the weather will illustrate our position. We are too much in the habit of making comments upon the weather for want of something better to speak about. The familiar phrases, "A beautiful day," "What lovely weather!" would not be so objectionable if they did not lead to such expressions as "A terrible day," "What disma weather! These latter expressions often make us feel very uncomfortable. We should, as philosophers, recognize the fact that the weather is all right, that each peculiar season has its uses and beauties. and that by such expressions we are really murmuring against nature. While we can not in the least change these conditions, we may and often do make ourselves very unhappy.

For a long time, we have recognized the fact that all kinds of weather are good, and that it is wise to protect ourselves against the changes Our New Books.

The readers of this paper will do well to look over our ad vertised books. Several new books will be found advertis ed-all of which are for sale at this office.

Saul. SCENE VIL

The Octagon Temple of Mystery: its gorgeous drapery and furniture: the queenly occupant. Pari's reception and embarras ment; strange revelations; Paul delighted and the medium disgusted. "SCENE VHI.

Jesus in his Grotto, reclines upon a bench and falls brown in the sumber: has a remarkable dream; fore-shadowing his future career and lists saits, all of which have been literally fulfilled during the past eighteen hundred years.

SCENE IX.

SCENE IX. Fifteen hills and versiont slopes aurround a fortile spot wherein a village stands. Description of said vil-lage and its inhaldmarks. At the setting of the orb of day, three weary travelers arrived at the Spring of Naz-areth. Soveral lovely maidens surround the well, one of whom opproaches the tailest of the travelers and offers him a deink i a convertation ensues; they go at together. A surprise, and what comes of it. The death of Mary, the reputed mother of Jesus; her parting, words and bestowal of a casket, which he opens, and which opena his eyes; a mystery solved. SCENE X.

Jesus preaches h sermon, and offends a Rabbi; he repliest a warn time; meeting breaks up in a row, and Jesus barely escapes with his life. Strange scenes and incidents, great excitement.

SCENE VI.

SCENG XI. Jesus among the fishermen of Genesereth. A graphic description of the country. The Hill of Beatimdes. The Town of Capernium and Village of Bethsaida. Simon and his residence, and what occurred on the plaza. Si-mon's birth-day, and a remarkable draught of fishes. A strange coincidence. "By the God of Moses, here comes old Zebedee." He takes a cup of wine, and tells a long story. Judas in cestacies: he puts a flee in Simon's ear. Simon pleased with the prospect of becoming a great man, becomes a fisher of men. Has poor success pecun-iarily; kicks up a muss; Judas divides the spoils, and Simon becomes reconciled. Simon becomes reconciled.

SCENE XII.

Judas and Simon become friends on a basis of mutual interest. John the Baptist declared crazy; has a dis-pute; his opponents get mad, and leave in disgust. *Ouby*, a strange character, appears. An exciting scene.

SCENE XIII. Paul begins to be uneasy. Judas in possession of his secrets, and he fears an expose. Paul's meditations upon the precarious situation; a rap at his door-it is Judas. He enters and they take a drink. Judas reports

progress. Strange doings at Nazareth. Judge gives an amusing description of the character and personal ap-pearance of Jesus' followers, confidentiality. SCENE MIV.

SCENE XIV. The City of Jernsalem. The Gorgenis Temple. A mi-nate description of the stupendous structure. The im-mense Altar of Burut Sacrifices; the priests at the top; vast inclined planes extend from other side, terminat-ing in well filled cattle-vards. An immense gathering at the Temple; Jesus minicles in the crowd; obtains an elevated position and versches als radical doctrines; says hard things about the high priests. The people en-raged; a general melice ensues in which the tables of the monsy-changers are capazed, and the thieves and pick-pockets reap a rich harvest.

SCENE ST.

The gorgeous palace of the Sanhedrin. A full description of it and its inmates. The hizh privits in fronble. Paul's opportunity and how he improves it. The energizer: the whole city in confusion and terror. Paul plays a double game, and how he comes out.

SCENE XVI.

Jesus turns up again and preaches another radical sermon. Cosby appears upon the scene, though not rec-ognized-of course not.

BCENE XVII.

The beautiful gate, the largest of aine which gave entrance to the Court of Israel, built of Corinthian brass, ninety feet high by seventy feet wide, covered on both sides with gold plates. Jesus causs admission and gots into another dispute, and what comes of it.

SCENE XVIII.

Paul gets John the Baptist imprisoned and condemned to douth. Josus visits him; an affecting scene: the execution.

A PLEASANT DIVERSION

In which Paul communicates sundry matters of interest to his medium, Alexander Smyth, of Philadelphia. BCENE XX.

Martha meets Jesus and informs him of the death of her father Lazarus. They hasten to the house of mourn-ing: the strange things that occurred there, and what was said of them. The priests excited by the stories afloat concerning the strange transaction. Another sormon and another argument in which the minute are confounded. Another sermon and priests are confounded. SCENE IXI.

The woman cought in adultery; her arrest; the condemnation, trial and trininph.

SCENE XXII. Cosby turns up again; his afflictions and how ha is relieved. A gay, and festive gent, up to all manner of tricks.

SCENE XXIII. The great conspiracy ripens.

Caar, y. of the sommaniform proper sleep. I. -Of a partial state of Artificial Somrandonism. Caar, y. - Phreno-Somnanbulism.

CHAP. VIL -Of the senses: L - Motion ; or, the power to

more, conversions, effective functions of the facilities, i., consciousness, H. - Attention, ffit, Perception, IV, Memory, V. Association, VI, AND VI, Likes and Dislikes, VII, - Judgment, IX, Jucacherton, X, Will, (1) Sikes, Y11. Sugging it, Y. Gaaling on, A. Will, Urwy, R. 40. the peer air functions of perception in the different functions or perception when in a state of Arti-ficial Sommanifullism. II.—The functions considered when in a state of Artificial Sommanifullism. 1.—Con-relian ness, 2.—Attention, 3.—Perception, 4. Memory, 5. Association, 6 and 7.—Likes and Dislikes, 8.—Judg-et at based and 7.—Likes and Dislikes, 8.—Judg-

ment, 9. Imariaalian, 19. Will. Unap.iz. Of reading or knowing the mind. I. Illus-tration. II. Hustration. Theory of Dr. Collyer, Mental

Tranon, R., Honstration, Theory of Pr. Conver, Merina alheemy or elevativing. Char, M. L. Of the identify of other inviteries with this state. IL. Of the mysteries practiced by the mod-ern mathema of Enypt. IIL of the "mysterious h-dy." IV. Of the earth microry, First earth glass, Sec-ond earth diss. V. Second sight, VI. Phantasma, Other Sci. Transfer and Science and Sc

ond earth dass. V. -Second sight. VI. - Phantasma, ChAP, Xit. - Transposition of the senses, CHAP, Xit. - Natural sloop, CHAP, Xit. - Natural Somnambulism, I. - Trance, CHAP, XV. - Of Intuition, CHAP, XVI. - Presentiment or foreknowledge, CHAP, XVI. - Presentiment or foreknowledge, CHAP, XVI. - Prophetic dreams, IV. - Witcheraft, CHAP, XVII. - Sympathy, L. - Clairvoyance, Clairvoy-ance at a distance.

ance at a distance. CHAP, SIX,—Of the sense of hearing. CHAP, XX,—Of the sense of smell and tasto, CHAP, XXL—Of the sense of feeling.

CHAP. XXII.-Of the sense of motion. Of their physical

strength. CHAP, XXIII.-Of the influence of Artificial Somnambulism on the system. I. Of its influence upon a healthy subject. II.—Of the inducace of Artificial Somnambulism upon diseased subjects. CHAP, XXIV.—Artificial Somnambulism considered as

E therapeutic agent. CHAP, XXY.-Of the kinds of disease cured while in

CHAP, XXV.-Of the kinds of disease cured while in this state. L.-Chorea, or St. Vitus's dance. II.-Epilep-ev. III.-Dyspepsia. IV.-Intermittent fever. V.-Fever. VI.-Case. VII.-Intamuatory rheumatism. VIII.-Chronic rheumatism. IX.-Hysteria. X.-Melancholy from unrequited love. XI.-Case. XII.-Case. XIII.-Case. XIV.-Contraction of the muscle's of the fingers. XV.-Searlet fever. XVI.-Case. XVI.-Case. CHAP. XXVI.-Surfield operations. CHAP. XXVI.-Obstatical cases. Conclusion. This valuable work is for site at this office. at \$1.50

This valuable work is for sule at this office, at \$1.50 per volume, postage 20 cents. See book list in another column. 75 The trade supplied on reasonable terms.

Prof. Wm. Denton's Works.

THE SOUL OF THINGS; OR PSYCHOMET-RIC RESEARCILES AND DISCOVERIES. By William and Elizabeth M. F. Denton.

This valuable and highly interesting work has become part of the standard literature of the country.

Price, \$1,50cts, Postage, 20cts.

LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A valnable scientific work.

Price, \$1,50cts. Postage, 20cts.

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense people. Twelfth thousand, revised and enlarged.

Price, 10cts., Postage, 2cts.

THE DELUGE, IN THE LIGHT OF MOD-ERN SCIENCE.

Price, 10cts., Postage, 2cts.

WHAT IS RIGHT. Price, focts., Postage, 2cts. BE THYSELF. Price, 10cts., Postage, 2cts.

For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

Address S. S. Jones, 187 & 180, South Clark street, Chicago, Ill.

CO-OPERATION.

The Co-operative Association of Industry, now offer a rare chance for persons with some means to engage h

CHEASE, DAIRY, AGRICULTURAL AND HORTICUL-TURAL PURSUITS.

For further information apply to the Corresponding Sec-M. S. MYEBS, retary. State Centre, Marshall Co., Icwa. Vol.7, No. 15.

ALMOST A MIRACLE

IN

DOVER, N. H.

TEAR and last June, I was in a visit to a sister of A TEAR ago last June, I was on a view of a server we have a bover, N. H. While there she informed me that there had been almost a miracle wrought with her in a terrible case of Acaralgia by Mis, Spence's Positive Powders, and she induced nie to try them myself. I did so, with Wealerful encouse."-(M. HENTLET, North Richmond, N.H.)

. THREE DOCTORS

AND

A WIZZARD.

A ETER trying three M.D.'S and one bottle of Wig-zard Oil, and one other prescription, my wife's chenmatism kent growing worse all the time, until she took Mrs. Spence's Positive Powders, which cured her enlarged joints, and now she is well and hearty. We also gave the Positive Powders to our little grand-daughter at the age of two weeks old, for Fits, and it has been the smartest little thing that you ever saw, up to yesterday, when it was taken with the Scarlet Fever, for which we gave it the Positive Powders, and, this morning, it is quite. well." -- (Moses HABYWELL, Penn Yan, N. Y.)

THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S

POSITIVE & NECATIVE **POWDERS.**

The Magic control of the **Positive and Negative Powders** over disease of all kinds, is wonaetful beyond all precedent. They do no violence to the system, causing, no purging, no massesting, no vomiting, no narcousing. Men, Women and Caldren and them a silent but a sur-

The Positives cure Neuralgia, Headache, Rhouma, The Positives cure Neuratgra, Hendeche, Rhouma, tism, Pöins of all kinds; Diarrhea, Dysentery, Voniting-Dyspepsis, Flaulence, Worms; all Fomale Weaknesses and demogements; Fts, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measites, Scarlatina, Bry-supelas; all Inflammations, source or chronic, of the Kidneys, Liver, Lungs, Wonh, Biadder, or any other organ of the body, Catarrh, Consumption, Brenchitis, Coughs, Colds; Serofala Nervousness, Sleeplesness, do. The Negatives cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deatness, loss of

The Neghtives cure ratayes, of range, where of an muscles of of the sources, as in Blinness, Decines, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous of muscular Prostration or Relaxation. Both the Positive and Negative are needed in

Chills and Lover. Physicians are delighted with them. Agents and Drugs

Physicians are delighted with them. Agents and Drugs gists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free, Fuller Lists of Diseases and Directions secondary such Box and also sent free to any address Bend a brief descrip-Box and also sent free to any address Bend a brief description of your disease, if you prefer Special Written Dir

Prices; Send money	[12 nt ou	r risk.	Sums of \$	tor more	9.00 if sent by
Postpaid at these	61	loxen		*	5.00
	[]	44	Veg.	44 22 Neg.	1.00
0 118 4	(1B	ox, 4-	I Pos. I	owder	1, \$1.00

mail, should be in the form else in Registered Letter. OFFICE, ST%ST, MARE'S PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D. Box 5817, New York City.

If your Druggist man't the Poweders, send your mom-ey at once to PROF. SPENCE, as above directed. For sale also at the Office of the Enders-Philosophical Journan 187 and 189 South Clark street. Vol7 No 11

RELIGIO-PHILOSPHICAL JOURNAL.

Communications from the Juner Life-

He shall give fis angels charge son consing thee.

For the Religio Philosophical Journal. GOOD, EVIL, ETC.

Communication from Henry Whittemore-Mrs. L. Smith, Medium.

FContinued from last week.]

Has the world become better or worse under the new dispensation? and go farther back still if you wish, to the early days of the world history. Was the world better or more beautiful then than now ? The coarse ideal of all things then framed society into the barbarians they were, and does not scripture point out their many vices and lead forward to the better way even Moses' law ? Knowledge is power, and power is law and future progress, but knowledge must put no limitation upon that progress only to uphold, but not to withhold. There has been steady progress from out of immaturity to more perfect maturity in all the great issues of life,-slow, steady, gradual progress. Man is in-complete without restraint, but that knowledge is unlimited and goes on restraining forever. Progress means not uncontrolled wrong in all its phases, but a kindly love for the human family in all its grades of ignorance, developed not yet into the truth. The evil there is in man has its rise and fall,-goes on to its terminus in like proportion to his capability for good. Enthusiastic, warm hearted, passionate nature in the purest walks in life, would make the most furi-ously evil-minded man, left to evil, and evil alone from the beginning, all according to nature's law. How important, then that right inclinations he engraited in the warm hearted natures of children-a strong pre disposition given for the right. The bold career of the thoroughly bad man would work as efficiently in the cause of right and justice in the opposite field, with the right inducements, and vice versa, ere habits are catablished upon a firm basis in the good man. But the question is how to avail ourselves of the right information to better the condition of the unsettled views of life's important mission, &c We fail in our object, if after a few unsuccessful efforts, we abandon the trial and give up the burden of our thoughts to his own untoward circumstances for which he is not to blame, more than you merit praise for the favorable con li. tions under which you were born.

Spirit revelation ignores the fact that that which God has created can be proved evil. In the beginning it was not so. God created the heavens and the earth and all that is in them, so the parrative reads, and pronounced them good. The world went on and became evil, so says the historical account, and God destroyed man from the face of the earth, and repented that he had made him. Now what does this prove but that which all history plainly snows, that nations, na well as individual life, wear out and decay, becomes unfruitful and gives way, through revolu-tion if not natural death, for a new order of things? a figure to illustrate the coming era, a new dispensation about being inaugurated among them. This would be our translation of the ancient tradition. The perpetuity of all existences depends upon their relation to all other natural causes. We draw our vitality from that which supplies our every need, and this is as much a necessity with nations as individuals. Moral decrepitude, intolerant bigotry, torpor or lassitude in governmental affairs, present strong symptoms of decay, and fostered, will bring about its ruin as effectually as the same causes infrom numan organish Healthy activity is needful everywhere, at all times, feebleness never. The young republic thrives better on bardships-works its way along more securely when inured to toil, than when helplessness of old age and competence have arrived. Now the sinews wax old-growth, pros-perity, maturity, have filled out to its utmost, leaving no room for increased usefulness, metaphorically speaking, and the time has arrived, naturally, for the declension of all its powers, and this seems to be the result, as all history goes to prove. This seems to be a natural result, and is a blessing rather than a curse. The handing down of history from one generation to another, always speak of this downfall of nations as an evil, because to them, from their feeble shortsighted inspection it seems so; but when the evil has passed and good the result, we alter our decision. For instance, the Roman power had waxed strong throughout all of its domain. and wielded an iron scepter with relentless hand. The days of barbarism were re-enacted now with terrible force. Martyrs were burned at the stake for dissenting from time-worn creeds, human escrifices were offered as oblations to appease the animosity of church; its defenders were as cruel as only an overgrown, worn out dynasty could perpetuate. Result, Protestantism. From an evil sprung the good, and so it will be, and already is, even in your own days. Religion of the present day has become the stale, insipid, sometiu es bitter, products of expended vitality, and needs the active, vital elements of reform to re invigorate the dead carcass. Spiritualism is an outgrowth from that. This in due time we have no doubt will have done its work and given place to something better, more enduring, better fitted for the promotion of happiness amongst you. But according to the age in which you live, so do you receive. The world has grown old, and yet you have but commenced your being. You are adapted to the world as you find it, the result of that which has gone before, with tresher needs and greater scope for desire, consequently revelation not of anterior date alone, but present needs, &c. Each generation claims additional testimony fitted for the times in which we live, &c. The result of evil is mainly seen and felt as a erisis, an ebullition, or moral earthquake, throwing to the surface of that which vitiates and acts upon the victim, even as we behold the scrofula pustules, or throwing off, throwing off the poisonous matter through the pores of the skin. But as the eruption purifies the blood, so does the working out of man's nature through his evil deeds prove his moral regeneration, perhaps. This is difficult to see in a multitude of cases but the same rule works good,-probe it to the bottom. The evil is in man's nature even though you perceive 't not until his purification shall have commenced, and only awaits the hour of trial to effect its release. We speak now only of its effects upon the individual, not upon his surroundings. Of the wrong he does himself, not that which he does his neighbor. Man commits murder. It is not the innocent cause of the foul deed that we take into consideration now, but the sad perpetrator of said deed. Murder! The hot blood reeking through his system which impelled the fearful blow, was the result of a combination of causes which have laid there from early infancy-a poisoned fount within himself -foundation cause, organization-aye, absorbed from parental nerve-center, anterior to birth even. Birth, positive tendency to the commission of said deed; and the final enactment, only the rettlement of first compact, for the child was signed, sealed and delivered to evil. Go back to first causes and examine the matter there, and your charity will grow broader to the criminal. Take the little seed, for better understanding of natural bent, and see how you find it. Cast it into the soil all fruitful of good effects, but previous to germination, place a stone upon it, and the sprout as it issues forth into the clear light of day, forces its way up and beyond this terrible barrier to its first tender being. It struggles to put forth its leaves healthily, and grows to the limitless luture; Do you learn of its in-

out of its distorted condition slowly, if assisted by careful culture to do so. But the opposite offect of life's conditions; place stone after stone upon its rapid growth and what will be the result then ? Would not the downward bent soon rob it of all of life's beauty? Repeated efforts to rise and throw off its unnatural position continue still, if allowed to do so, because nature always strives to do her work well, but continued pressure enfeeble or diminish each succeding effort until it may never lift its ponderous weight to more genial influences. And so it is with the man to whom a wrong tendency was given from the beginning. He may struggle manfully, if, indeed, he have the desire to live the true life and combat fearfully with the odds against him, but as is oftener the case, he does not understand that which is wrong within him, and renders material aid for, instead of against the evil so much to be dreaded; has not learned to know himself. The hour of temptation arrives and he yields willing obedience; the knife falls, the victim is robbed, evil passion aroused has done its work, and the hardened sinner as you count him to be, goes on from one wicked deed to another. until apparently calloused beyond redemption. so we take him to the gallows perhaps. But let us not adjudge too harshly, until we have learned all there is to be gleaned in our investigation of the matter. But leave this poor criminal here while we search out another problematical character not as easily understood as this. That boy born of virtuous parents, has been reared carefully and prayerfully, perhaps; why, too, does he fall when the hour of temptation has arrived ? All his life long he has been trusted, emoluments heaped upon him-no apparent need in that man's nature for more thorough cleansing by purgative remedies, as we pronounced the effect of evil deeds in first instance. Nay, but how was it with the scrofula patient. with that fair, clear complexion, transparent in its loveliness,-oid you see the ravages of the deadly virus until in cancerous affection it came to the surface? Neither have you weighed the predisposition of certain qualities in that man's nature, gradually undermining, rather than building up, of a firm, substantial basis in moral character. We judge not by external appearance, but by all the avenues or springs leading to the interior life. Crime develops from weak. ened moral energy quite as rapidly sometimes as in the man who to you appears thoroughly undeveloped and ripe for orime, because in his nature even, a certain set of organs have for a time maintained an even balance, acting as an effect or hindrance to the perpetration of crime. We cannot judge of the criminal until we know of what metal he is composed, and of the degree of heat necessary to fuse its particles into a suitable condition for extracting the virtue from vice, and then use due discrimination in our treatment of them; until such time be not too hasty in your denunciation of them. Evil deeds purify character in this wise. The

virulence of disease manifests itself by inflummatory action; pain and intense suffering the consequence. Now you have located the disease, you apply the remedy. The guilty man learns by and through suffering, the measure of the iniquity there is in him, and knows himself as he never understood his nature before, and though the day of reformation is indefinitely prolonged, yet the leaven is at work even in the most obdurate heart. Believe it, kind friend, the vilest sinner has remorseful moments, and would that he had been blessed with kinder and more genial influences. The bolder the exteri-or, the more hardened the criminal, the surer the remedy sometimes. The system has worked itself clear by the commission of terrible crimes (inflamatory action), whereas the less acute or chronic form is more difficult to act upon, its torpid action revealing not itself, but lying deeper within the springs of life, slowly undermining vital action ; its aspects not so much dreaded, because not so clearly seen, Are expositions like these productive of harm? Verily we see it not so. We would that man study his physical development better, that he may more thoroughly build up barriers for the better protection of soul-lite-equalize the unharmonious relations. This he can do by suitable and correct instruction. We define evil the wrong condition from out of which you can mature, leaving always the evil or imperfect state like an old chrysalis shell worn threadbare. It is more than futile for us to attempt to give a full elucidation of this subject. It is voluminous in its adaptations to man and his several needs, but if we can give you a few helps toward a general understanding of truths so full of moment to the world at this stage of its investigations, then we have done much. The revcaling of spirit impressions as given by us to mediums, we do not expect always to be new revelations of fact to each and every mind. We often tell you that truth has always existed, and is only brought to light in different forms to suit all classes of mind. One says these are my settled convictions-have been for years. - True, but have you always been able to give expression to them? and if so, others have not, and it is for their development and instruction that we come. Light may open upon one soul where perhaps you have esten and been filled. But as accumulations of all the formations of earth's soil produce strata after strata, so do our gifts thrown in of our individual experiences constitute strates of spiritual soil amongst you. Glean from them what you can for the support of the spiritual nature and the refuse matter can become food for lower orders of development still, An inharmonious organism can never be acted upon with any certainty of success without knowledge. A hap hazard recital of organs incident to all, classified according to the author's recognition of general principles, is not that which we wish to see; but the clear, discriminating, careful watching of a parent's fond love, matured by observation, culture and refinement. Such an one, and none other can hope to bring concord out of discord.

habitants, their past condition, by the multitude of works upon which to build a theory relative to their condition? Nay, yon have bothing to guide you, or next to nothing, but a little fossil shell, perhaps, and yet this one strong evidence of power has carried you back to the age in which men lived in remote antiquity, and you feel that you have still a link, binding you to the mighty past, and not only this, but there is a weight attached to this one little mollusk which outweighs all other evidence, and you can study and learn that earth has truly progressed and is still progressing. Taking this mighty fact into consideration, fear no evil, but grow out of that evil. We have learned by science to unfold earth's treasures which have lain embedded there for lapse of ages, and built up a theory undermining preconceived opinions, but has this truth caused the world all to go astrav? Nay, it has only revealed light and knowledge built upon a stronger foundation, and so all truth travels on. The seed which to-day is planted, parts assunder, and leaves the germinal principle to expand, put forth its leaves and grow into increasing beauty each day, always the same and never alike-growth, interminable growth ; time keeps pace with its power of expansion, but you never.

In all the remote ages of antiquity-go back as far as science may lead-you will find this fact, that each series of development, possessed marked features of progressed action over and above all preceding developments, and when you arrive at the period of man's inheritance, does not the same law hold good here? From this we infer (and how rightly you must be your own judges) that the same law holds good in mödern times. Improvement, change, growth are as essential in the one instance as in the oth-

Evil, then, is but the false position at such time or times as we are growing out of, or away from it, and reflects back upon us as an uncertain sound. Positive ignorance is not evil to a subject living under it, but to the individual malataining a position contrary to knowledge. The liberty of possession is binding upon all We need not err, but gather strength by closely pursuing the subject under consideration.

The warring of elements, mighty, grand, sub lime, picture forth certain forms of disruption whereby peace may come. War, we emphatically pronounce an evil, and at the time, and to the people in its immediate bearings it becomes such, but as ages shall have rolled back, and the future unfolded itself, it shall have an historical record thus: the liberation of 20,000,000 of bond men. It shall have proved but the passing wave of reform ; evil that good may come, or the presentation of fact out of fiction-imaginary evil. We make history each day, but its condensed statement, after we are laid away to rest call only be profitably read. It may not be known what man is until his whole earthly career shall have been spent.

It becomes us, in a studied analysis of evil, to keep always in view this fact, that man everywhere is exactly just what he was created, and can be neither better or worse, only by contraction or expansion-fixed law. That the result of this life will be immutable law, even as with the plant you cultivate. You may bring out all of its powers into beautiful bloom, or you may cramp, starve, or otherwise distort it into stunted deformity. The natural inference, then, would be, to the casual observer, that, conceived in ignorance and sin, we must be ignorant and sinful still; but the proposition holds not good here, only that he will be man still, born under those physical conditions which govern so long as he is related to them bodily or in exact accordance to the springs of human action brought to bear upon them. We define bodily life and the spiritual being as two seperate entities, unlike in mental characteristics—the one of the world, the other god-like-but the world keeps back the embryo form of spiritual life until the time of its releasement shall come; that we have but little to do with in this bearing. We are born evil-that is, not in that tull proportion which the earthly relation could fill out, and in just as much as we are wanting, so must our needs be, and a lack of conformity begin; just so far are we evil. Our Learness or relation to the Father consists in that perfect adaptness of all oar parts to natural, perfect law, and just so far as this exists, just so far shall we fill out the measure of our days in truth and rightcousnesa Nature's law-what is it? God's law. And f God's law, whence does the ignorance come? From natural principles, therefore from legitimate causes. And when we say "right," we mean in accordance with the law or laws which formed it into being. This question of what is evil has legui patized itself into meaning God's law, or the product of natural causes. Whence the wrong? All thirgs are right according to the conditions which have produced them; and this is the length, breadth, height and depth of the lesson, when thoroughly learned. We measure our strength by the capacity which we have inborn for the attainment of any object. So far can we go, and no farther. And this is the case with us exactly now, we are coufined within certain limits, and cannot so fully explain all branches of a subject with that clearness of perception we would gladly do, simply because we cannot take our medam right along with us. Preparation is needful for even so much as we have given to-day. But enough has been said to outline certain beautiful truths, and in due time we may be able to come and portray more; until such time wo we will say, adicu.

For the Religio-Philosophical Journal CINCINNATI.

The Seances of Miss Lizzle Kelzer.

EDITOR JOURNAL :-- Since seeing you, I have been attending Miss Lizzie Keizer's seance. These are producing no little sensation on this community. Her first meetings were held in Hopkin's Hall, which was then abundantly large for all who come to hear her; but as the news of her disclosures went forth, her audiences increased until she was compelled to look for more room. She now occupies Greenwood Hall (one of the largest halls in the city), and on each of the evenings that I had the pleasure of being present, had all its seats filled.

She is a young woman, spare, even medium height, and of modest demesnor, and although uneducated (as I am informed) uses good language on the stand, and to it adds a positive and decisive character. She permits no applause nor demonstrations of any kind while her seances are in operation. Her manner of manifestations, like those of all other mediums, are exclusively her own.

She appears upon the stand or stage but a few minutes before she commences her seances. but one person being with her, and he-a gentleman, seated about twelve or fifteen feet from her. After sitting for a few minutes, she rises to her feet, looks over her audience and walks backward and torward across the stand until something seems to arrest her attention. She then stops, points out and describes a spirit standing by some one of her auditors; gives the name and relationship, if any, which the spirit bears to the person to whom it shows its attention. Questions are then usually asked and a correspondence ensues between the spirit and the party designated.

This is a general view of her exhibitions, but probably an example or two will give a clearer and more satisfactory explanation.

"Here," she said (pointing to a particular part of the room) "comes a spirit. He is rather tall, has dark hair, blue eyes, and aquiline nose, and says that he knows most of the persons in this quarter" (pointing to a division) "of the hall. He says that his name is Wash Armstrong. He limps.'

Almost every body in the house recognized the spirit.

Wash, while in the earth life, had been what is familiarly called, a character, and as such was known from one end of Hamilton County (which includes Cincinnati) to the other. He had been an officer in the Mexican War, lost a leg at the be tile of Mon erey, and afterwards held a num-ber of civil offices in both city and county. A number of questions were asked him, all of which he answered to the full satisfac ion of the audience. After a time your correspondent in-quired, "Why do you limp?" "I got that," was the reply, "for going to Mexico." He had, as ab we noticed, lost a leg in the Mexican War. Some thirty or forty spirits were described

during each seance, and open correspondences usually had between them and their friends, all of which bore the marks of reality, and commanded the most profound attention.

At one of these seances, she described a spirit standing by your correspondent, gave his name, and reported him as being of the same profession, claiming an acquaintance, and to have left this life about ninetcen years ago. I could then remember no such person, and, as a consequence, the medium had to announce to the audience that "the spirit was not recognized." No such person was then present to my mind, but between that and the next morning he, returned fresh to memory, and I now recollect him very well. On the evening following the one just noticed.

JANUARY 15, 1870

For the Religio-Philosophical Journal SPIRITUALISM IN UTAH.

The Prophet Joseph Smith Conversing with Parley P. Pratt through a Spiritual Medium -Brigham Indignant, and Hurls his Anathemas at the Medium.

BY EDWIN EBNER DAVIS.

Living in this locality is an aged gentleman who was formerly a Mormon preacher, but left the faith "once delivered to the Saints,apostatized-because, forsooth, he could not exactly agree with all the doings nor believe all the sayings of the "Lord's Peculiar People." In fact, in his eyes, they were a "Peculiar Peo-ple," very! To him I am indebted for the following narrative of "Spiritualism in the Valley." Valley :

"In the winter of 1856," says he, "I was living in Salt Lake City, and one Sunday, as usual, found myself seated in the Tabernacle. In due time, Parley P. Pratt, then one of the Twelve Apostles, arose and stated to the congregation, that the subject for discussion upon the present occasion, was Spiritualism, and proceeded as follows:

"My brothers and sisters, you are fully aware, many, if not all, that Spiritualism and Spirit Mediums are in this valley-yea, even in Salt Lake City ! In the first place, I wish to impress upon your mind the fact, that Spiritualism, as it is called, is no humbug ! Understand me now, I, Parley Pratt, say Spiritualism is no humbug, I know it isn't. You will, no doubt, feel astonished at this revelation made by me, but stop awhile, and I'll astonish you even more.

A few nights since, I attended a spiritual circle, held privately in this city, and saw and heard many things which surprised me. The spirit of Joseph Smith was present, and I con-versed with him, and he told me many things I know to be true, and known only to myself. There was also present a writing medium, and I asked Joseph if he would write me a message. He said he would. Paper and pencil were produced, and Joseph wrote me a few lines, and signed his name to the document, and I have it here in my pocket. Now, I have compared this writing with Joseph's, for I have letters of his in my possession, and I will defy the most acute observer to detect the slightest difference between the lines written at the spiritual circle and Joseph's written while in earth life. I have compared his o's and n's and h's, in fact, every letter on this piece of paper (holding it up before the congregation), I have examined minutely, name and all, alongside of manuscript I know he did write, and there is no variation in the least. All the motions of the medium while speaking, were strictly Joseph's-that will be sworn to. You all know, who have seen Joseph, the peculiar way he had of throwing himselt when speaking; of throwing his head to one side, and pausing a moment as it to meditate. This the medium did, who never saw Joseph, and all her movements, gestures, and tone of voice, were Joseph Smiths, to a dot.

Now, my brothers and sisters, could I say Spiritualism is false" in the face and eyes of this testimony ? No; therefore, I say it is true ? (A pause, the congregation somewhat excited.) But my brethren, it is all the work of the devil !

The phenomena is true, but the devil has a hand in the manifestations. The Lord never yet commenced a work upon the earth, but what the devil tried to do something as near like it as possible. But, my brethren and sisters, my experience does not end with the spiritual circle. When I retired to bed for the night, and had scarce laid down; rap, rap, rap came upon the head board of the bedstead. I had raised the devil, sure enough, and he would not keep quiet. Rap, rap, rap—they came more distinctly, and I got out of bed; but soon laid down again, yet the infernal raps continued, and thus it was all night long, and I did not sleep a wink. So you see, my friends, I have had enough experience in the matter to warrant me in saying that I am a firm believer in Spiritualism; but the devil is the prime mover of the whole husiness. Brigham Young then arose and handled Spiritualists and Mediums without gloves. Said he. "I would not force any one to go in the cold of winter, but as soon as grass grows and water runs, they must be off, or take the consequence. Now, mark me well; as soon as grass grows and water runs, is your time!" The old gentleman who gave me the above is a strong Spiritualist, and a very intelligent truthful man. To Mormonism, said he, I am indebted for it. Had Parley P. Pratt never made the disclosure he did, I probably never would have investigated Spiritualism. As it is, I am thankful.

"As the twig is bent the tree's inclined;" but if the downward bent can be successfully propped up and kept standing long enough, and all of its influences be productive of good and good only, there is hope, even in this life for abundant success. As the tree is typical of man, so is man the representative power of inborn forces, which truly constitute the interior or spiritual man.

Taking this view of the lesson now under consideration, until life on earth shall have passed away, it shall not be likely that the maority of your criminals, bad men, shall become better during the earthly sphere, until gradually you, as a people, shall have passed on to higher conditions, and earth shall have grown bet-

Present relations produce present conditions. Individuals may be reformed successfully, but not the world. But each generation moves forward and leaves some bright impress for the better (some evil understood) behind, and the world is benefitted by the change, and so the work goes on.

Manifold changes have been visible to you in this your favored land, even during the last century, and as the wave extends from the centre to uttermost bounds of a lake that the thoughtless throw of a stone has produced, so each progréssive change shall be felt, to the uttermost boundary of this earthly home. Hope not for sudden reform—the agitation of any new thing was sudden in its first decided action, nerhaps, but each ripple of circling wave surrounding the stone thrown, grows slower and slower still, but quite as effectively does its work. What knowledge have you of the past, swept long ago

* -Snow-Flakes.

BY LONGFELLOW.

Out of the bosom of the air, Out of the cloud f. Ids of her garmon's shaken, Over the weeelands brown and bare, Over the har est fields forsaken, Silent, and sott and slow Decends the snow.

Even as our cloudy fancies take Suddenly shape in some divine expression. Even as the troubled heart doth mak In the white countenance confession, The troubled sky reveals The grief it feels:

This is the poem of the air, Slowly in silent syllables recorded; This is the secret of despair, Long in its cloudy borom hoarded, Now whispered and revealed To wood and field.

A Thought Over a Cradie.

BY N. P. WILLIS.

sadden when then smilest to my smile, Child of my lovel I tremble to believe That o'er the mirror of that eye of blue The shadow of my heart will always pass;-A heart that from its struggle with the world, Comes nightly to thy gnarded craile home, And, carcless of the staining dust it bringe, Arks for its jobil Strange that flowers of earth Are visited by every air that stirs, And drivk in exectness only, while the child That shuts within its breast a bloom for heaven, May take a blowish from the breath of love, And hear the blight forover.

I have wept With gladness at the glit of this fair child I My life is bound up in her. But, oh Godi Thou know'st how heavily my heart at times Though, following the sun, it turn from met But, by the chord thus wrung, and by the light Shining about her, draw me to try child i And link us close, oh God, when near to heaven i

another spirit also came to me. He, too, claimed an acquaintance and membership of the same profession. She described him and gave his name, but, as on the former occasion, I could recognize no such person. But to test his acquaintance, I inquired if he could give her my name. To which, after a momect's pause, came the answer in these words: "Well, I thought -would have known me." My name was correctly given, still I could not recognize the spirit, and did not until after the meeting, when an old acquaintance brought him to my memory. Now I remember him well. I had never then spoken to the medium, except as herein noticed (while she was on the stand)-had never, to my knowledge, been nearer to her than I then was, about thirty or forty feet off, nor do I believe that she knew me, or that she ever saw me, except as I appeared, as one of her audi tors.

These were among the simplest of the tests given. Many other persons had long correspondences with their friends-had numerous spirits around them at the same time, had them lescribed, their names given, and various other items transmitted which, among other things, proved their identities beyond all reasonable

A STRANGE STCRY. A Boston Lady Sees a vision on the House-top.

FROM THE ROSTON TIMES.

X.

On Friday morning last, at about four o'clock, a lady resident at the west end of the city, having occasion to ascend to the roof of her dwelling, beheld a brilliant reflection of a light of many colors, like the rain-bow, on the white linen hanging on her line, and raising her darkened eye in bewilderment to the sky, was obliged to cover her eyes with her hands on account of the dazzling effulgence and splendor which met her view, and transfixed as with a dart her very soul. Quivering with astonishment and fear. she hastened down stairs, and alarmed the inmates of the house, who, eager to behold what she failed to portray in words, were astounded to see in the firmament the blazing form of a man, as resplendent as the sun in its meridian glory. Round about him, the forms of gorgeously attired infants in angelic beauty hovered, and beneath them were seen the profiles of two women in a kneeling posture. One man, a Mr. Wiggin, also a resident of the west end, and a very trustworthy gentleman, possessing more esprit present than the others, smoked a glass, through which was perceivable these words: "come, now is the accepted time," These were "come, now is the accepted time." These were in very large green letters, which he says he plainly saw. There were other words, but our informant could not dechiper them. "In the last days there shall be signs in the heavens." Surely the end must be approaching when justice will no longer be tempered with mercy, but with the wrath of the great Judge of all judges, who shall not fail nor be discouraged until He hath set judgment in the earth.

We have made inquiries concerning the partics alluded to above, and .Ind that they are not Spiritualists nor Second Adventists, and are not ht-mare. They are worthy Methogiv distincople. Had only one personiscen the sight it might be considered remarkable ; but several saw the forms distinctly and the sight made an impression on their minds. We leave it for the meteorologist to determine what the phenomena was.

Palermo, Kansas.

The Baby.

BY MRS. EWILY M. MILLER.

You with your ringlets as bright as the sun. All the day long, with your busy contriving, Into all mischief and fun you are driving. See if your wise little noodle can tell What you are good for: now ponder it well."

Over the carpet the dear little feet Came with a patter to climb on my seat; Two merry eyes, full of frolic and glee, Under their lashes looking up unto me; Two little hands, pressing soft on my face, Draw me down close in a loving embrace;

PLANOHETTE.

Curious Workings of that Little Beard. [From the Warsaw Bulletin.]

MR. EDITOR :- As that little mysterious board known as planchette has been doing wonders and creating some surprise in other portions of the world, "A Subscriber," thuoght he would tell you and the public, through your paper, of some of its antics performed in this neighborhood. Item first. On the 11th. of July last, as a number of persons were working the planchette, a lady's name was written, a name entirely unknown to all present. She was asked how long she had been dead. Ans.-Seven years. Ques. --What is your wish? Ans.-Tell my friends

that my husband is buried at Chattanooga; he died of wounds received at the battle of Shiloh : he was an army surgeon and was rash enough to place himself in danger and was wounded. She also gave directions to whom to send the above. It was sent on July 16th, and an answer was received August 11th, 1869, which read as follewes:

Mr.—.:-Your missive bearing date of July 16th, is at hand, and contents noted. The intelligence it conveys is truly welcome, for my daughter's husband's whereabouts, whether dead or alive, has been the cause of great anxiety to me since the death of his wife. Not a word have I heard from him. I start to day for Chattancoga, hoping that if--be dead I will find his last resting place."

Nothing was heard from the parties until Oct. 1st, 1869, when the following note was received by me unsolicited.

Mr.-"DEAR SIR :-- I visited the confederate barial grounds and found the burial place of -Had the remains exhumed and brought to this city, (Columbia S. C.) and now he is buried in the family grounds, in the cemetery at this place. Many thanks for your kind act, you can't imagine how much real solid comfort your letter gave me.'

A SUBSCRIBER.



JANUARY 15, 1870.

RELIGIO-PHILOSOPHICAL JOURNAL.

WATERS'

NEW SCALE PIANOS

With Iron Frame, Overstrung Bass and Agraffe Bridge.

Melodoons and Oabinet Organs,

The best manufactured.

Warranted for Six Years.

Pianos, Melodeons and Organs at greatly reduced prices for Cash. New 7 octave Planos for \$275 and upward; new cabinet organs for \$50 and upward. Second-hand instru-ments at great bargains. Illustrated Ontalogues mailed for three cents. Warerooms 481 Broadway, New York. HORACE WATERS.

Testimonials.

personal knowledge as being of the very best quality.--Christian Intelligencer. The Waters' Planes are built of the best and most ther-

The Waters' Fraces are to the first and the first most inter-supply genesorid metrial --Advocate and Journal. Our friends will find at Mr Waters' store the very test ap-forment of Planos, Melodeons and Organs to be found in the United States-Graham's Mag. zine. Having used one of Witers' Flaues for two years I have

having need one of waters random for two years I have found it a very superior instrument.—Alonzo Gray, Princi-pal Brooklyn Ret. hts Feminary. Wo have two Waters'Pienes in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability —Wood & Gregory, Mt.

Carroll, Ill. HORACE WATERS. ESQ -DEAR SIR-The Plane you sent me is allowed to be the best Plano in this town, and three are several of Chickering's and Stoddart's how - Cherley Rice, Perth. C. W.

Aro Moverni of Chickering's and Schaart's Forth-Chicker's Rice, Perth. C. W. geHozace Warnes, 481 Breadway, is famed for the excol-lence of his Piatos and Organo,-Evening Port The Waters Piano ranks with the best manufactayed in America. The N. Y. Independent MUSICAL POINGE,-Since Mr. Waters pave up publishing sheat music, he has devoted all his capital and attention to the manifacture and sale of Pianos and Meledeons its has fast issued a câtalogn of his new instruments, giving a new scale of prices, which shows a marked reduction from for-mer rates; and his Pianes have recently been availed the Pirst Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the familing advertisements of rival plane houses, probably everices a modest may uncounter like Mr. Waters; but we happen to know that his instruments carned him a good reputation long molesi, marufacturer liko Mr. Waters; but we happen to molesi, marufacturer liko Mr. Waters; but we happen to know that his instruments carned him a good reputation long before Expositions and " honors " connected therewith were ever thought of; indeed, we have one of Mr. Waters' Plano Fortee now in our residence (where it has stood for years), of which any manufacturer in the world might well be proud. We have slways been delighted with it as suwest toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best smattern players in the city, as well as screars (celebrated plasies), have performed on the sold plano, and all pronounce it a superior and first-class instrument. Stronger indocuments we could not give. Home Journal. B 17 V 6. 1 8

HISTORY AND PHILOSOPHY

02 MARRIAGE:

POLYGAMY & MONOGAMY COMPARED.

CHAPTER I. The Author and the Book. II. Love. III. Marriago. IV. Polygamy. V. Monogamy. VI. Oatholie Marriage, System. VII. Protestant Marriage, System. VIII. Marriane vs. Crime. IX. Objectious to Polygamy. APPENDIX. Review of Looky's History of European Mor-

als, &c. Sent free on receipt of price, \$1.25. For salv at Beligio-Philosophical Journal Office, 187 and 189, South Clark St., Chicago, Ill.

THE DAVENPORT BROTHERS. The World Renowned SPIRITUAL MEDIUMS. Their Biography. -AND-ADVENTURES] IN JEUROPE AND AMERICA.

These above named work is one of the very best books ever public hed. Every Spiritualist throughout the country shon d send for it at once. It abounds in facts demonstrat-ing Spiritualism beyond cash. The secular press every-where speak in the bighest terms of it. The work has passed to the third edition in about as many weeks. For sale at this offlue. Sont by mail on receipt of \$1.25

THE KORAN-TRANSLATED INTO English immediately from the original Arabic, with explanatory notes from the most approved commentators, and a preliminary discourse by Geo. Sale, Gent. This is tho best edition ever issued in America. Great care has been taken to prevent the work from being disfigured by typo-graphical errors, and it can be consulted with the assurance that it is a perfect translation. It contains a fine Map of Arabia, and a view of the Temple of Mecca. 8 Vo., 670 pp. 52. Postage 40 cents. \$3, Postage 40 cents,

> Addeess S. S. Jones, 192 South Clark st., ChiCago.

LIST OF BOOKS FOR SALE AT THIS OFFICE

WE ARE ALSO NOW IN A SITUATION TO FURNISH Miccellancous books of any kind published at regular rates, and, on receipt of the money, will good them by mail or expression receiption to the marks, and solar allowing y mail, more than the regular cost of the book will be required to prepay postage. The petronage of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders cannot be had, register your better letters.

IST OF BOOKS AND ENGRAVINGS for sale at this office. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for pestage; will most with prompt extension.

A Revelation of Departed Spirite among the Shak-

25 05 Alico Va e, a story for the times, by Lois Wais-.1.25 16 Arooker

. 28 .1.60 23

1,26 10

1.25 19

son Tuttla... Atter Death, by Randolph. Appreaching Crisis, by A. J. Davis. Apostles, by Renan. 11 12 16 12

64 10 .2.00 14 Eliza Woodeon, A Story of American Life, by Hrs. E. W. Farnham... Effect of Slavery on the American People, by Theodore Parker. Errors of the Bible, by H. C. Wright. Paper, 80 otin. 60 15 .. 10

She

Pains as a substitute for merits in others. What is the difference between them? Therefore Parker in Spirit-Life, by Fred. L. H. Willis 28 M. D.:: 76 10

2.00 28

15 23 2.00 0 The Horp Underhill on Mesmerism, Post paid, Underhill on Mesmerism, Post paid, Underhill on Mesmerism, Post paid, Unwelcome Child, by Hearry C. Wright. Paper, 89 conts; postage, 6 cents. Cloth 1.50 2 03 60 18 Volney's Ruins; or, Meditations on the Revolutions of Empires, with Biographical action by Coard

RAILROADS.

WINTER ARRANGEMENT.

A RRIVAL AND DEPARTURE

Chicago and Northwestern Railroad-Counsell Bhiffs and Gmaha Line-Depot North Wells street

Leave. Arrivo.
 Ociar Bapids
 8:10 s. m.
 -0.09 p.

 Pacific Fret Line
 10:45 s. m.
 3:25 p. m.

 Pacific Night Express
 111:00 p. m.
 17:90 s. m.

 *4:00 p. m.
 *11:10 a. m.
 8:15 s.m. *0:50 p.m. 10:45 s.m. 3:25 p.m. 11:00 p.m. 17:00 s.m.

Frequent Line.

*9:00 a.m. *2:80 a.m. *9:45 p.m. *3:00 p.m. Freeport Passonger...... Freepert Passenger..... Rockford, Elgin, Fex River and *4:00 p. m. *11:10 s. m. State Line Geneva and Eigin Passenger..... Wiscensin Division-Depot corner of Qanal and Kinete street. Mail Passenger...... 10:00 a. m. 7:16 p. m. 5:36 a. m. 2:00 p.m. Woodstock Accommodation...... 5:30 p.m. 9:00 p m.

Milucaukes Division-Depot corner of Ganal and Kinzie streets. Day Express... *9:45 a. m. *10:45 a. m.

4:00 p.m. 7:30 p.m. 9:10 s.m.

Chicago, Rock Island and Pacific Rollroad.

Day Express and Mail...... 10:00 a.m. 14:30 p.m.

NEW CHEAP BOOK !! THE STARLING PROGRESSIVE PAPERS, COMPLETE.

Bound in Allegorically Illuminated Covers, making a Pretty and Readable Book, on a Variety of Subjects, Progressive and Liberal in their Tendency, Treated in a Style Entertaining and Easy. The Book should be in the hands of

. every one.

FTS CONTENTS, IN BRIEF, ARE:

Divine Unfoldment-Self-hood, or the Story of the Prodi-Divine Unfoldment—Self-hood, or the Story of the Predi-gal Son in a new Light—Soulality; What is Spirit?—The Spiritual Republic—Spirit of Progress—Ideas, the Rise and Progress—The Nararene—Depravity; Regeneration—Plea-for the Little Ones—Angels; What are They?—What is Man? —Earnest Words to Mothers—Cheerfulnes—World of Won-ders—Utility of Tears—Spiritual Phenomena—The Mysteri-ous Hand, Soft as a Woman's; Magie Vielin, and Other Won-ders—Utility of Tears—Spiritual Phenomena—The Broken Sword—Hair Cutting by Spirits, and Spirit Painting—Tem-per of the famous Damascus Blade—How it wu Pone—Rush-ing Into Battle—Veices from the Spirit Spheres—Remarka-ble News from Another World—Transformation of our Globe; Disappearance of Evil and all Disease. Disappearance of Evil and all Disease. Sent to any address, postage free, securely wrapped, for 25 cents. Pleaseaddress.--W. D. HERCHNER.

cours. AP Also for sale at this office. Address-S.S. JONES.' 192 South Clark Etrees, Chicago, III.

No. 18, vol. 5, tf.

THE HISTORY OF MOSES AND THE Israelites, (re-written.) By MERRITT MUNSON.

A highly Entertaining and Instructive work. Price, \$1; Postage, 29 ets.

S. S. JONES, 193 Fouth Clark St., Chicago, IIL Address

THE BIOMMAPHY OF SATAN; OR, A L. Historical Exponition of THE DEVIL AND HIS FIERY DOMINIONS:

disclosing the oriental origin of the belief in a Devil and Future Encless Punishment, All about the

BOTTOMLESS PIT, KEYS OF HELL, Chains of Darkness, Cesting out Devils, etc. By

K. GRAVES,

Antaor of "Christianity before Christ. The Trade supplied at liberal rates.

A STELLAR KEY

TO THE SUMMER LAND.

containing Astounding Disclosures and Startling Assortions. Illustrated with Diagrams and Engravings of Celestial Scenery, By

ANDREW JACKSON DAVIS.

Spiritualists-read it! Intidele-tend it! Shaves of Old Pheology-readicd Price, 71; postago-10 cts.

A RABULA: OR. THE DIVINE GUEST. Containing a New Collection of Gospeta. By ANDREW JACKSON DAVIS.

frice, \$1.6d; postage, 20 eta.

THE PRINCIPLES OF NATURE AS DIS-L covered in the Development and Structure of the Universe, the Solar System, the Farth, also an Exposition of the Spiritual Universe. Given inspirationally. By MRS. MARIA M. EING.

Prho, \$2; postago, 21 ets.

MANOMIN,

ADVERTISEMENTS.

Fresh Garden, Flower, Fruit, Herb, Tres, Shrub and Evergreen Seeds with direstions for culture, prepaid by mail. The most complete and judicious assortment in the country. Agents wanted.

25 Sorts of either for \$1.00 . prepaid by mail. Also Fmail Fraits, Plants, Bulbs, all the new Potatees, etc., prepaid by mail. 4 10s. Early Rose Potatoes, etc., prepaid by mail. 4 10s. Early Rose Potato, propaid, for \$100 Conover's Colossal Asparasus, \$3 per 160; \$36 per 1600, prepaid. Now hardy fragmant everblooming Japan Honey-suckle, 500ts each prepaid. True Cape Cod Crabberry, for usland or lowiand culture, H (0 per 100, prepaid with directions. Priced Catalogue to any address, gratis; sho trade list. Seeds on Commission. B. M. WA 'SON, Old Co'ony Nurseries and Seed Wares-house, Phynometic Mass. Established in 1841. No. 15, Vol. 7-27 w. No. 15, Vol. 7-27w.

DOCTOR IRA S. KING'S HEALTH

INSTITUTE.

Seeing the growing necessity of an Institute of this kind in the West the Doctor has taken the commodious residence No. 13, South Mississip in street, where patients may secure treatment and conforts of home at reasonable terms. The Doctor pesses are great healing powers is also a good Chairvoyant-has had eighteen years experience as a Physician. Phys cian.

Especial attention given to Chronic Diseases ; Neuralgia, Bheumatism, Dyspepsia, Lung Diff. ultics, humors of all kinds; diseases of Eye and Enr, etc. For Clairvoyant examinatione, onclose a lock of Hair, full name, age and

9:00 P.S. The Ductor is licersed by the First Circle of P.S. The Ductor is licerged by the First Circle of Spiritualists of this city to Solmonize Marriages. Address, L. S. LING, M. D., No. 13 South Missis-Sippi St. Indianomic, Ind. Vol 7, No. 13-13.

IMPROVED PLANCHETTE

The fraterisis of which these Plenchettee are made, are peculiarly schepted to the magnetic currents of the human system.-being while of Electrical and Magnetic outstones, by an interval and brief the first and Sharactic substances, compared and prevared expressly for the purpose. The movements it priving in the hunds of proper channels, are wonnerful. After it becomes charged with magnetism, almost any question will be answered with astometing rapidity. Every investigating mind should have one if for no other purpose than to eatisfy hunself of the great power tying he-hind, capable of answering your innormost thoughts.

DIRECTIONS.

Let one or more persons sit about the table on which the instrument is placed, each placing a hand lightly on the top board, simply touching the same, taking care to have the arm not come in contact with the table; remain quuet for a few moments, then let some one of the party ask a question, and if the persons composing the party are of required magnetic power, or any one of them is, the question will be asswered. A positive and negative person operate the Planchette best.

PRICE, 81.50 EACH. Sont by Express securely packed in next bases. if desired, or by mail, which is cheaper for long distances, on receipt of two Bollars. Send by 2. O. orders, or register the letters containing money when P. O. orders can not be

S. S. Jones

TO BEE-KEEPERS.

SA NEW BOOK on the subject of Bee-Culture.

called the SECRETS OF BRE-KEEPING. It is got up in ".

very condensed and chesp form to most the wants of Res-

Respondin overy department of a picultural science. Hit

contains more practical information, and treats upon more surjects than any other back of its kind yet published, and is embelished with numerous cuts and engravings, and

is contains nearly as many words ach solt that biggs thigs, and for \$240. Published by K. P. Kinnes, Burlington, Vormont, Price in piper covers, 50cts, bound, 75cts. Sont by mail on receipt of price. Address S. S. Jones, No. 180 South Clark St. Chicago, Ill. noll v7 tf

189, South Clark Street,

Chicago, Illinois.

procured.

Address,

SPLENDIDLY ILLUSTRATED & This is the most thrilling work in the whole Spiritualis tic Literature, and will be the means of a lding thou sauds to the ranks of Jairitualiesa. It exceeds in interse afer estany novel and every word of it is truth. 426 pages. Price \$1 50 Postage 20 cents. Address S.S. JONES, 199 South Clark street; Galeage, MI

"MODERN AMERICAN SPIRITUALISM,".

A TWENTY YEARS' RECORD

OF THE

COMMUNION

BETWEEN

EARTH AND THE WORLD OF SPIRITS.

ONE VOLUME, LARGE OCTAVO, OF SIX HUNDRED I GES, ENGLISH MUSLIN, BEVELED L_GES, SUPERBEY AND PRO-FUSELY ILLUSTRATED WITH FINE PORTRAITS, ETC., ON STEEL, WOOD IN TINT, LITHOGRAPHY, ETC., ETC.

PRICE \$3,75, MAILED FREE,

BY EMMA HARDINGE. 7This work has been prepared by the author

Under the Direct Supervision and Guidance of the Spirits. who have inaugurated the movement.

It contains excerpts from rare pamphlets, private journals periodicals now out of print, and various other sources at tainab'e only to the author.

The collection of these records has cost many years of inocesant research, and altogether it forms one of the

MOST COMPLETE, ASTOUNDING AND THRILLING HISTORIES.

that has over issued from the press.

The first cost of the work will considerably exceed the sale price which has been fixed by the author, with a view of rendering it attainable to all classes of readers.

SUBSCRIBERS AND THE TRADESUPPLIED at the Office of the RELIGIO-PHILOSOPHICAL

JOURNAL. Address, S. S. Jones, 187 & 189, South Clark

street, Chicago, Ill.

NEW BRICK MACHINE. PATENTED JULY, 1868.

For tempered clay-common labor required-worked by one man-makes 500 an hour, \$115-by horse, 800 an hour, \$390-1,200 an hour, \$100-by steam with all the machin-ery, except the engine, 2,000 an hour, \$900-3,000 an hour, \$1,200. Bricks dried sconer without floors, -may be exposed on

bricks fruit, vegetables, broom-corn, hops, lumber, pea-nuts. Bricks moulded one day go into the kiln the next all

the year. HOT BLAST KILN, by which one half the fuel is saved

-320 000 bricks have) een burned one han the fuer is saved -320 000 bricks have) een burned with 55 cords. BEVOLVING SEPARATOR, which pulverises the clay, and frees it from stone A piece of limestone, the size of an scorn, will burnts brick. Obst of works to make 30 000 s day, including the first

bills of \$20,000, 16 000. With labor at \$1,00 a day, its cost of bricks delivered to the tower in twelve hours aft. r the clay was dag, 1.70... with wood at \$6, oricks ready for de-livery at less than \$4. For further particulars, in a pemphlet (tenth edition, en-

larged), giving full instructions on b ick setting and burn-ing, with wood or coal. Address, sending 25 cents, FBANOIS H. SMITH,

55 Lexington St., or P. O. Box 156, Baltimore.

10 cts postago 6 ots. Cloth. Hayward's Book of All Religions, including Spiritu-. 75 20 Inquirers' Text Book, by Robert Cooper...... Jeans of Nazaroth, by Alexander Smyth..... 1

1.50 (1) 1.00 10 1.75

.1.59 .1.00 10

A. .. Morcoce, 45 2.76 H

45

Davis. New Testament Miracles and Modern Miracles, by

20. 16 Planchette--The despair of Science,..... Persons and Events, by A. J. Davis,..... Pro-Adamite Man, by Randolph,..... \$1.50 20 20 20 10 16 19

.

7:00 s. m. A. H. SMITH, Gon'l Passenger Agent. E. St. Jonn, Gen'l Tieket Clerk. Night Express. P. A. HALL, Ass't Gen'l Superintendent.

Michigan Southern Railroad. Depot corner Van Suren and Sherman streets. Ticket Office 56 South Clark street.

*0::0 a. m. 8:40 p m. Dervit Line.

PHileburgh, Fort Wayne and Chicago-Dipot, Conver of Madg-zon and Canal Sivets.

*4:80 a. m. . 6:15 p. m. Man. Illinois Central-Depot, foot of Lake screet.

4:50 p. m.

leave at..... Champaign Passenger...... Hyde Park and Oak Woods....... *4:10 p. m. *9:45 a. m. *6:20 a. m. *7:45 a. m. •8:05 a. m. *9:30 a. m. •8:05 a. in. •9:30 a. in. •12:10 p. m. •1:40 p. m. •15:00 p. m. •6:15 p. m. •6:10 p. m. •7:35 p. m. 26 52 56 15 M #6 58 68

W. P. JOHNSON, Gen'l Passenger Agent.

Chicago, Burlington and Quincy

 Mail
 17:45 a. m.
 f:15 p. m.

 Day Express
 10:00 a. m.
 4:00 p. m.

 Hinsdale Accommodation
 12:30 p. m.
 3:00 p. m.

 Afternoon Passenger
 5:30 p. m.
 *9:50 p. m.

 Aurora Passenger
 6:00 a. m.
 *1:55 p. m.

 Hinsdale Accommodation
 6:00 a. m.
 *1:55 p. m.

 Mail
 *12:30 p. m.
 *8:85 p. m.

 Hinsdale Accommodation
 6:00 a. m.
 *1:55 p. m.

 Might Express
 11:30 p. m.
 #6:00 a. m.

 ROSERT HARRIS, Superintendent.
 SAMUEL POWELL, Gen'l Ticket Agt. Office in Gt. Cent. Depot

Chicago and St. Louis-Depot, corner Madison and Canal ets.

A. NEWNAN, Gen'l Pass. Agt., Office 55 Dearborn st.

Columbus, Chicago & Indiana Cintral Railway,-(late Chicage and Great Eastern Cincinnati Air Line and Indiana Cin-tral Railway Cos.)

Hichigan Central Railroad—Union Depot, José of Lake street,

*12;00 s: m. Cincinnall and Louisville Trains

R. B. Sardany, Gen'l Superintendent, Chicago. *Sundays excepted. †Mondays excepted. †Faturdays excepted. CHICAGO, DANVILLE AND VINCENNES BAILBOAD.

Milwaukee Depot-Corner Canal and Kinzie sts., West Side. Freight Office at O., C. & I. C. Co.'s Office, corner Hatsten and Carroll ats. Mail Train Ohicago time,....

MRS, LIZZIE LA BELLE, CLAIRVOANT, A grench lady, has rooms at the Morton House, No. 112 and 114, Franklin St., between Washington and Madison streets, just south of the east entrance to the tunnel, where she is prepared to give seances to all who desire clairvoyant examination or psychometrical delineations. Her powers as a medium for general special instructions in regard to the fature-recounting the past-diagnosing and prescribing for diseases, have been tested by thousauds. 3 Reception hours, from 10 o'clock A. M. to 12 M., and from 2 to 9 P. M. Terms, from \$1 to \$2, according to time. No. 9, vol. 7. 1

A Rythmical Romanco of MINNESOTA THE GREAT REBELLION

And the Minnesota Massacres. By MYRON COLONEY.

Price, \$1.25; Postage, 16 cents.

LYCEUM MANUALS.

birth Edition now ready. Price 80 cents; Poetage, 2 cents, f03 per hundred. Fourth Atidaed Edition of Lyceum Manual. Price, 46 central Activity a matter of hyperball annual, central Postage, 4 cents. fill per hundred. Orders for Liceum equipments promptly filled.

THE MIDNIGHT PRAYER: AN INSPI-rational Poem, given through the Medlumship of

MRS. M. J. WILCOXSON.

Price, 8 cta ; post: ge. 2 cta.

MEMORANDA OF PERSONS, PLACES

Embracing authentic Facus, Visions, Impressions, Discov-erics in Magnetism, Clairvoyance, Spiritualism. Also quota-tions from the opposition. By

ANDREW JACKSON DAVIS.

With Appendix, containing Zschokke's Great Story of "Hortonsia," vividly portraying the wide difference between the ordinary state and that of Clairyoyand. Price, \$1.50; Postage, 20 cents.

S. S. JONES, 192 South Clark Street, Chicago, IIL Address

THREE VOICES, A LIVE BOOK OF POEMS, BY WARRENS. BARLOW

Ist, The Voice of Superstition, gives the bibli-cal context between the God of Mozes and Satan, with ne-merous quotations from the Bible, proving Satan victorious, from the Garden of Eden to Mount Calvary.

2nd, The Volce of Nature, proves Mature's God victorious in over-ruling all for a great and glorious end. Its poetry is beautiful, while its Philosophy is most sub-lime, argumentative and logical.

Srd. The Voice of a Pebble, teacher, from Nature the individuality of matter and mind.

The Work is sought for, and read by thousands, and is upcoving supertificus error, and rest by inclusing, and is upcoving supertificus error, and exitering inth bread-cest on its rains. It is gotten up in most beautiful style, of nearly 280 pages. Price \$1, 25 portage 16 conts. For sile at the office of the Ruiselo-Paritosopusat. Joursan. Joursan. Address S. S. Jones, No. 84 Dearborn street, Caicago, Milwet.

HOW TO BATHE.

A Family Guide for the Use of Water in . Preserving Health and Treating Discase.

BY E. P. MILLER, M. D.

Water, when properly used, is one of the most effectual water, when properly used, is one of the most affectual Mealth Preserving and Remedial scents known to man. This work discusses the properties, uses and effects of wa-ter; describes minutely all the various water applications; both in the healthy and the slok, and explains the method for applying it in each particular form of discass. Frice 40 cents. Address B. S. Jones, 192 South Clark Street, States.

Magnetic and Clarrooyant Physicians. "By their works ye shall know them,"

BR. W.& MRS. P. J. CLEVELAND, Have permanently located at the Morton House, 112 & 114. Franklin street,

85 and 86, Chicago.

From long experience in treating the various diseases to From long experience in treating the various diseases to which the human family is subject, we feel coufficient that we can restore to health all who are afflicted with any cura-ble disease, having in many cases cured those who ware abandoned as incurable by all other systems of practice. All acute ains removed instantly by laying on of hands. All scate and removed instantly by laying on of hands. All picture is the first of the treatment of all Ke-male Diseases, by Mrs. CLEVEL4ND, who is a Clairvoyant and can perfectly diagnose disease, either present or ab-sent. Send mane, see and residence. Commitation and diagnosis, \$1.99.2

no 6 vol 26 tf

DR. SHELTONS CELEBRATED PILE SALVE

Is prepared from the extract of six different plants, and its The provide the second 12

RHEUMATIC AND; NEURALGIC REMEDY.

The recips for this invaluable preparation was given through Mrs. Atsats, by a band of eminent physicians. It has been tried in a great number of cases, both of Rheumatism and Neuralsia, and in every instance gave almost immediate role i, ending in perfect cares. Price \$309 per bot-tle; cert trany addr as upon receipt of price. Orders must be directed to J. T. STAATS, \$3 anity street, New York.

DHOTOGRAPHSOFONIETA," INDIAN" Control of J. WILLIAM VAN NAMER, from a Drawing by Wella Anderson, Will be sent by mail on receipt of twenty five cents and a stamp. For sale at the Office, of the RELIGIO PHILOSOPHICAL JOURNAL. Address S. S. Jones, 183, South Clark street, Chicago, III

OR

Psychometric Delineations.

A. B. SEVERANCE.

THE WELL-M.NOWN FSYCHOMETRIST; Will give to those who visit him in person, or from auto-graph, or lock of hair, readings of character; marked changes, past and future; advice in regard to business; diagnosis of disease, with prescription; adaptation of those intending marriage; directions for the management of children; hints to the inharmonionsly married, etc. TERMS-\$2.00 for Full Delineations; Brief Delineations \$1.00. A. B. SEVEBANCE. 349 Florica St., Milwaukee, Wis.

Warren Chase & Co., No. 827 North Fifth

street, St. Louis, Mo.,

Keep constantly on hand all the publications of Wm. White

& Co., J. P. Mendum, Adams & Co., REMEIO-PHILOSOPHICAL

Publishing Association, and all other popular Liberal

Literature, including BELIGIO-PHILOSOPHICAL' JOURNAL and

BANNEROP LITTE, Magazinas, Photographs, Parlor Games

NOW READY:

HISTORY AND PHILOSOPHY

OF MARRIAGE:

POLYGAMY & MONOGOMY COMPARED.

CHAPTER I. The Author and the Book. II. Love. III

Marriago. IV. Polygamy. V. Monogamy. VI. Catholie Marriage, System. VII. Protestant Marriage, System.

VIII. Marriage vs. Crime. IX. Objections to Polygamy. APPENDIX. Review of Lecky's History of European Mor-

D. M. SEAHAN, J. W. XREE. D. L. PERRY Notary Public.

GRAHAM, PERRY & CO.

REAL ESTATE and LOANAGENTS.

ROOM 8, MAJOR BLOCK.

Cor. La Salle and Madison Sts, Chicage, IL

Oity and Country Real Matate purchased and sold. Invest

ments made and Loans Negotiated. Attention given to all

1900 Low and Asre Property in Jefferson

business connected with Real Hatate,

PUBLISHED BY J. CAMPBELL, 18 TREMONT STRRET, BOSTON.

Vol. 7, No 13-tf.

Golden Pons, Stationery, etc.

sin de.

Rer Sale, vols nomif.

THE WELL-KNOWN PSYCHOMETRIST.

SOUL-READING.

RELIGIO-PHILOSOPHICAL JOURNAL.

BIXTY-EIGHT HEADS JEOM ONE KERNEL.

BALSHMONN, O., Sept. 15, 1869. I was fearful of beirg sold when I hought these osts, and my acquaintances laughed at me, saying they were nothing but common oats. I was so ashamed of them that I sowed them on a patch over the hill, where no one would be likely to see them. I must confers I am Lappily disa; pointed I had the best field of cats in the vicinity, and on threshing found they weighed 41 pounds to the hushel, and the yield is nearly three times greater than my common oats. I found 68 stalks from one kernel, six feet high, the heads 19 inches long. I have saved one stalk to prove this, if any one wishes to see it. I shall raise no other kind hereafter. Respectfully,

JOHN K. GRUBDS.

ONE HHAD BETTER THAN TEN OF COMMON OATS.

HAMPTON, Conn., July 3, 1889. Ganes: I nowed the Norway Onts I had of you on fair ground, but rather wet from so rainy a season, which kept thom back some; so I think they will be about one week later than the common cats. They have grown very large, and to-day I took from a stool of twelve stalks growing from one cat a single head, and carried it into my neighbor's field, where he was cutting some common oats, to compare the two kinds. After he had looked at the head and compared it carefully with his, he declared that the one head of Norways had more cats on it than the ten best heads no could find in his field. In one instance I found therty stalks growing from one oat.

> Yours, etc. HENBY COPELSED.

THREE HUNDRED BUSHELS TO THE ACRE.

Sr. CHARLES, Mo., Aug., 1869. The Norway Oats I sowed broadcast, without special care, on very rich ground, have had a tremendous growth. I no er saw their equal. They are much heavier, and superior in overy respec. My yield is about one hundred and fifty bushels to the acre, while a small patch in my garden gives a yield equal to three hundred bushels to the acre. Yours, respectfully,

DR. E. W. GHARLES.

NOBTH CAROLINA HEARD FROM.

BRATTLEBORO, N. C., Aug. 2, 1869. I am so well pleased with the Norway Oats that I take pleasure in reporting to you their success. The land on which they were sown was entirely worn out. We broke it deep and sowod with the 32 pounds of oats 100 pounds of guano. They grew beyond our expectations, yielding well. We certainly regard them as very much superior to any cat we have seen, can heartily inderse them for culture in this section. Yours, etc ,

W. A. POWELL.

W. M. PATTON

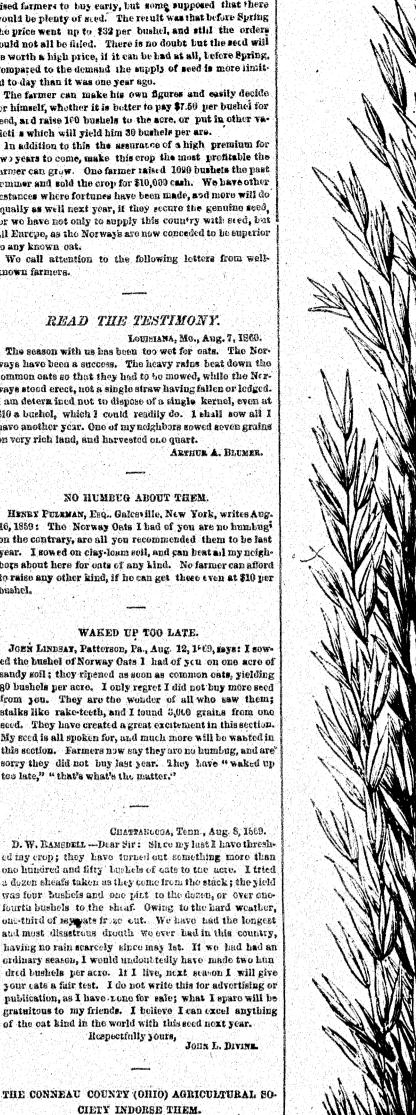
FIGHTY-FIVE BUSHELS FROM HALF AN ACRE.

HEMLOCK LAKE, N. Y., AUG. 28. D. W. RAMSDELL & Co.-Gents: We bought last hall from your sgents Jones and Clark, some Norway Oats, and sow ed them with little faith-27 pounds on half an acre. We noticed as soon as they were up that they were entirely different from common cats. We had a large yield, having threshed eighty-five bushels, which weigh forty-three pounds when cleaned. This is a kind of humbug which we farmers up hero like.

Respectfully yours, MORGAN & COYKENDALL.

A GAIN OF FIVE HUNDRED PER. CENT.

ROCKFIEL DEPOT, Vs. Aug. 10, 1609. DEAR SIR: The Norway Oats I had of you have had a great growth, and are a new specimen to all in this section. They undoubtedly resist heavy storms better than any other kind, from their heavy growth. I estimate my gain at about five hundred per cent. over the common cats in this section. Very respectfully yours,



found in foreign countries; and he had frequent occasion to exert his influence in protecting them during the Revolution in France.* * * * His

during the Revolution in France.* * * * His writings will answer for his patriotism." Dear readers, we ask you to carefully consider this testimony—besides which, we have the testi-mony of Washlugton, Jefferson, Madison, Monroe and Jackson,—each bearing testimony to the hon-esty and great worth of Thomas Paine, as a man and patriot. Andrew Jacksov, seventh President of the United States, said to the venerable philan-thropict, Judge Hartell, of New York, upon the latter proposing the erection of a suitable monn-ment to the memory of Thomas Paine : ment to the memory of Thomas Paine :

"Thomas Paine needs no monument made by hands; he has erected himself a monument indee by hearts of all lovers of liberty. 'The Rights of Man,' will be more enduring than all the piles of marble or granite man can erect."

Of Thomas Paine's infidelity, as well as the oft repeated assertion, that he was a "profligate" and scoffer of all religious views and teachings, so frequently uttered by Churchmen, we offer the following testimony as an off-set. Mr. Paine writes in his 'Age of Reason ': "I believe in one God, and hope for a future

existence. "The key of heaven is not in the keeping of any

sect, nor ought the road to it to be obstructed by 8ny."

Paine's letter to Samuel Adams, June 1st. 1803: "I trouble not myself about the manner of future existence; I content myself with believing, even to a positive conviction, that the Power who gave me existence, is able to continue it in any form and manner he pleases, either with or without this body; and it appears more probable to me, that I shall continue to exist hereafter, than that I should have had existence as 1 now have before that existence began."- 'Age of Reason' page 57, Philadelphia ED :

"I consider myself in the hands of my Creator, and that he will dispose of me after this life consistently with his goodness and justice."-Paine's

thoughts on a future state. And here we conclude with Thomas Paine's own words from Spirit Life, "I never had a knowledge of immortality before death. I hoped and believed. 1 do not hope now; I do not believe. I know I still live. I am immortal and am a sentinel in the temples of Liberty, working for freedom."

A NEW PROPOSITION.

To any one who has never taken the JOURNAL. we will send it for three months on trial, on the receipt of fifty contr.

Spence's "Positive and Negative Powders" for sale at this office.

NEW ADVERTISEMENTS.

THE APPETITE FOR TOBACCO DESTROYED.

LEAVE OFF CHEWING AND SMOKING THE POISON-

ORTON'S PREPARATION.

One has of Orton's preparation is warranted to destroy the appetite for Tobarco in supperson, no matter haw strong the babit may be. If it fails in any case, the money will be refunded. It is perfectly sale and harmless in all cases. It is almost impossible to break off the use of Tobacco by the more exercise of the will. Something is needed to as-sist nature in overcoming a habit so firmily rooted. With the help of the Preparation, there is not the least trouble. Hundreds have used it who are willing to bear witness to the fact that O. ton's Pr paration completely destroys the appeite for tobarce, and leaves the person as iree from any desire for i as befree he commenced in use. The Prepara-tion acts directly up in the mane glands and secretions af-fects do the tobarce, and hough there upon the blood, ther-eughly cleaning the poison of tobacco from the system and fected by tobacco, and through three dion the blood, they oughly cleaning the poison of tobacco from the system and thus allaying the unnatural cravings for tobacco. No more hankering for tobacco after using Orton's Preparation. Recollect it is warranted.

OUS WEED, TOBACCO. ESTABLISHED 1866.

PATENTED JUNE 15TH 1869.

Recollect It is warranted. The time taken to alloy all desire for the use of tobacco by the Preparation, varies slightly in different persons, the

NORWAY OATS.

Every Farmer wantsothis seed. Those who bought in mall quantities last year, are very generally retaining their entire stock for sowing next year, while the demand for reed is daily increasing to proportions upprecedented in the history of improvements of this kind. Last season we advised farmers to buy early, but some supposed that there would be plenty of seed. The result was that before Spring the price went up to \$32 per bushel, and still the orders could not all be field. There is no doubt but the seed will be worth a high price, if it can be had at all, before Spring. Compared to the domand the supply of seed is more limited to day than it was one vear ago.

The farmer can make his own figures and easily decide. for himself, whother it is better to pay \$7.50 per bushel for send, and raise 100 bushels to the sore, or put in other varieti a which will yield him 30 bushels per are.

In addition to this the assurance of a high premium for two years to come, make this crop the most profitable the farmer can grow. One farmer raised 1020 bushets the past semmer and sold the crop for \$10,000 cash. We have other instances where fortunes have been made, and more will do equally as well next year, if they secure the genuine seed, for we have not only to supply this country with seed, but ail Europe, as the Norways are now conceded to be superior to any known ost.

We call attention to the following letters from wellknown farmera.

The season with us has been too wet for cats. The Norways have been a success. The heavy rains heat down the common oats so that they had to be mowed, while the Nerways stood erect, not a single straw having fallen or ledged. I am determined not to dispose of a single kernel, even at \$10 a bushol, which I could readily do. 1 shall sow all I have another year. One of my neighbors sowed seven grains on vory rich land, and harvested one quart.

HENEY PULEMAN, Esq., Galceville, New York, writes Aug. 16, 1859: The Norway Oats I had of you are no humbug on the contrary, are all you recommended them to be last year. I sowed on clay-losm soil, and can beat al my neighbors shout here for onts of any kind. No farmer can afford to raise any other kind, if he can get there even at \$10 per bushel.

JOBN LINDSAY, Patterson, Pa., Aug. 12, 1-09, mays: I sowed the bushel of Norway Cats I had of you on one acre of sandy soil ; they ripened as seen as common cats, yielding 80 bushels per acre. I only regret I did not buy more seed from you. They are the wonder of all who saw them; stalks like rake-teeth, and I found 5,010 grains from one seed. They have created a great excitement in this section. My seed is all spoken for, and much more will be wasted in this section. Farmers now say they are no humbug, and are sorry they did not buy last year. They have "waked up too late," "that's what's the matter."

D. W. RAMSDELL -Dear Sir : Silco my last I have thresh ed my crop; they have turned out something more than ono hundred and fifty lushels of cats to the acre. I tried a dozen sheafs taken as they come from the stack ; the yield was four bushels and one plat to the dezen, or over onefourth bushels to the sheaf. Owing to the hard weather, one-third of my ate in ze out. We have had the longest and most disastrous drouth we over had in this country, having no rain scarcely since may lst. If we had had an ordinary season, I would undouttedly have made two hun dred bushels per acro. It I live, next season I will give

your cats a fair test. I do not write this for advortising or publication, as I have . Lone for sale; what I spare will be



E. V. WILSON.

Notice to Correspondents and Others.

All letters, papers and matter for us or the Fron-ther Department, must be addressed to E. V. Will son, Lombard, Dupage county, Illinois.

From the Mast Baginaw (Mich) Enterprise. Thomas Paine.

We copy from an old number of ZION'S HERALD, the following concerning the noted Paine, from the pen of Rev. J. H. McCarty, of this city :

"I visited in company with a friend the farm and monument of the author of 'Cmmon Sense' and the 'Crisis ' Paine was a man of great natural abilities. His pamphlet precipitated the American Revolution, and his pen was one of the means by which the American heart was that of the means by dark night. But, with all that ability, sharpness, and adaptability to the wants of the times in which he lived, with his great boast of "common sense," he had almost less of it than any other man. The monument is at New Rochelle, on the 'Paine farm,' a tract of land which was sold to him by the State of New York, in recognition of his polit-ical writings. It is a small granite shaft, resting on a base of the same material, with carved cornice in the Romanesque style of archstecture. On three sides it is covered with copious extracts from his sides it is covered with copions extracts from his writings. On the side facing the road there is a profile bust of Paine in relievo. The boys have made a target of the face, having literally covered it with mud. This may be from the odium which is attached to his name as a denouncer of the Christian faith. All of his efforts in behalf of human liberty, all of his argument against the "divine right of Kings," could not redeem his character from that odium, nor atone for the sin of writing such scurrilous things about Christiani-ty. In the minds of these village boys even the ty. In the minds of these village boys even the name of Thomas Paine is coupled with all that is sinful and anti-christian, and that feeling has found expression in the desceration of his tomb.

Paine's bones, it is said, were exhamed many years ago, under the direction of his friends in England, and taken across the ocean, where he was England, and taken across the ocean, where ne was to become a demi God among English skeptics. But when the vessel landed in the Thames they were not claimed, and finally they disappeared. As the story goes, it is not known to day whether they went to the Medical College or were thrown into the river. Such is a fitting rebuke to the gross sensuality and outright wickedness which characterized his life. His monument covered with mud, the ground around it a mesh-work of thorns and brambles, the fence all dilapidated, thorns and brambles, the fence all dilapidated, his bones lost, his writings almost forgotten, his name the synonym of profligacy the civilized name the synonym of profligacy the civilized world over. He died a miserable drunkard, con-euming two gallons of brandy a week for some time previous to his death. As I stood and looked at the monument and thought of the awful wreck which it commemorated, I was more than ever profoundly impressed with the value of our holy religion-how much it would have done for him in big and death I. Few persons care even to go to life and death 1. Few persons care even to go to that spot; those who do go, do so out of mere cariosity. Who ever weeps there? Not a tear drops at the memory of Thomas Paine."

The above article speaks for itself. We pro-nonnee it a lie, and call upon Zion's HERALD to nonnee it a ne, and can upon now statistic the later of the Rev. J. H. McGarty, or stand convicted of a base and heart-less falsehood. If the monument of Thomas Pame is a target for boys to throw mid at, they are the gons of Christians, of Ministers of all denomi-nations, who have taught these hoys to do these nations, who have taught these boys to do these neurons, who have taught these boys to ut these things, to insult the memory of one of America's truest statesmen, and the act of these boys in best caring the face of the bust of Paine, is but the result of theological teachings. As to the statement result of theorogical teachings. As to the statement of Paine's remains being exhumed, and their re-moval to England, and the manner in which they were disposed of, e doubt very much, but deem it as reliable as that other statement made by the same writer, that he died a miserable drunkard, consuming two gallons of brandy a week for some

time previous to his death. First. We affirm that there is not on record well

authenticated enness, or profilgacy. Second. We deny that he was infidel to a belief

In one God, or a future existence. Third. We deny that his bones were exhumed, and removed in the manner mentioned in the article above.

Walter Morton, who was with Mr. Paine in his

* watter morton, who was with Mr. raine in his last hours, in a short nurrative of him says: "In his religious opinions, he continued to the last as steadfast and tenacious as any sectarian to the definition of his own creed. He never, indeed, broached the subject first, but to intrusive, and inquisitive visitors, who came to try him on that point,—his general answer was to this effect: "My opinions are now before the world, and all have an opportunity to refute them if they can. I believe them inversals to the to them unanswerable truths, and that I have done great service to mankind by boldly putting them forth. I do not wish to argue upon the subject now. I have labored disinterestedly in the cause of truth. I shock his hand after his use of speech was gone, but while the other organs told me sufficiently that he knew me and appreciated my affection, his eye glistened with genius under the pangs of death.

One of two things is true-Walter Morton lies, or the Rev. J. H. McCarty does, for no drunken man could speak and act in the hour of death, as York ADVERTISER, of June 9th, 1809, has the following notice : "MR. THOMAS PAINE :- With heart-felt sorrow

and poignant regret, we are compelled to announce to the world that Mr. Thomas Paine is no more. This distinguished philanthropist, whose life was devoted to the cause of humanity, departed this life yesterday morning, and if any man's memory deserved a place in the breast of a freeman, it is that of the deceased, for,

'Take him, for all in all, We ne'er shall look upon his like again.'"

If Paine had been the common drankard Rev. If Paine had been the common drankard Rev. J. H. McCarty represents him to be, this notice would have been of a different type. Mr. Bond, an English surgeon, who was confined in the Lax-embourg prison in Paris at the same time Paine was, and who disagreed with him in both political and theological matters, asserts: "Mr. Paine, while hourly expecting to die, read to me parts of his 'Age of Reason,' and every night when I left him to be separately locked up, and expected not to see him alive in the morning, he always ex-pressed his firm belief in the principles of that book, and begged I would tell the world such were his dying opinions." Mr. Bond has frequently observed, says Ricker-man, the poet, that Paine was,

man, the poet, that Paine was,

The most conscientious man he ever knew." Very unlike a "profligate and drunkard," from this testimony of Mr. McCarty's. George Chalmer, (see his "Life of Paine) says :

"You are like Jove, coming down upon us in a shower of gold."

Robert Bisset D. D., in his "Life of Edmond

Barke," says: "Thomas Paine was represented (in England) as the minister of God, diffusing light to a darkened world."

Abbe Sieyer, the distinguished French statesman,

in 1791, thus wrote :-"Mr. Thomas Paine is one of those men, who most contributed to the establishment of a republic in America—it is with great pleasure that I embrace this occasion to offer him a tribute of my thankfulness and profound esteem, for the truly philanthropic use he makes of his distinguished falents."

ialents." John Barlow, the poet, patriot and stasesman, and intimate friend of Paine, says: "He was one of the most benevolent and disin-terested of mankind, endowed with the clearest perception, an uncommon share of original genius, and the greatest depth of thought.* * * He ought to be ranked among the brightest and un-deviating luminaries of the sge in which he lived. * * * As a visiting acquaintance and a literary friand he was one of the most instructive men I friend, he was one of the most instructive men I ever have known.* * * He was always charlta. ble to the poor beyond his means, a sure protector and a friend to all Americans in distress that he

by the respirator, take algory in thereby percent, the average time being about five days. Some have no desire for tobacco whatever after using the Preparatios two days. The health and purse of every tobacco user in the country calls loudly, abandon the use of t bacco,

RECOMMENDATIONS.

The following are a few selected from the multitude of recommendations in our possession: We, the undersigned hereby certify that we have used Orton's Preparation for the purpose of destroying the ap-petite for tohacco, and can assure those who are suffering from this habit that Orton's Preparation will certainly defrom this name that of the representation with certainly de-stroy the appetite for tobacco quickly and permanently, and without any bad effect upon the health, and without creating an appetite either for the Preparation or any sub-

Staute:
W. P. Heald. Bargor. Me.; J. Moody, Southport. Indiana;
E. D. Adkins, Knoxville, Tenn.; John Merrill, Bangor, Me.;
J. Bunch, Springfield, Tenn.

From Fumuel Cassiday, Editor Journal & Argus. PETALUMA, Cal., Dec. 14, 1868.

PETALUMA, Cal., Dec. 14, 1868. For about wenty years I had used tobacco in various for ns, and for the past eight years had been an invetorate smoker. Becoming satisfied that the excessive use of this narcotic was seriously impairing my health. I determined, if possi-ble, to break myself of the habit. Hearing of Orton's Preparation for destroying the appetite for tobacco, I sent to Portland, Maine, for a box of the medicine, which I re-ceived through the mail on the 17th of November. A month has not elapsed, and yet the medicine has effectually re-lieved me of every craving or desire to use tobacco in any form. The Preparation is not more difficult or unpleasant to take than common chewing gun. I conscientiously be-lieve the preparation will have the promi-ed and desired ef-fact in every instance where it is given a fair trial. Upon that belief, and from an homest desire to assist oth ers who may wish to break away from the slavish appeti to for tobacco, I offer this testimonial. SAMUEL CASSIDAY.

SAWAR CASEDAT. Co-Beware of counterfeits and all articles purporting to be like this, of the same name or otherwise. The great popularity of Orton's Preparation has induced unprincipled persons to attempt paiming upon the public counterfait and inferior articles. Purchasers will please order directly from the proprietor, or his duly authorized agent. The price of Orton's Preparation is \$2 per lox, or three boxes for \$5. sent by mail to any part of the country, se-cently sealed from observation, with potsage paid on re-cent of price.

coint of price. Coupt of price. How to send money by mail :--Enclose the amount in a letter, seal carefully, register the letter and take a receipt for it of your postmaster. Money sent by mail as above di-

rected at my risk. An Agent wanted in every town throughout the

West. C. B. COLTON. Proprietor Orton's Patent Preparation, Portland, Me Sold by JNO. C. BUNDY, 187 & 189, South Clark Street, Chicago, Ills., GENERAL AGENT FOR THE WEST, to whom all orders, applications for Agency, &c., should be addressed. Vol.7, No. 16.

IMPORIANT TRUTHS.

A Book for Every Child.

BY MRS. E. P. MILLER, M. D-Thi book is designed as an aid to parents and others in eaching childron truths for the purpose of preventing the formation et evil habits which destroy health, happiness and life.

Parents seould read and give it to their children or import to them a knowledge of its contents. Price only 20 cent Addem .: S. SJones, 189 South Clark street Chicago.

CLAIRVOYANCE.

MRS. S. W. JORGENSEN,

Booms 20, 249 South Clark Street, Chicago.-Psycho. merric, Business and Developing Medium ; Inspirational Instructor and Counsellor. Terms reasonable. No. 10. Vol. 7-1 time (pd).

HERMAN SNOW, 319 KEARNEY SL SANIFRANCISCO. Cal. keeps the Kall dio-Philosophical Journal forsale, and will receive subscriptions for the same. He also keeps for sale all Spiritualist and Reform books at Chicago "and Boston prices. Spence's Positive and Nogative, Powders-Planchettes, stc., always on hand. noll v7 tf

gratuitous to my friends. I believe I can excel anything of the oat kind in the world with this seed noxt year.

Amuor, Ohio, September 3.

I am highly pleased with the appearance and prospects of a great crop of the oats I has of you. The officers of the Conneau County Agricultural Society met at my place to examine these cats, and pronounced them far ahead of any oat they ever saw, and a grand success. Respectfully yours,

A. C. DIEBLE.

OVER ONE HUNDRED BUSHELS TO THE ACRE.

UPPER MARAUTONGO, Pa , Aug. 27, 1869. I received 1/2 bushel of your seed too late for a fair trial. The yield was thirty three and three-fourths bushels, sur-passing anything over seen in our section of country. The hulis are thin, with plump berry, which accounts for their heavy weight. I recommend farmers to send to you to be sure of the gennine weed. Yours; otc.,

GRO. BOYER. -

"The increase in yield is fully 100 per cent over the other varieties, as d the quality better.

W. P. Ellior, Knoxville, Tonn. ri.

"I will not now any other kind hereafter." W. B. SEYMOUE, lowa City, Iowa.

"They are an improvement of vast importance to the West. Our farmers are advised to secure this seed."-Re port of Meeting of illinois Grain Growers at Chicago.

"I measured one head 26 inches long, and any quantity over 20 inches. The cats pile right up on the heads and the staks are strong enough to hold them up." JOHN MARKS, Smyrna, Me.

"I have been raising the large Irish cat; but my Nor-ways have more than doubled on the other kinds, and are heavy and of excellent quality." E.F. Dobb. Van Buron, Pa.

"My Norways stood five to six feet high, and no lodging; ommon oats all lay flat." J. H. WRITSON Beine City, Idaho.

"I raised as many Norways on one acro as I did of common cats on two acres, equally as good land. Besides, the Norways are far better in quality, weighing 45 pounds to the bushel." W. L. BISHOP. Leesburgh, Ind.

"They are a most valuable addition to the grain resour-ces of the country. They yield fully twice as much as oth-er varieties, of botter quality."

W. LARIMER, Crab Tree, Pa.

My Norways are heavier than my other oats by considerable, and the yield per cent. more. Average length of head 16 inches; best yield noticed from single grain, 1,580. They ripen a few days later. Respectfully, CHAS. WILMER.



" The Norway Gats are not a humbing, as some suppose but will yield more than any other variety in this country." --Report St. Clair (Mo.) Farmers' Club.

BEUFORD'S STORE, Pa., Aug. 28, 1869. DEAR BIRS: I understand you have the genuine Rams-DEAR BIRS: I understand you have the genume Ram-dell Norway Oats. Please let me know the price. I have been badly cheated by N. P. Bover & Co. They sold me common cats under the name of Norways. This year I hope to get the pure seed. Yours truly, D. MOSTALLER,

Nors...This is but one of hundreds of letters received from parties who have been imposed upon. If you buy of unreliable parties because you can save a dollar or two; you must take your own risk. One of the best evidences of its being spurious in the fact of its being offered under price. All persons who have the genuine seed know that the de-mand is so great that it will command full price, and are not block to set here. not likely to ask less.

ONE HUNDERD AND THIRTY BUSHELS FROM ONE

AND A QUARTER ACRES

GREENVILLE, IOWS, Aug. 6, 1869. D. W. RAMSDELL & Co -Dear Sirs : I had thirty-four D. W. MAMSDEL & Co.—Dear Sirs: I had thirty-four pounds of Nerway Gais from you, and sowed them on one and one quarter scree of common ground, manured two years ago. We harvested them yesterday, and have 130 shocks that I am sure will yield one bushel each when threshed. They looked handsome when growing, and are superior in every respect. The kernels are plump, with very this hulls, and I am sure no farmer who sees or knows the facts shout this grain, will ever want to grow the old kinds. L. Care. L. CARR.

FACTS AND FIGURES,

Extract from the statement of A. Brett.

I sowed ten acres, half Norway, half common cais. Land equally as good. Seed used, 16 bushels common cais, 5 bushels Norway. Yield of common cais, 190 bushels; Nor-way 305 bushels. Result: At 60 cents per bushel, my com-mon cais bring me \$114; Norway, \$237. If we sell our crep at the price of common cais, we had better pay \$20 per bushel for Norway seed than to put in common cais at any price. I sell my Norway easily at \$8 to my friends. Shall put in 95 acres next year, for 1 am sure they will pay big. A. BRETT.

Worth twice as much as common cats to feed my horses, S. M. WAIT, Brattleboro, VL.

-

WEIGH HEAVIER AND ABE MORE PROFITABLE

MANSFIELD, Ohlo, Aug. 3L.

I am pleased to inform you of the great success of the Norway Cats with me. I sowed on analy losm, without manure, and got a yield of seventy-two and a half bund els, weighing thirty-six pounds to the bushel, from one bushel of seced—which we consider enormous. They grow strong with very large heads. I am firmly of the opinion that they are one hundred per cent, better and more profitable for the farmer to grow than any other kind of cats. Respectfully yours. Respectfully yours,

B. W. BARA

FRAUDS.

Late developments prove that more connierfeit than gen-uine seed was sold last year. Deslers, who have enjoyed considerable confidence among farmers, have been forced to acknowledge that they sold Swedish SurPrise and Poland oats as our reed, and hundreds are now taking advantage of the popularity of our seed to defraud the farmers with counterfeit seed. One party has forwarded to the West over 8,000 bushels of black Canada and New Brunswick Oats, which they are now selling as the Remsdell seed. The Rama-dell Norway Oat will produce from two to three times as many bushels to the acre as can be produced by any other known eat, (ne exceptions made of any of the brag eats in the Country).

How to obtain the Genuine Seed,

... Tarmers should decide how much they want and order at ones from Head Quarters. One bushel is simple seed for an acre of ground, while with all other varieties from two to three bushels are required.

Price Per Bushel, \$7.50; Half Bushel, \$4.00; Peck, \$2.50.

Sold by the Standard of 32 lbs. to the bushel. Address either of our Stores nearest your place, as follows:

D. W. RAMSDELL & CO., 218 Pearl St. New York,

or 171 Lake Street, Chicago, Illinois.

RETERENOES :- Samuel Sinclair, N. Y. Tribune; G. Collamore & Go., N. Y.; Harper & Brothers N. Y.; J. I. Pearce Pres. 3d Nat. Bank, Chicago, Ill.; H. N. F. Lewis, Editor Chicago Western Rural; Prairie Farmer Co., Chicago, Ill.

LOOK OUT FOR BOGUS SEED.

E) 1580 KERNELS FROM ONE SEED. CINCINNATI, O., Sept. 9, 1869.