\$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.

ISINGLE COPIES EIGHT IN S

S. B. JONKE, PURLISHER AND PROPRIETOR.

CHICAGO, JANUARY 29, 1870.

VOL. VII.-NO.19.

Literary Department.

For the Religio-Philosophical Journal. What We Say of E. V. Wilson,

ST E. INGALLS.

He came, he went, we saw, -we heard The mighty champion of truth and power, And time with busy fingers ne'er Can blot from memory's page the hour.

From voice that woke the thunder's tone To measures soft as evening winds, The conquering hero passed his way To dreamy hearts, and towering minds.

Mirth witchingly would take her stand, And gaze from eyes of merry cast. Then yield her sway to daring truth-And elequence that bound one fast.

Upon his broad and massive brow, Reason, her vestal star has placed; And genius, with her magic pen, Her brightest, richest lines have traced.

God bless him, is the fervent prayer, That follows him where'er he goes. May angels build his pathway up, Until he stands above life's woes.

And 0 we pray, that earth may hold Him long upon her throbbing breast: And when the sweet voice calls him home, We would not have his great heart rest.

But back across the rolling wave. That sings no terror-song to him-We'd bid him come with new-born light, To bleach the garments of old sin.

We thank him for the noble side Of life he held before our view, For trutus that flashed and gleamed like gems Made bright by inspiration's dew.

And when in time 'tis ours to bid The dauntless hero back once more. Joy, with her beaming face will pause, And weave a garland o'er each door. Lyons, Mich., Oct., 1869.

ENGLAND.

Wonderful Demonstration through Mr.

Home. From Human Nature.

DEAR SIR,-Before reporting a most interesting seance, allow me to express a few thoughts upon some of Mr. Holyoake's sentences as uttered before the Dialectical Society. I have known him for thirty years, and have always thought him a neat and expert thinker. Never deep nor in any sense original, he often misleads by his apparent incisiveness and wit; and it is only when you string his thoughts together, and apply them to the subject in hand, that you discover their impertinence and complete want of point. A sentence in itself may be a truism, but you may so apply it that an error may be the inference. For instance, it is true "there never were nine millions of people in the world at any one time capable of believing intelligent-ly in anything." The inference Mr. Holyoake wants the public to draw from that statement, is that spiritualists are incapable of intelligent belief, and that their belief in Spiritualism is the result of semi imbecility, and not worthy of no tice by fully developed minds.

I will say nothing of others; but if the "capacity to see what I do see" depends upon the usual verifying powers, and the mode of using them, I am at a loss to know why I cannot see just as clearly as Mr. Holyoake; and that my passion for proof" may not be quite as strong as his, although I allow myself to be led by the evidence of those truth-testing powers which I, along with other rational beings, have only to guide me in this world of appearances. I must tell Mr. Holyoake that "I have both the courage and clearness of brain to use the common " (and the uncommon) "human tests to determine the quality of the appearances," and after every test conceivable by me has been applied, I have found

In fact, says Mr. Holydake, spiritualists are simpletons, and it only requires one glance from his clear, penetrating brain to let light in upon the delusion of humanity! "And," says he, "this is the new religion that is to regenerate the world." Spiritualism is precisely the age of humanity; therefore is not new, and cannot be a new religion. There can be but one religion, call it by whatever name we please; yet I think the name it has already got "is above every name." Spiritualism may throw light upon it, and may lead us into its deeper philosophy, or Spiritualism may in some cases be the instrument of opening the heart to the influent Spirit of God; But of itself it has no purifying influence. I am not aware of one man or woman that has been made less selfish, less cunning less sensual by the mere conviction of Spiritualism. "Marvel not that ye must be born again,," blen of the Fliotson type have been made happier men by it, because they were good men; and it came to them as the revelation of a higher life, giving them purpose and rank in the scale of being. I grant it is pleasant to have one's bad and ruffixnly nature attributed to non-development, etc., instead of to our own perverse selfishness. When we have ruined some of our brehren and produced much misery by some vileact, it is very nice to excuse ourselves by saying such things will not be when we get far enough re-moved from the nursery. If Christians could see it to be their duty to guide Spiritualism, instead of banishing it to the devil, it would help

them out of the gulf into which they are now staggering-from the intense fire of scepticism on the one hand, and the weakness of dissolv-

ing creeds on the other. But to my report.
On the 12th of November, Mr. Home, Mr.
Jones, the Rev. B., one lady and myself, sat down and began chatting beside the table. After many remarkable and well-defined manifestations, such as the intelligent movement of bodies, music was made, which must be noticed particularly. An old accordion, defective of several notes, was placed on the table; shortly that broken instrument was held by the neutral end, and there were ten pairs of eyes and ears saw and heard that instrument being played on by others than the material visible beings in the room; and not only that, but great musical skill was displayed, in trying one key after another, un til they found one adjusted to the defective instrument. After three pieces of music had been performed, the instrument was pulled from Mr. Home's hand and placed upon the floor. The lady asked if it would play Old Hundred, when, without any visible hand touching it, after trying three different keys, it played the whole of the first line of that tune. We saw it moved, the keys being touched, after which it was lifted by unseen hands, which I felt distinctly, and placed upon my knee. I was at the opposite side of a large table to Mr. Home.

I want Mr. Holyoake to observe that three senses were at work—the eye, the ear, and the touch. After the above, we all heard, as it were about a yard from Mr. Home, a number of individuals trying to speak, but they did not articulate words. The sounds were no imagination; they were strong human voices, but no words were uttered. This lasted for about half were were unered. This lasted for about half a minute, afterwards Mr. Home became entranced, and, leaning forwards, shook hands with me and the lady; and speaking in the manner peculiar to the old Friends, he seemed to put on Spectacles, saying to me—"I thought thou would'st have been pleased to see an old friend Lohn."

I said I was so, and asked his name. He said -"John' I would like thee to recognize me without my name; dost thou not know me?" Here he made peculiar facial expressions, and seemed to take sweets from his pocket and give to the lady, saying, "Dost thou not remember how I called to see thy pictures and talk about animals?' when the lady exclaimed, "It is dear old James Webb, a good old man who passed away about four years ago, whose life was spent in kindness to men and animals." He said. 'Thou wast talking to friends of mine lately.' I replied, "To your son?" "No; my sisters." About a month before, I met them in a carriage and had a conversation with them. "I was by and heard all that thou saidst to them." Here he mentioned incidents which took place on the occasion. He then turned to the Rev. B., and said. "Thou art a teacher, young man, and if thou wilt take advice from one much older than thyself." Advice was given him upon the best way of teaching and reading the Scriptures.

Mr Home then rose and went towards the fire, knelt down and stirred the are well up. After it was burning very freely, he pulled his shirt-collar well down from his neck; then putting his right hand quietly into the fire, as it were to fill it with heat, he poured it down in front of his throat, (he omplained of a sore throat before the seance,) the hand each time going well into the fire, and being in form as if lifting water. He afterwards deliberately took in his hand a piece of burning coal about the size of a hen's egg, He took the Rev. B. by the hand, but he could not bear it near his hand. He said, "You have no faith." Next he put it nearly into my hand, but it burned my palm. He then said to the lady, "You have faith," and the coal was placed in her hand. Her words were, "I hardly feel it warm." I asked that it might be again tried on my hand. He remarked, "Thou hast prayed well." I could then just bear it. Mr Home then walked about, talking to the invisible beings-sometimes speaking of himself as a third person; then smiling, he said, "Yes, yes, I will." He again knelt before the fire, which was then blazing freely. He leant forward, and, with a peculiar action of the head as it were when a person would lean over a tub of water, to dip the hair into it and not wet the face. I cannot describe the action better. There was not the slightest smell of a hair being singed in any way. He then, as if weary, sat down, and after a time began to recover from what seemed, by the long time required for recovery a most profound trance.

November 20.—Seance at Dr. Thompson's Present—Dr. Thompson, Mrs. S. J. Beattie, Dr. M'C., Captain Campbell, and Dr. T.'s two sons, 14 and 16.

After being seated at the table for ten minutes, raps on the window were heard, then in different parts of the room, on the table at which we were seated, and also on the flower stand at the side of the room; the room began to shake and the table to move. Some of us were touched by unecen beings; Mrs. T.'s dress was pulled, herselt seeing and feeling it. The accordion was played in Mr. Home's hand, and was swung across, striking Dr. T.'s knee, when he took hold of it, and it was played in his hand as before, Mr. Home's having been withdrawn and placed on the table. Mr. Home had previously held up the accordion in the full light of the gas, when all heard the instrument play, and saw the keys and body of it moved by some invisible agency. A heavy iron sewing machine came along the floor, and struck the chair on which one of T.'s sons were sitting, moving it completely round, with him sitting on it. In the course of the evening, the table was tilted up and down, and the window curtains were moved, as if some one was behind them. At Mr. Home's request, several of us in turn went un derneath the table, but could see nothing to account for the extraording-y phenomena. Dur-

ing the playing of the accordion, Dr. T. passed his hand round it without detecting anything. On the 21st we had a long scance, with no result whatever. On the 22d, while we were sitting down to dinner, three loud raps were heard on the door. Mr. Home said, "Some friends." All the time of dinner, the invisibles

talked with us, moving the things on the table, lifting the table-cloth with their hands. When they left us, they told us, "We will call at tea-time," and we had scarcely sat down to tea, when they intimated, by three loud raps, that they were with us, and, as at dinner-time, they conversed all the time of tea. Now, sir, I have taken too much space already; there is none left for comment. I will,

therefore, leave the statements to tell their own story. I expect Mr. Home with me for a few days more after the 14th, when He will leave, to fulfil his mission elsewhere. May he be continually under the influence of God's Holy Spir-

> For the Religio-Philosophical Journal. BIBLE AND NATURE.

The Bible of Nature, vs. the Bible of Men.

BY JOHN SYPHERS.

Those two great books, the one made by God, the other written compiled and published by men, have each collected around them a party of friends and admirers. Those two parties are from the very nature of the case, antagonistic to each other. A perpetual war has been waged for centuries by those two parties. The party of the man-made book, have always been the aggressive party. They open the battle by always making the first attack. The party admiring and ever studying the Book of Nature, are all noted for possessing good mental powers, with a cultivated reason, and a scientific turn of mind. Without these qualifications, none can belong to that party,—they being indispensible-They are liberal in their views on all religious subjects, and generally very quiet, peaceable and inoffensive men. They wish no quarrel with the Bible party, but push along their investigations of Nature quietly, and boldly follow wherever those investigations and the laws of Nature lead them,-no matter if it be directly across the path of many of the teachings of that other book. They are a very independent class of investigators, and in them the world, society, and civilization have much hope and a great deal at stake. In following out established laws to their legitimate results, they never stop to inquire whether it will bring them in collision with that other party, and with that other Bible or not; neither do they care. They strike down into the bowels of old Mother Earth, and behold they find the foot-prints of the Almighty and the trail of the true history of creation, in the geological stratas regularly laid down and full of the fossilized remains of former races of men and animals which have passed away sometime during the countless ages of long ago. They persevere; they follow up this cold track, as it were, until they discover an abundance of material among the periods of fossiliferous remains to establish and build up a fixed science, -a history of the creation, or rather of the formation of the world. Their discoveries disclose the fac: that the world has been incalculable periods of time, going through its various formations of strata after strata, and in laying down the various remains of the animal and vegetable kingdoms found therein, and consti-

tuting the true medals of creation. These men are the world's true benefactors. They bore and drill their way deep down into the bowels of the earth, regardless of what the other party may say or think. The Bible party have served nany injunctions upon them to stop operations, declaring that they themselves were the only true party, and theirs the only true Bible, and its history of creation the only true history that would be vouchsafed to man. Their Bible declares that God made the world in six days, and rested on the seventh, and that there was no use of fretting and worrying and turning the world upside down to hunt up evidence to prove anything to the contrary He made the world in six days, and made it out of nothing, too. But the party of the first part declare unto the party of the second part, that there's no use of talking, the thing won't do. God can not be the author of both books; -the discrepancies between them are too great. Besides, if your God rested, He must have been

tired, otherwise how could He rest? Now, if your God tires and rests, He is altogether too manish to suit scientific minds, and He can not be the author of our Bible, and you will please toke Him and your book out of court, as we can not admit their testimony. We will hear the testimony of the rocks, and many other witnesses which geology has now introduced into court, and from whose testimony there is no appeal. They depose, declare and affirm, that the time which has elapsed since creation began, or since this world beat her first notes to sound the march of time, can not be computed by numbers.

"Six days," say they. How laughable!
You gentlemen of the Bible party must all be bables! your book, a little primmer designed for little children.

"Six days!" only one hundred and forty-four hours! Get out! I believe your book also represents your God

as having had children?

The child Jesus is said to be one of his sons? This view of your God is too manish, too low

and Heathenish for us. There must be some mistake, gentlemen, about those two books. Ours must certainly be the only true book; and our God, the only true God of Natura.

Gentlemen,—lay aside your biok; the money and the learning which you are wasting unon it, and the brains which you are wearing out upon it, should be devoted to the study of our Bible, which is the only true B ble, and has no original to be lost, as you say the original copy of yours is. Ours needs no councils to sit upon it,—to pass upon it and vote parts of it in and out of the scred canon, according to the caprice of their win will. It needs no new translations, or religious to correct its thousands of interpretations, mistranslations and errors. Ours is casily un le's ood, as its language is not theological, but pure and natural. All civil zation and progress has come from a knowledge of our book, and from it alone.

Your book teaches that the ear h has foundstions; and also that it has ends. Ours teaches us that it is round, and has no foundations nor ends. Yours teaches you that a Mr Joshua once stopped the sun and the moon in their course, for a cer ain purpose; while ours teach us that those orbs of light always were still; while we with our world are continually in

Then, there is Astronomy, another beautiful and astonishing natural science which was discovered alone by the study of our Bible, which is the parent a d mother of all the sciences. Our book is full of the most startling revelations. One of its revelations which outstrips all imagination is, that those little twinkling, shining stars are mighty orbs, and ponderous worlds.many hundred times greater in their magnitude, latitude, and longitude than the one on which

Your book, I believe, regards them as but so many shiny little points in the firma uent, which G.d created in a very few minutes, on the fourth day of creation, as the author informs us,

that, on that day He made the stars also.

Our Bible tells us that Gal is not half done making them yet, as new ones are appearing in the heavens continually. Look at the case of poor Gallileo, who was a faithful student of our book, and made many as onishing disc veries in the upper stories of the universe, and in the mechanism of our solar system. As his discoveries were altogether different from the teachings of your book, your party went for the pior old philosopher like so many fiends, and caused him to spend tourteen years of his useful life in the dreary solitudes of a loathsome prison. Yes. gentlemen, it was your party who went forth against him, with your Bible in your hand, and committed this foul and disgraceful deed. You have fought science with your Bible in your hand, in every step that it has taken, and persecuted the triends of science and reason, even unto death. Science and the arts, discovery and invention, bas brought civilization to the world;—but they had to do it in spite of you and your book. You always have been, and are to-day, the strongest enemies that exist, to progress and civilization. Your party brought down that poor old man to his knees, and made him eat his own words, and stultify his own soul. If he had not done so, you would have caused his head to roll from the block and the royal blood which flowed through his pure and noble heart to have spuried out upon the ground, All this, and a thousand times more, you have done with your Bible in your hand, and in the name of your church, your religion, and your God.

Gentlemen, the history of your party is a disgrace to the world. I wonder that you could ever look a man who knows your history, full in the face; yet you have the impudence and the hardihood after our party and the influence of. our Bible have raised up the world to its present high plane of light, knowledge and civilization, to turn around and claim that it was all brought about by you through the influence of your B.ble. This caps the climax of all exhibitions of impudence, which the history of the world affords. Gentlemen, we claim to be the party-we, the men of science who brought light, learning and civilization to the world. and we did it in spite of you, too, for you fought us at almost every step we took. When we proclaimed to the world that the great Car of Progress was bout to receive an enward impulse, your party became greatly clarined and rushed forward with your arms full of Bibles. and cast them under its wheels,-being fools enough to think that thereby you could either stop its progress, or throw it from the track. But behold your great mistake; the Car moves right along, pushing your Bibles to one side, and leaving you so far behind, that they found it necessary to put their cow catcher on the hind end of the Car, because it has now become certain, that if you ever do attack the car again, it must of necessity be at the rear!

No, gentlemen, if I belonged to your partyknowing the ree rd it has made in the history of the past, I should call for the rocks to fall upon me and hide me from the just indignation of a frowning world. Your doom is fixed; your fate is sealed. Our party and principles are a success. Science knows nothing about either you or your book, and they care a great deal

God or No God.

LETTER FROM J. B. FERGUSON.

My DEAR SIR: Allow me to say to your readers I have no response to your correspondent. F. B. Dowd. I desire simply to correct a misrepresentation of his. He seems determined to continue it. I have no time to reply to his misconceptions; a volume would not correct them in a mind that judges of another from his stand-point, But, Sir, among several communications to me, which my article in your columns

has called forth, I send you the following, which if you see proper, you may insert, from a mind that has kenned the difficulties of the question. I hope to be able, at some future time to add some reflections on the whole subject, such as Mr. Austin Kent's article will suggest. Please let him be heard; for alike in the mystery of suffering, whose crown I feel he deserves, as in-distinct and discriminate thought, he merits a hearing from all earnest and sincere men.

REMARKS: The article referred to by Brother F. has been returned to Mr. Kent, at his request, We hope to have it soon for publication.—ED. JOURNAL.

LETTER PROM DAVID PEIRCE.

I would like to give you our views of miss Laura V. Eliis and her father, but as you and the BANNER OF LIGHT seem to think she is genuine, it will not be worth while for me to say much. We had her here, and likewise Charles H. Read, and could I be with you one half hour, I could con-vince you that the public are badly deceived by them both. I am sorry it is so, but facts are stern things. Should Laura V. Ellis ever come to your place, you go on to the stand with a rule, and measure the distance between her wrists and then the distance from the wrist to the ring, and then from the wrist to the end of the fingers, and if she is tied the same as she always was when here, and no other way would her father tie her, you will have some twenty inches to work, as the ring gives two inches. I am a man weighing some two hundred and have been tied often as she was tied. and did all she did and much more, without call-ing on the spirit of Leon Blake or any one else. Now, in regard to Read. I have no doubt but

he may have some medium powers, but he has a disposition to make himself. We became disgusted with his cheating while he was here. He stopped with my friend, Dr. Calvia Moor, and all attention was paid him. The doctor and myself had my anytimed at once that he was cheating was became convinced at once that he was cheating us, as the way he was tied he could slip his hands, as either of us could do the same. We wanted to tie him ourselves, at the doctor's house, and the way we wanted to do it was with woolen vara. to ist his hands first tagether, then twist woolen yarn and the his two lattle flagers together and then the hext two, and so likewise his thumbs, and the moment he should hand them out, the yarn would twist up and he could not get them in again. He saw the trap, and would not consent. Was sick at once. It contirmed us that we did not judge him wrong. He said he would come back here last Spring, and let us the him as we pleased. As yet, he has not made his appearance. Such impost-ors hast us here. We had read such wonders about Read that we were induced to send for him, but we were badly decreved.

Read had but just left us when Laura V. Ellis came. We then thought we could silence the cry of 'hombog?' but alse, she was all humbuggery. Beifast, Me.

REMARKS: - With pleasure we give place to the foregoing, as it is written in the spirit of kindness In our opinion, much of the trouble that mediums have to encounter, arises from the mismanagement of friends. Their obstinacy a wakes the scepticism of investigators, and the mediums are denounced as impostors.

That there is a necessity of so confining a medium as to bar all presumptions of fraud, is clear; that such confinement should be so done as to leave the medium at perfect ease, is also necessary. Mediums have feelings, are even more sensitive. than ordinary people, and unless they are in a comfortable position and pleasant frame of mind. the negative condition which enables spirits to appronch them, can not be expected. To this end managers should try and please the people by confining the medium in a manner to place the question of fraul beyond controversy. A ball of tape, needle and thread, a few tacks and a stick of sealing wax, will be all sufficient. Commence with the middle of the tape, tieing the hands first, and then sew the knots and seal them with sealing wax and then carry the tape down along the clothing. and sew each garment to it, leaving no slack in the tape, sealing the same at each part and wherever the tape is tied to the chair or scat on which the medium sits. Seal the knots, and carry the ends off on either side out of the reach of the medium, and nail the ends to the floor, and seal the heads of the nails to the floor. If all this is done with care, under the observation of an intelligent committee, there will be no deception practiced, and the honest investigator will have no fears o deception. Those who desire to complain of tricks will be disarmed.

While we are ever ready to defend mediums, we are equally ready to ferret out and expose impostors. No Spiritualist should for one moment en courage imposition, even in one who is known to possess mediumistic powers. That there are some mediums for physical manifestations who have been caught cheating, we are well satisfied. No encouragement to cheat should be countenanced in any case, by any one, and above all other things, let mediums be honest, and we will defend them to the last.

C. OTIS.

Does not give his post office address. Those doing business with this office, should always give their post office address, town and state plainly

We promptly discontinue papers when requested so to do, provided all arrearages are paid. Remitances for the same should be made in the letter requesting a discontinuance. It is folly to return a paper with a request upon it for a discontinuance, unless the subscriber's name is plainly written

For particulars, see terms at the head of the editorial department on fourth page.

Bacific Department.

By BENJAMIN TODD.

ACCROSTIC.

Round all the world both near and far, Ever may thy glad tidings fly, Led on by truth thy guiding star, In joy be hailed by every eye. Go, thou herald of liberty, In haste thy mission to fulfill: On earth teach true Divinity; Preach our Heavenly Father's will. High over all the sect-bound creeds, Immerced in darkness and in crime, Let shine thy light of noble deeds On all the sous of earth and time: Some may seek thy life to destroy— On thy head pour their curses down. Peerless and tall, without alloy. How shalt thou fear their angry frown? In vain they bellish arts devise, Conceived in sin and burning shame. All their jealousy and lies Leave no dark shade on thy fair fame. Justice ever, as thy true name On thy standard thou hast written Unto all, high or low the same. Repeat from week to week, the truth Now daily slowing from above. All glowing with immortal youth, Love, love, no other word bus love.

Fortland, Oregon.

There are some real live Spiritualists in Portland whose ardor no adverse circumstances can dampen, and no obstacles seem too great for them to overcome. Hitherto when lecturing there, the speaker has had the expense of the hall to account for, the price varying from twelve to twenty dollars per night, after paying which, but a small pittance remained. But N. Williams, D. H. Hendce, Mr. Golden and some eight others, formed themselves into an association, leased a new neat hall for a term of months. and are known by the name of Harmony Hall Association. This hall they have fitted up by putting in new seats of the capacity of three hundred or more, erected a neat rostrum and carpeted it; also carpeted the aisles, curtained the windows in an approved manner, placed mottees on the walls bordered with evergreens which adds largely to its beauty. The mottees are as follows:

"Eternal Progress the Destiny of the Human Race." "Spiritualism Demonstrates Man's Immor-

tality."
"There is no Death."

"We Change but do not Die"

"Spiritualism gives back our Loved and Gone

When it was finished, they invited us to come and dedicate it, which we did, taking great pleasure therein. We did not give it to any God as our religious friends do their places of worship. We did not dedicate it to any seet or party, but to free thought and free investigation. Our subject for that occasion was, "The claims of Spiritualism upon Mankind." We claimed that Spiritualism was superior to every other religion that the world had received, in that

1st. It was a religion of reason, while all other religions required in their reception the stultification of our reason.

2nd. It was a religion of science—all other

religious were opposed to science. 3rd. It was philosophical, whereas all other

religions were opposed to philosophy. 4th. It was a religion of liberty, whereas all others made their votaries naught but the veriest

cringing fawning slaves. 5th. It was a religion of sound morality

theoretically teaching that all mankind were responsible for their own acts, and there was no escape from the consequences. Practic ally, that our spirit friends were around us, and conscious of all that we did, which took away the cloak of secrecy under which people were wont to commit crime. 6th. It satisfied our intellect, and gave it

room to grow. 7th. It satisfies our affections and purifies our

Finally, it establishes the heaven-born fact

that religion is natural, hence adapted to the wants of all mankind in languages, tongues and mations of the earth.

It needs no priest to compile it, to translate it or to interpret it.

It is heaven-born and angel-crowned, and flows like a never-failing fountain, bearing on its bosom the healing of the nations. Hence the claims of Spiritualism are just and well founded, based upon its intrinsic merits. And what is more, it is bound to prevail to the utter destruction of bigotry and error, in whatever form they may appear. So may it be.

Los Angles, California.

We learn by private correspondence that Spiritualism in Los Angles is in a flourishing condition. They have a hall of their own, and hold their meetings twice every Sunday. Mediums are being developed, and skeptical minds are being convinced of the grand fact that the loved and gone before are not dead, as they have hitherto been taught.

But on the contrary, the physical and spirit ual worlds are bound together by an indissoluble tie, over which death has no power,

We visited Los Angles for the first time, and also as the first spiritual speaker ever in the place, two years ago this Winter, and gave them

eight lectures. The following Spring we paid them a second visit, and gave them seven lectures. It is peculiarly gratifying to us, to know that our labors there have not been in vain, and that to-day, they are reaping the result thereof. When working in the field of reform, our hands ofttimes grow heavy, and our feet become weary, and our shoulders groan with the burden they carry but, although we frequently sow in toll and water the ground with our tears,—the angels gather n the harvest, and on the other side of

the river it awaits our coming.

For the Religio-Philosophical Journal.

Startling Developments. LETTER FROM D. EDDY.

DEAR BROTHER:-Harriet Thackerberry has just gone to New York on an engagement of \$1000 for a month, and all expenses paid. She is no doubt the greatest medium in America. In her presence, spirits show faces rapidly or in rapid succession, with a full head of light turned direct upon them. I have seen over fifty different faces in the course of three seances, a large proportion of which were recognized by parties in the audience. 'Tis useless to conjecture where these manifestations will end. From what has transpired 'tis fair to anticipate important developments in the future.

Cleveland, 10hio.

Original Essays.

For the Religio-Philosophical Journal. MIND.

The Different Faculties and their Fauctions.

BY WM. B. FAUNESTOCK.

As human beings possess a material body, a soul or spiritual body and a spirit, we may defines mind to be an attribute of spirit, that is governed in all its operations by organs, circumstances and spirit impressions, consequently it will partake of the predominating influence exercised, the char acter of its faculties or the circumstances which may surround it. But as it is possible for man to assume two widely different conditions, in which the powers of the mind areas different as the statethemselves, it will be necessary to remark that in the normal or natural condition, the powers of reeing, hearing, tasting, feeling and smelling are confined to the natural senses, while in the second or somnambulic condition, the organs, faculties and senses become clear-minded, and see, hear, tente smell and tool independent of the natural taste, smell and feet, independent of the natural senses, and as it is impossible for spirits to control or impress persons when they are in a natural condition, all that is obtained from a spiritual source must come to us through persons who are either in a partial or perfect state of somnambulism; and as the faculties are then clear-minded, their pow ers are much greater, and the spirit or mind of the individual, while in that condition, can use them at a distance, as well as if the object to be seen, heard, tasted or felt, etc., were within their reach; consequently they frequently get informa-tion long before it could reach them by railroad or tion long before it could reach them by kinroud or telegraph. Darkness, matter and space seem to offer no obstruction to their powers, and as they can read or know the mind of other persons, it is impossible to cet a limit to their powers. Experiments upon the brain of persons while in this condition, have revealed the fact that it is not only composed of organs, but that each faculty is a compound of peculiar functions, which can act independently of each other, or together, as the case may be. Each sense has also its peculiar and independent functions, consequently all are capable of perceiving peculiar impressions-simply as such, but convey no idea beyond that which the impressions yield. One or more of the senses may perceive an impression, but until the qualities out side of the impression are recognized by other internal faculties, no idea beyond the paculiar im-pression can be noted. As an example: The senses of touch and sight may each receive an impression, and if the impression received by both proceeds from, or relates to, a peculiar form, then the organ of configuration will have to recognize the pecul iar impression before an idea of the form present ed can be recognized, and if the impression re-ceived by both relate to form, then the organ of configuration (being adapted to both senses) can recognize the same form in both cases. Again, one sense may rectify mistakes (caused by certain laws of matter), which may occur to the other seuses. Thus-if a straight rod be plunged half Its length into water, by the laws of the refraction of light, we see it crocked, although the touch will prove it to be straight. In like manner the sense of sight may rectify the sense of touch—viz: If without our knowledge a piece of thin paper be placed between one of our fingers and thumbs,—we do not feel, but can see it; so also the senses of smell and taste may rectify the sense of eight. Fluids may look like water, yet may be entirely different, which the senses of smell and taste may recognize. Phrenologists have divided the organs of the brain in o the animal, the perceptive and the reflictive. The first, or animal, into propensities or centiments. The propensities consist of the desire to live—alimentativeness, destructiveness, amativeness, philoprogenitiveness, adhesiveness, inhabitiveness, constructiveness, secretiveness, combativeness and acquisitiveness. the sentiments consist of cautiousness, approfirmness, conscientionsness, hope, marvelousness, ideality, mirthfulness and imitation. The perceptives consist of the external senses, viz hativeness, self esteem. benevolence, reverence. Feeling, taste, smell, hearing and sight, and thintellectual powers consist of individuality, configuration, size, weight and resistance, color, locality, time, tune and language. The reflective faculties are comparison and causality.

A classification of some kind is necessary, but I can not subscribe to the idea upon which the above is founded, viz: That of the inferiority of the so-called affective faculties. These, Dr. Sourzheim says, are, "Blind, or do not recollect or judge of their actions, and that they require to be enlightened by the understanding or intellectual faculties." But I shall revert to this again.

I have instituted many experiments to test the qualities which go to prove that the faculties pos ess certain independent functions—viz: Consciousness, attention, perception, memory, likes, dislikes, judgment, imagination, association and the will, and that all these combined constitute the organ itself. Further, that the functions in each faculty are peculiar, and only capable of attending to perceiving, remembering, liking, judging, and associating those things or ideas which relate, or are adapted to their capacities. I therefore hold that it is impossible for any faculty to perceive, judge or remember anything which belorgs to the province of another.

It must be admited that the organ of benevo lence can not perceive size or form, and they can not perceive time or tune. It is therefore plain that each must have its own peculiar attention, memory, judgment, imagination, as well as con-sciousness and peculiar perception. Were it oth-erwise, these qualities of mind would have not only all the work, but they would have to act peculiarly in every case to adapt themselves to the organ acting—viz: Attention would have to attend to all judgment, judge for all, and memory remember all—at the same time that they would have to adapt themselves to contrary impressions to ena-ble them to perform the functions of the various organs acting at one or nearly the same time. This can not be so, because all persons familiar with the operations of mind know that the attention, memory, judgment, etc., are performed pertectly in one faculty, and not so in another. One function may perceive and not remember, at the same time that another does, and so with all the

other functions respectively.

An emotion is simply the effect of the activity of an organ, and degrees of activity are only degrees of the same emotion. There are, therefore, as many peculiar emotious as there are objects or ideas, etc. Reflection is the result of the activity of all the organs directed to the thing or idea, etc. under consideration. If we reflect upon a color, a rose, an event, a battle or a beautiful scene—the respective organs of color, individuality, eventuality, combativeness, destructiveness and ideality. must have acted in combination with comparisor and causality, if a comparison or a cause be connected with them, and it is impossible to arrive at true reasoning if any of them be inactive. All must act together, and the result will be correct or not, as the activity of the respective functions in the organs are perfect or not. If the judgment in the various organs so engaged be sound, we may look for a just account; if not, the reverse

will be the case. I have remarked that I disagree with Dr. Spurzheim in regard to the inferiority of the affective faculties, and do not believe that they are more "blind" or act with less understanding than any of the others. It seems to me that what are de nominated the superior faculties—viz: The perceptive and reflective—when acting singly or alone. act with as little understanding as the affective faculties. Let us suppose the organ of color to be acting alone. What, according to Dr. Spurzheim, is the effect? He says that "Each perceptive faculty feels impressions and relations of one kind only, consequently, that of color can only feel impressions and relations of colors." Why, then, may not alimentativeness feel (either through the senges of smell and eight), impressions and relations of food; through the right impressions of waste, decay or desolution; amativeness, of physical love; combativeness, of resistance; be nevolence, of goodness, kindness or generosity; firmness, of stability; hope, of expected good; mirthulness, the ridiculous, and immation, the resemblance? If the above organs can not leel impressions and relations of a peculiar kind, also, what other organs can do so for them? Color can not feel impression of decay, of physical love, justice, mirthfulness or the beautiful, any more than comparison and causality can feel impressions of

combativeness, love of approbation or henevolence. If the affective faculties are blind and act without understanding, how are they to become enlightened, or what organs are to judge for them? I have already shown that the perceptive faculties can not, and that the reflective are equally at fault. Therefore, the affective faculties must also be able to judge between those things which relate to their capacities, and if we trace the operations of mind from the commencement of thought through all the different stages, from sensation to ideas, and from ideas to the highest grades of logical reasoning, we shall find that all the faculties when active, experience emotions peculiar to themselves, and although inferior powers may be ascribed to some organs, I contend that all have power to perceive, remember and reflect upon the peculiar objects or ideas presented through the senses, and although independent of each other, are capable of associating, and then have a mutual influence upon each other, and by their combined actions produce all the modifications of mind.

All have peculiar powers—all are equally im-portant to our welfare, and it is only the abuse or misdirection of either that renders them other-

Benevolence, with all its soul-inspiring and elevating tendencies, may if improperly directed, be the cause of rapine, murder, villainy and death, at the same time that combativeness and destructiveness, although death dealing in their natures may turn aside impending throlldom, and in our utmost need, be the blessed instruments of yielding us life, liberty and the glorious boon of exercising unfettered the light of our own conscience.

WISCONSIN,

Proceedings of the First Quarterly Meeting of the Southern Wisconsin Spiritualist Convention.

The above named meeting was held in Jone's Hall, in the village of Burlington, Racine Co. on the first and second days of January, 1870. The friends gathered at 11 o'clock, a goodly number, among whom were the President, Mrs. Paulina J. Roberts, of Racine, the Secretary, J. M. Trowbridge, of Racine, Bro. E. Winchester Stevens, of Janesville, and sister Nancy Miles of the same place, Sister A. E. Hays, of Water-loo, Jefferson Co., Bro. O. B. Hazetine, of

Mazamanic, and Geo. Jones, of Burlington. The objects of the meeting were stated by the president to be, that through these quarterly gatherings to disseminate the Harmonial Philosophy to a large number who would not otherwise learn of it, and that through its sublime teachings the soul will expand into harmony with God and all His works; and that it called the friends together from a distance, thus causing a union of effort towards the development of all humanity into the knowledge of the truth as it comes to us from the Summer Land; and the enjoyment of a soul union with those united in a noble cause.

The secretary read the report of the Execu tive Committee, which was accepted and adopt-

ed.
The usual committees were appointed, and the session adjourned to two o'clock P. M.

On reassembling, Bro. J. M. Trowbridge read a poem given through Bro. E. S. Wheeler—"The Significance of the Spiritual Movement." This was followed by an address by Bro. E. W. Stevens, of Janesville, on the Evidences of Immortality. Among the many good things said,

was the following:
"Death is but a bursting bud; the form coming up through the channels of nature, it expands into the spheres beyond, with a beauty of true outgrowth, developed from a going forth of maturity." Bro. Stevens concluded after half an

hour of very interesting argument. Conference opened by Bro. Trowb some well timed remarks:

"Deducing from the outgrowth of ideas, all the way along the great high way of progress, humanity has walked step by step, until the soul has expanded into the broad fields of a higher education, reaching into the bright spheres beyond, and culling beautiful immortal truths which give a broad republic to the people and liberty to the soul."

Sister Nancy Miles followed in an interesting Bro. C. W. Hazeltine, of Mazamanic, speech. spoke of the magnetic conditions surrounding humanity through which they are enabled to control each other in the form, through the action of soul upon soul. As the soul's powers are increased by unfoldment into the immortal spheres, their power to control the human organism through these magnetic conditions, is enhanced in direct ratio.

Mr. D. M. Montgomery, one of the Joseph Smith Jr. Class of Mormons, spoke of the Bible and its Teachings. He said that there were two forms of Spirit Life, to wit: Godsand demon, or devil-good and evil spirits. He allowed that the demonstrations of Spiritualism were by spirits, but was of opinion the were of the class of evil.

Sister Hays followed by demonstrating that evil (so called) was as necessary as good. Did each one do good, evil spirits would not trouble

Bro. Stevens followed, saying that if he knew the character of an individual, he could tell what kind of a Gcd he worshiped; or give him a description of the God men worship, and he would define the character of those men.

Adjourned to 6: 20 P. M.

EVENING SESSION.

On opening the evening session the President made some appropriate remarks on the fraternal feeling manifest, and said that it was an earnest of a glorious meeting. Bro. Bundy and O. B. Hazeltine related their

experiences and outgrowth into the knowledge of soul freedom and spiritual strength and life. Bro. Stevens followed by comparing the popular religions of the day and the Spiritual movement-demonstrating that, while old forms of theology were built on faith and belief, the Harmonial Philosophy rested on a positive knowledge of immortal life.

The Conference hour having expired, Sister A. E. Hays addressed the multitude for an hour on the principles of Life, demonstrating that all forms of existence have life, and that all lite is eternal; for it is a principle whose foundation is the eternal God.

The hall was crowded, and all showed their appreciation of the exercises, in lingering to catch more of the inspiration of the hour.

SUNDAY MORNING.

Sunday morning came with keen frosty air yet at 10 o'clock a good audience assembled. The Committee on Resolutions reported the fol-

lowing: RESOLVED: That we, as Spiritualists and reformers, will neither est, drink or wear anything that, in our judgement, will have a tendency to injuriously affect the physical or mental pow-

RESOLVED: That, as light-bearers, we hope to harmonize and prepare the way for the rising generation. RESOLVED: That we work unceasingly until

error and crime shall cease; and continue to be steadfast and immovable in the work of Spiritual progress. RESOLVED: That we recognize exact equality in the sexes, in regard to all human attributes

and faculties; and that we will labor to a tain an exact equality in the right to use and develop those attributes and faculties. RESOLVED: That, as Spiritualists, we recog-

nize the right of all persons, without regard to creed or condition, to entertain and express heir views, without interruption or rebuke, and hold | ments."

ourselves open to evidence, conviction and

change of views.

The 1st, 2d, and 3d were adopted without de-The 4th elicited a very warm discussion. The subject was placed before the audience with energy and power by Sister Paulma Roberts, J. M. Trowbridge and C. W. Hazeltine, all taking the broad ground that human sights belong to the broad ground that human rights belong to all alike, and that the one who takes more to himself than he is willing to accord to all the members of his house-hold, is a usurper and a

tyrant. Laid over till next session.

Conference hour having expired, Bro. Stevens read a poem: "The People's Advent," when Bro. J. M. Trobridge, being entranced, had the subject given him, "What and Where is the Spirit Land?" The audience listened with undivided interest for an hour and a half to his elequent portraying of the spheres-saying that the first or lowest sphere is in space near the earth's surface. The second sphere is on many of the planets which have been developed up to the spirit plane. The third sphere is still further away, and is also on the planets, which gild the azure dome above us as with diamonds. The spirit's occupation is getting food and clothing, the same as on earth. Their food is the influx of good ideas, causing the outgrowth of thought, and in accordance with the fine quality of those thoughts, so is the spirit's power, and clothing is woven from the bright threads of those thoughts.

Adjourned to half-past one o' clock, P. M. SUNDAY AFTERNOON.

The weather being cold, quite a number stayed at the Hall. About one o'clock a public circle was formed, which extended its session over the time of the Conference. Many tests of remarkable power were given through Sister Hays, Sister Miles, Bro. Stevens, Bro. Trowbridge, and many others. Many looked on with actonishment at the power displayed.

The circle being broken up, Bro. Stevens read a poem from Wm. Denton, entitled, "Thoughts." which was followed by a song from Mrs. Hays. Bro. C. W. Hazeltine then addressed the people on the magnetic powers of the human soul, proving that the soul had mighty powers, and that those powers would never die.

After the address, the 5th resolution was again taken up and advocated with signal ability by Bros. Stevens, Hazeltine, Trowbridge, and Sis-ters Roberts, Hays, and Miles. The riveted attention of the hearers, and the energy and ability of the speakers, showed conclusively that this is the question of the day. The resolution was adopted without a dissenting vote.

Adjourned to 6:30 P. M. SUNDAY EVENING.

The evening session was opened promptly on time, and the following resolution was adopted: RESOLVED: That we sincerely thank the First Spiritualist Society of Janesville for their expressed fraternal sentiments, in sending delegates to this First Quarterly Meeting of this Association; and that we recognize in them brethren, united with us in a common cause, for the outgrowth of a true humanity; and that we ex tend to them the right hand of fellowship of this Association.

Sister Hays sang a song, "Boatman Over the River;" then, becoming entranced, she spoke eloquently upon a question given her by one of the audience: "How far is the present civilization indebted to the principles of Christianity?"-taking the position that Christianity, like all other questions, has been a stepping-stone in the great high-way of progress. But as forms of social intercourse must, like forms of life itself, be continually developed into higher forms, so Christianity must give way before the advanway for the n gence of the age, in accordance with the great law of human progress.

Bro. Trowbridge read a poem from Gerald Massey, entitled, "This World is Full of Beauty," followed by Bro. Stevens in a few earnest words. The Convention was closed in a few well-chosen and affecting words from the Presi-

Still the people lingered, drawn together with true soul-power—the time of parting came too soon. Yet the best of meetings on earth must end; and after an exchange of congratulations, the friends parted, feeling that the meeting had been propitious to all.

For the Religio-Philosophical Journal. Short Sermons on Scripture Texts.

BY WARREN CHASE.

No. 8.

"Hast Thou not made a hedge about him and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." (Job 1: x.)

This and several other passages in this Word of God, was delivered to man by the mouth of one called a liar and the father of lies, but we are required nevertheless to receive it here as the Word of God, which tells us what the Lord had previously done for Job, His best and most faithful servant on earth, and also tells us what He did for him and his sons after this conversation, and why He did it. The story shows plainly that Mr. Satan was a very important personage at that time, and his opinion of great value, and especially his good opinion of Job,in comparison with which the life of Job's sons and servants and stock, his intense suffering, were of little value. But who can doubt the truth of the story, however strange, since it is the Word of God, and sacred.

It is of no consequence that Job is not a Jewish but a Persian name, and the Land of Uz, where he lived in Persia and not Judea, and that he lived (if at all) where the fire-worshipers had a Devil or God of Fire, personifying darkness and cold, or physical evils. There are so many good sayings in the Book of Job that we must take it all in to save the good passages, for we have no right to use our judgement and sort the Word of God. This story, like many others, is "past finding out," although Mr. Satan is said to be a very busy body among mortals, especially at times of revival of religion, when he goes about "like a roaring lion," trying (and often successfully) to break up the meeting, instead of sitting down quietly, as in this case, and chatting with God about His servants. Mr. Satan seems to understand that Job had good reasons for fearing God, as he had had his houses and lands 'hedged in" by Him, and been greatly prospered in sheep and camels, as well as lands and children, all of which, we are led to suppose, God gave him, beside planting out the hedges, etc. He had evidently done more for him than He had previously done for Adam, and although Job had not disobeyed, but had been a faithful servant, yet he was more sorely afflicted than Adam, or even Daniel, or Saul, who tried God's patience so much. We are generally told that the hand of the Lord in worldly affliction falls on those who sin and disobey, and that children are taken away by the Lord in death, for the good of their parents, etc., and always because they need the chastisement; but in this case, Job could not be counted a sinner, and the only object was to gratify Satan.

The Washington Chronicle says: A female captain of a caual boat was among the merchants of Georgetown yesterday soliciting freight, and she talked as much "business" as some other skippers who wear bifurated garFor the Religio-Philosophical Journal.

Dr. Nonh Gilbert the Colored Man. Spiritualists Enumerated—the Ship—Low order of Spirits-Efforts in their behalf.

LETTER FROM A. B. BRISTOL. Having formerly been a resident of this place. I am requested by a few of the faithful to appealto you, or through your paper, to the mediums and lecturers, for some of the bounties they are

dispensing so liberaly through the land. Mrs. F. P. Kingsbury, and Mrs. S. M. Thompson, are the only ones who have dared brave the storm of Orthodox denunciation and Slander here for many years, and they commenced a no-

ble work. Who dare come next. Circles are held here, and many come "just to see what will happen," who are particular to say "I'm no Spiritualist," but still they have great curiosity to investigate.

We number about 6,000 inhabitants here, and many are liberal in their views.

One of the best men, and the best Doctor of the place, is Dr. Noah Elliot, (colored) who is clairvoyant and a medium. He does many really wonderful cures.

On the 28th of Nov., at a circle, the spirits said through him, that they were enumerating the Spiritualists of America. One week later, they reported 10,510,000. The Doctor sees a ship come from the East at

each circle, with an old Methodist preacher named Mahan, formerly from here, who, he says, preaches to a myriad of dark spirits, and at the breaking of the circle, returns freighted with converts who never return. Thus constantly, endeavoring to clean away the darkness from

the other shore, as well as this. The world may cry "absurd," but what more material than that the occupants of the Indians spirit hunting ground, should still linger by this glorious old Ohio River.

Gallipolis, Ohio,

Correspondence in Brief.

Richmond, Ind.—D. R. Heaton writes:—I must say your paper is interesting, and it speaks of strange things. Is there not a little humbuggery about it? I am inclined to investigate farther before I give up my min i fully to this belief.

REMARKS:-You are right, my brother. Try all things, and hold fast to the truth. If the philosophy of Spiritualism will not stand the touchstone of truth, it is a fallacy, and should be exposed by that touchstone—truth.

We continue the paper to subscribers with the full expectation that every person who continues to read it will appreciate the fact that justice requires it to be paid for at regular rates—three dollars per year. At fifty cents for three months, I lose absolutely all over the expense of the blank paper and the money we pay for having the same folded in wrappers and directed to the subscriber, hence we can not continue the paper for longer than the three months for trial, at less than regu-

Alexandria, Ind.-Warren Smith writes:-Having recovered from a long continued illness, I am again proposing to take the field against the powers of superstitious darkness, and in favor of the glorious fruths of Spiritualism. We are in favor of no compromise with the man degrading dogmas of the Christian church. It seems to us that the first work of the reformer is to disabuse the mind of those loathsome errors that the evil genii of the church has fastened upon it. Truth finds no conby the bideous monstrosities of a man-degrading superstition. Creeds and confessions of faith are only dark screens that prevent the glorious light of truth from entering the windows of the soul. I send you fond greetings, and will soon advocate the claims of our glorious cause and its true representative, the Journal. Long may it flourish, a terror to superstition and a fearless exponent of

Ashley,-Mrs. A. M. Wicks writes :- I have been a reader of your paper for the last eight months. I feel that I can not do without it. I have tried to circulate it here, but have not found any one that was willing to read it. I am alone in reading it, even in my own family. You will excuse me, an old lady of sixty, for not being more punctual.

REMARKS:-Thank you, dear sister. Your remittance is timely. We are glad to know that our beloved Journal is so highly appreciated by you Never mind—have no anxiety about other people's lack of relish for spiritual food. If they are happy in the faith of hell torments for a large portion of God's children, let them enjoy it until the fallacy of such a faith is more apparent to them.

Linden, Ind.-Wm. C. Thomas writes:-I am the only believer in Spiritualism (so-called) and the propagation of the truth under the new dispensation, and I am very anxious to have a circle formed here, and a missionary from the Spirit World to commune with us and help us in forwarding the truth in these parts. We have lately had an interesting debate here on Spiritualism, which has awakened an interest in Spiritual matters hitherto unknown here. All we want now is some manifestations and good tests, to forward the glorious work. Do for us what you can.

New Jefferson, Iowa.—Guy Matteson writes:—What shall I say to you? I am ashamed to say anything; but it becomes me to say something. The time for which I paid for the JOURNAL expired September the 2nd last past, and for your kindness and confidence in extending it past the time paid for, I thank you. Enclosed please find \$1,50 for six months.

REMARKS :- All right, brother. The money comes very opportune. Ob, that others would follow your example!

Sacramento, Cal.-Mrs. M. L. Sherman writes :-Mr. Winslow, of Barre, Mass., in the Journal of Dec. 11th, says he will be one of fifty, to send Austin Kent six dollars yearly. I will add my name for the same amount, to be placed in your hands or otherwise, as you may direct. His case is a hard one, and should meet with a warmer and more substantial response than his letter in the Journal testifies. I shall write him again this

Our lectures have closed for the present; Mr. Finney not being able to lecture, as he expected; so now we wait for another, who may speak to us upon our cheering and strengthening philosophy. In the meantime, the JOURNAL is a benison, especially the editorials, with their thought-gems, so pure and sparkling. Mr. Jones, were you never to write another article, yours on "Individuality" is a gem that will shine forever—so true. so grand, and so desirable to be attained.

West La Fayette, Onio.-Jas. S. Burr writes :-You would accommodate me by a line m your paper, saying that my latch-string always hangs out to all reformers, especially spiritual mediums who can give tests. I live at a station on P. C. & St. Louis R. R., and presume many such pass here, but know nothing of me.

Baltimore, Md.-F. H. Smith writes:-We have had four lectures from E. V. Wilson, all a decided success and I have no doubt will be productive of good. I have conferred with him about the prophecv-he confirms my view of it. I hope my letter will appear in the next.

Washington, D. C.—S. S. Strachan writes:—I take great pleasure in informing you that the lectures of E. V. Wilson were a success.

Brazil, Ind.—Oscar Lambert writes :-- You are taking a strange and hold course in "Bible Spirit-ualism," well calculated to do good.

MEDIA; OR THE CHARMED LIFE: Story of Fact Phenomena and Mystery BY GEORGE SOMMERVILLE.

CHAPTER XXIII.

REMARKABLE REVELATION—RINGGOLD'S STORY. "Again all were seated at Media's home, and

Jack Ringgold commenced his story." "Some years since, I lived in the district of Kensington, Philadelphia, and near the line of Port Richmond. I was in the habit of visiting a small tayern, kept by a Jew named Seigle."
"You knew him, then—"

"Yes, Media, long before the loved star of your destiny crossed and lighted up my path. your destiny crossed and igneed up my path. One evening as usual, I was sitting in the saloon, when a respectable looking man, enveloped in a large cloak, entered suddenly, and approaching Seigle hastily, whispered something to him, when he was immediately conducted to a private room. Soon after, feeling strangely suspicious, I left the saloon and hurried up a side alley, and reached the window of a small back room. I then saw the gentleman remove from beneath his cloak, the gentleman remove from beneath his cloak, a bundle, and unfolding it, was astonished to see before them a pretty babe, apparently scarce two years of age. Where I stood, I, of course, could not hear distinctly all that was spoken between them. But I understood that after the bar was closed, he would call again that same evening. Leaving the spot, I entered the saloon again, and when Seigle and the stranger returned. I sat in my seat as before."

ed, I sat in my seat as before."

At midnight, I saw Seigle close the establishment, and while he was thus busily engaged, I hastily entered the room, and finding the door leading into the basement open, I glided quitely down, and secreted myself among some barrels

and casks there.

Soon after, I heard a singular rap at the door, consisting, indeed, of three distinct "raps," some two or three seconds intervening between each. I listened attentively, and Seigle immediately opened the door. Soon after the person he admitted, and himself entered the appartment just over my head, I stole carefully up the stairs, and stationed myself near the door, and learned that the stranger had brought another child—that he had been recommended to Seigle for accommodations—that he was then pursued by the officers of the government for an imputed crime against

For whatever trouble Seigle took in his protection, he promised to remunerate him handsomely, when he should be able to leave. After this conversation, he requested to be shown to rest. Seigle conducted him to his sleeping appartment, and soon after returned alone. I heard him mutter, 'Ah, I scarcely expected he had his wealth with him. I must have it.'

Half an hour more, and he left the room. I listened, and thought I heared a suppressed groan. I shuddered, for I feared he had indeed murdered the stranger. Soon after I heard Sei-gle in conversation with his wife. A few minutes more, and I heard them coming down stairs, and their slow heavy foot-steps indicated they were carrying something heavy. Reaching the first floor, I heard Seigle say, 'open the door.' Supposing he alluded the one leading to my hiding place, I immediately retreated to my former place of concealment, behind the casks. Soon again, they began to descend dragging with them the mutilated body of the stranger. He bore a wound in the left breast, from which the blood was coving slowly. Horror froze, ma the blood was oozing slowly. Horror troze me rigid—I could not stir nor speak, my tongue clung to the roof of my mouth. Never, never, can I forgive myself for acting so cowardly a

part."
"Tis past now, noble Ringgold, and the future

"Aye, father, you remind me of the noble Melnott, not to the past, but to the future looks true nobility, and finds its blazon in posterity."
"A happy sentiment, Media—and of the

brightness of the auspicious future, I feel fully assured," spoke Ringgold cordially, and continued:

"They laid him on the ground, and Seigle digging a narrow grave, probably three feet deep, rolled the body over into it. Covering it with the loose earth, only partially, he then left the

Soon as the sound of the retreating foot-steps died away, and all was silent again, I stole from my hiding place; and hastily removed the earth from the body, raised it from the rude grave, when my next impulse was to inform the authorities of the foul murder at once, but as I turned to do so, I thought I heard a slight groan, and not a little startled, I listened, and found it proceeded from the corpse. Bending down, I placed my hand upon his breast near the heart, felt a weak pulsation. My soul now thrilling with hope, though not entirely devoid of fear, I glanced, and lelt hastily round the cellar, yet scarcely knew what for. Oft since have I thought that surely on that occasion I was not myself, else I would have obeyed my first impulse, and left the place. But instinctively, as it were, I drew from a cask near me some whisky in my hand, and applied it to the sufferers wounds, which now I was rejoiced had ceased to bleed. Then I moistened his fever parched lips with it, and bached his temples and face. Hope, at times fainting, quickened with fresh impulse, and I soon realized the glad satisfaction of feeling him move.

The basement was very dark, so that I could not distinguish features at all. I searched, and as the directing ones would have it, found on the side of the staircase, several candles and some matches. Immediately I struck a light, and soon comprehended the state of the case. True, the wounded m.n wore a buckskin under garment: yet there must have been an unseen power that preserved his life so strangely beneath the murderous plunge of the assassin knife,—a peculiar spirit-charm, that for the moment "mailed" his soul, even his mortal life impervious to the point of the deadly dagger. The knife had entered just below the heart, and in the flesh but a couple of inches. With my handkerchief, I bandaged the wound, and in ten minutes he opened his eyes, gazed vaguely around, but soon closed them again, and shuddered as he caught an ill defind glimpse of me. Approaching I raised him in a sitting posture, and inquired of him how he felt. He only answered, by mutely laying his hand on the wound in his breast. I requested him then to remain as he was, until I returned. He nodded assent. Opening the door, I passed through the yard into the street, hastened home, and arousing a brother just returned from sea, hastily informed him of the transaction, and then procuring a chair, soon reached the house again, where we found the wounded man, still sitting where I had left him, his eyes now quite unclosed and clear. As we approached, he gasped, 'Where will you take

Assuring him he was now with friends, we hastily and quietly carried him out unseen, and placing him gently in the vehicle, conveyed him to our home. Within two weeks he had quite recovered, and in confidence requested us not to prosecute Seigle, as he was pursued by the officers of the offended government, and it might probably lead to his capture. He informed us also, that an immense sum of his treasure must now be in Seigle's possession, besides two of his loved children. Said we might watch the Jew, and that for so doing, we should be amply rewarded. Then filling up a check, requested me as a favor to draw the money for him. Returning from the bank, I placed the money in his hand. He remarked, 'All I have there,' and

placing in my hand a roll of bills, continued: 'A small amount for saving my life. Seigle has a fortune for us all; watch him well, but let him not suspect you, and believe he will yet be happy, and glad to return my wealth with in-

The stranger took his leave of us next day, but on the card he presented me with, I read the name of Dudly Clarenden."

"My dear, dear father," cried Media, grate fully twining her arms lovingly round his

"Seigle," continued Ringgold, "soon after burying his wife, changed his business, and as-sumed the name of Abel Grimps. Of his strange and unexpected repentance, you, sir, are aware."
"Yes, and it appears as remarkable, for in his
will which I have, he has restored to me all my

property, with a large accumulation. On his sincere confession and repentance, and the full restoration which he has made, I must heartily forgive him, and thank the good angels, that it has proven no worse."

"Such charity, Dudly Clarenden, is truely en-nobling" chimed Ringgold deflerentially.
"Hark!" he continued, starting to his feet, "the old State House bell rings a general alarm of fire! aye, and see what a light it gives. Beg pardon Mr. Clarenden, 'duty' you know. When duty calls 'tis ours to obey, but I'll see you again. Media, Clarence, excuse me please—goon night. And shaking hands with them, bestile he field from the house impulsively. hastily he fled from the house impulsively, and down the street, jostling and forcing his way through the fast increasing crowd, flying to the

firy scene.

The faithful old sentinel, the State House bell was indeed sending forth in stirring tones of alarm, in quick and rapid peals, tollowed by a

hundred other bells throughout the several city wards. The fire in the southern portion of the city was the result of the following plot.
"Well, boys, what say you to relieving old Grimps again of some of his plunder, eh? We once possessed a good share of it, but he paid us gradeficely for it, is it any more than right that grudgingly for it—is it any more than right that

we possesses it again?"
"No! It is ours, and we'll have it again," a dozen voices echoed in compliance of the proposed exploit, unanimorse' said the leader of a gang of cut throats, known once upon a time, as the 'Moyamensing Killers."

"In union there is strength," he continued, and to-night the miser's gold is ours. But listen, I have a plan to suggest. My motto is, "dead men tell no tales."

"Bravo! bravo!" echoed again, through their

dingy, secret retreat.
"My plan, is to secure on the outside, all the windows and doors about the premises, save one in the rear. Then two or three enter quietly, and the rest of you remain on the outside within sight. As to the dog, if he makes a noise,

stick him; but get the miser's gold without despatching the old man, if you can. When we've done, we'll fire the place."

"Brayo! a good plan," saluted him from the unanimous league. The night appointed for the execution of their nefarious designs on the poor Jew arrived, but they strangely knew not of the old man's demise. They commenced opperations at once, but of course failed intirely in their object of plunder, for all they found would not reach in value, probably fifty dollars, and consisted the of some purelessed platers. consisted chiefly of some unredeemed pledges, cheap jewellery, etc, which they found in the front window. Seigle they failed to find; but cursing their ill luch, they roughly ransacked the premises, and firing then in several places, scattered and retired to witness the conflagration; hence the alarm, for the house being all of wood, created a great right over all the city.

We prefer not to tarnish our pages with the stalls of the shameful particulars of the fierce and bloody fight which here now occurred betwixt the rival freman, or rather the scandalous clubs known as "Schuylkill Rangers," and "Moyamensing Killers." Stones, clubs, and various other missiles, flew in every direction, hurled by sturdy hands, and aimed by lawless minds. Pistols and revolvers were fired every minute, and the flashing blade of the murderous bowieknife, and blood dripping disk brandished by brawny arms, glistened in the firey glare, men and youths were murdered, and ficeing maidens trampled on. This in the orderly law-abiding peaceable city of Penn, a sickening scene to

The police, guardians of the public peace, were there, of course, but their star-badges only, in the reflection of the fire, distinguished them. And the battle raged on, hotter and hotter, until the water was thrown on the burning building by a few, flowed back and down the streetgutters purpled with human blood. Still the "Killers" and "Rangers" waged their disgrace. ful and alternately doubtful war, yelling and hooting like so many Indians on a war scout. Reinforced until the entire force of each club became engaged, they ceased only from sheer exhaustion. Among the reckless rioters, was our early trio, Donolon Rufferty, Patrick Maginnis, and Dinnis Mc Flyn, were active throughout.

The fire burned on, smouldered away, and next morning the bright clear sun shone on the ruin of some dozen or more old tenements; in the midst, and still smoking, lay the ruined premises of Calch Seigle, alias Abel Grimps. To many his sudden disappearance seemed feartully mysterious, and many more betteve that he was cruelly burned to death in his own home the mult it was reduced to ashes.

Late that same night, while returning home-ward with the increased number of his company, the eccentric Ringgold suddenly rushed, to the surprise of all, into the social circle he had so suddenly left, of Charence, Media, and Clarenden laughing. "Weil Media, Mr. Clarendon-ha! ha! back again, though judging from my appearance you may teasonably conclude I have made quite a narrow escape.'

"Yes, indeed, my dear fellow, what in the world has happened? There has been no fighting I hope, Mr. Ringgold." Clarenden answered anxiously:

"Fighting 1 indeed, there has been a regular pitched batale, and though I was not exactly in it, yet several times some how or other, they managed to get me in, as we sometimes say a very 'tight place,' so that I was compelled to tear myself away. Look at my coat, fresh from the tailors, now all ribbons and threads. And springing round on his heel, the eccentric Jack exhibited the remnants of a line black coat; a tremendous rent up the back, from the skirt to the collar, and minus a skirt and sleeve: his hat awfully caved, and one of the legs of his pantleloons torn off near the knee; altogether, he looked, even though he may not have been really in the fight, as if he certainly had re-ceived some very hard knocks. But why should he, in such a plight, rush into the presence of the girl he loved?

Well, the unpulsive noble-hearted Jack Ringgold was a fireman, an active volunteer fireman, and seemed never happier than when serving in the capacity of the Philadelphia tireman; he was not ashamed of the scars and ragged marks he might chance to receive at the hands of his focs while in the discharge of his duty. And sometimes coarse, rough in speech, yet he possessed beneath an unguinly exterior, a heart affectionatc. tender and true. Giving his listeners a hurried explanation of the locality and character of the disastrous conflagration, he, with a degree of mischief, at which she could not be provoked, gave Media a hasty kiss, and rushed from the house leaving them still in surprise, quite as great as when he entered, though of a different nature. It was of the destruction of the late

To be continued.

Seigle estate.

SPIRITUALISTIC SEANCE. Inexplicable Performance—The Spirit of a Deceased Col. Speaks.

A Spiritualistic scance was held last night at No. 61 Bleecker street. The management of the manifestations was undertaken by a lady, Mrs. Stoddart, by name, and the medium through whom they were made was the lady's son, Dewitt Hough, a youth of about eighteen years of age. The seance took place in a parlor in the house above named, and was carried through without one appropriate. through without any apparatus or mechanical appliances. The youth was seated at one end of the room with the table at his left, upon which was placed a guitar, two or three hells and some iron rings. The spectators were ranged around him at a distance of two or three feet, and the manifestations were, as usual, conducted entirely in the dark, and the medium was supposed to be acting under the influence of a deceased colonel of the Union army, who was adressed by Mrs. Stoddart as "Andrew," when called upon to do something at the request of the spectators, or according to her own wishes. At the commencement of the seance the youth was tied across the wrist, as alleged, by the spirit, and the spectators were called upon to inspect the rope and the knots that bound his hands together. The gas was turned down, and when light was given, it was found that young Hough's coat and vest had been removed without the knots having so far as could be seen in the least altered. The next manifestation, was placing upon the youth, sarms two iron rings, which was succeeded by the replacing of the coat and vest, the wrists still remaining securely bound, These manifestations over, Mrs. Stoddart asked the spirit of the deceased colonel if he would untie the ropes, when "Andrew" answered through a tin speaking trumpet that he would comply with the request. The ropes being untied, gentlemen from among the spectators were called to tie the youth up in his chair by both hands and feet, and this having been done the banjo commenced playing a tune, the sound appearing to come from all parts of the room as if the instrument was floating above the heads of the persons present. A chair was placed in the bands of one of the skeptics, and was wrenched from his grasp in a manner quite inexplicable to the holder. This was followed by bell ringing, more tying and untying of ropes, and the manifestations would up by the placing upon the youth's arm a ring, too small to pass over his hand, after both hards tail been sewn together with a piece of linen. The entire manifestations were of a very remarkable and most, if not all of them were too wonderfil for explanation even by the many skeptics present at the seance,—New York Herald.

A Wonderful Medium-New Developments. Hand with Three Fingers-Water Turned into Wine or Vinegur-Phosphorus Mule.

BY THOMAS COOK.

It was our good fortune to meet with Miss Flora Poindexter, a young lady of sixteen summers, at Kokomo, Indiana, who has been developing in her mediumship only since last July. She has formerly been a resident of Terre Haute, Indiana, with her widowed mother, who accompanied her to Kokomo, where we met with them at a private scance, at the house of Brother Newcomb, on Friday evening, the 7n inst.

We were informed that the manifestations

given in her presence have usually been given in a cabinet; but as there was none on this occasion on hand, they were given without; Mr. Boggs, who is noting as her agent, being engaged in having one constructed.

We witnessed the tying and untying manifestations with a piece of clothes line, furnished by Mr. Newcomb on the occasion, by which we were well convinced of the genumeness of her mediumship. From her mother we learned that in the cabinet many most wonderful manifestations occur in the presence of this young lady medium. Musical instruments are played, bells rung, hands and feet saown at the orifice in the cabinet-among them a hard with only three fingers, water turned into wine or vinegar, phosphorus made, besides many other very wonderful and remarkable manifestations, all of which occur while the medium is securely tied in the cabinet, and which were attested to by others who had witnessed them, and of which we had no doubt. We are expecting such and even greater manifestations than these, and cannot say that we are surprised. We believe it is their intention to travel when their new cabinet is completed, but in what direction we were not

Mrs. J. M. Wilcoxson in Texas.

Last evening the hall over Garrett & Pressier's store, was filled with an intelligent audience to listen to the inspirational speaker Mrs. Wilcoxson. The lady is possessed of good address and certainly did not display in her normal condition, the illiterateness sometimes attributed to her, though while in the condition called trance, she did speak with a fluency and eloquence superior to her preliminary remarks: The prayer, delivered before proceeding with the subjects selected by the audience, was something truly grand. At its conclusion, she procreded with the subjects selected, "What is the soul and its connection with the body?" and the thick on the cross. "Inis might thou shalt be with me in paradise." At the conclusion of her remarks upon these subjects several citizens present propounded questions, the answers to all of which seemed periocily satisfactory to the interrogators. The gorgeous eloquence of the sentences made use of by the lady, would of it-self repay a visit. As to the truth of her inspiration, the community are fully competent to

She will speak again at the court-house on Sunday, at 11 A. M. and 7 P. M.-Banner.

Gail Hamilton has made arrangements with the Harpers to contribute to their various periodicals, and starts in the Bazar with a "Blotting Paper," in which she gives her opinion of Prof. Blot's art, and of co-enerative housekeeping, and so forth.

WRITINGS OF OMAHA. Chicago, S. S. Jones, Publisher, Religie-Philosophical,

Publishing Association. The above named pumphlet, in neat covers-should be

in the hands of every teader. Spiritual philosophy is the Themo. The first chapter treats of tiefsion of substances—The

Senses—their Number and Limits—Man a Duality—Spirit Intangible—The World Opens as Senses are Multiplied. The second chapper treats of Man Strange to Himself-Bossand System Fish may See in the Dark-Motter, how Determined-Magnetism and Electricity their Choice of

Character-Pare-Vhat it i -The Magnetic Box. The third chapter treats of Tyansverse Currents of Magnetismand Electricity Surrounding the World—their Pressure—i'ressure of Atmosphere—Matter—Theories of.—

The fairth chapter treats of the Duality of Man-The Spirit Body only Lives-Why It Lives after the Material Body Dias-The Abnormal State-How We Know of Spiritual Things -The Modern Discovery of Communications. Gaps, Moves and Tips-The Fox Girls-Medic-Spiritual Atmosphera around the Sody-Magnetization-Snakes Charm Birds-Spiritual cir les-Spirits magnetize Mesmer-Religious Conversions Through Magnetism.

No little work has ever been published which abounds with more intensely in eresting and instructive matter.) Price 25 cts. Postage 2 cts. Address S. S. Jones, 198 South Clark St., Chicago, Ill.

Speakers Aegister.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenover they occur. 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 particulars to be learned by special correspondence with the indi-

J. Madison Allen, Ancora, N. J.

O. Fannie Allyn, Stoneham, Muss.

Mrs. Orein Abbott, developing medium, 127 south Clark-St room 16.

Rev. J. O. Barrett, Glen Beulah, Wisconsin.

Dr. J. K. Builey, box 394 Laporte Ind. Addie L. Bellou. Address Chicago, care of Remoie-Pulle-Bophical Journal,

H. T. Caild, M. D., 634 Bace St., Philadelphia, Pa.

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

A. J. Fishback, Sturgis, Michigan. K. Graves, author of "Biography of Satan." Address

Mrs. F. A. Logan, core Religio Philotophical Journal. Dr. Wm. R. Joscelyn, Lecturer

Address him in care of this Office, 189, South Clark Sreet Dr. P. B Randolph, 89 Court Ft., Boston, Mass.

Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn Hudson Tuttle, Berlin Heights, Q.

Benjamin Todd, Salem Oregon.

Dr. Samuel Underhill, No 121, 22nd at. Chicago, Ill. E. V. Wilson, Lombard, Ill.

A. B. Whiting, Albion, Mich.

Job Smyth, Hallsport, N. Y., will answer calls to lecture Mrs. L. H. Perkins, transs speaker. Address Kansas City, Mo., in care of E. E. Perkins

Dr. E. B. Wheelock, Inspirational speaker, Codar Fulls

K. H. Gurretson, Prichland, lows. Dr. E. B. Wheelock, inspirational speaker, Cedar Falls,

ewa. Samuel S. Uar.r an, Goshen, Indiana. Dr. G. Newcomer, lecturer, 288 Euperior at., Cleveland Missississississississississes.

M. M. Tonsey, Like Mills.

Mrd. L. H. Perkins, Trance Speaker, Kansas City, Mo. Mrs. M. J. Wilcox ou, Jare of Paul Bremoud, Monaton Texas.

Miss 5. C. McClendon, Inspirational Speacer, Rock Island, Ill. Harriet E Pore, Morristown, Mirn.

Frank Dwight, Council Binfo, Iowa. Warren Smith, Elexandria, Medicon Co., Ind.

A WONDERFUL NEW EOOK.

JUST PUBLISHED.

STRANGE VISITORS!

A REMARKABLE volume, containing thirty-six original contributions by the spirits of such famous authors as Invise, Thiesenay, Charlotte Brente, Byron, Hawtherne Willis, Humbeldt, Mrs. Browning and others now dwelling in the spirit-world. These wonderful articles were dictated through a Clairvoyant while in a trance state, and ere of the most intensely interesting and enthralling nature.

22 Elegantly bound in cloth, Price \$1,50. Postege 20cts.

TABLE OF CONTENTS.

Author. Henry J. Raymond, Margaret Fuller, Lord Byron, Nathaniel Hawthorne, Washington Irving. W. M. Thackeray, Archbishop Hughes, Edgar A. Poe, Jean Paul Richter, Charlotte Bronte, Elizabeth B. Browning, Artennis Ward, Ludy Blessington, Professor Olmstead, Adab Isaacs Menken, N. P. Willis. Margaret Fuller, Gilbert Stewart, Edward Everett. Frederika Bremer, Rev. Lyman Beecher, Prof. George Bush, Junius Brutus Booth, Rev. John Wesley, N. P. Willis, Anonymous, Baron Von Humboldt, Baron von Humbolat, Sir David Brewster, H. T. Buckle, W. E. Burton, Chutles E. Eilfott, Comedian's Poetry, Lady Hester Stanhope, Professor Mitchel

Chicago, Ill.

To the New York Public. Literature in Spirit-Life. To his Artusers. To his Accusers.
Apparitions.
Visit to Henry Clay.
His Post Mortem Experience.
Two natural Religious.
The Lest Soul.
Invisible Influences. Agnes Reef. A Tale. To Her Husband. In and out of Purgatory. Distinguished Women.
Local ty of the Spirit-World.
Hold Me Not
Off Hand Sketches. In Spirit-Life. Conversations on Art. Government. Flight to My Starry Home. The Sabbath—Its Uses. Marriage in Spirit-Life. Acting by Spirit Influence. Church of Christ. A Spirit Revisiting Earth. Earthquakes. Naturalness of Spirit-Life. Mormons. Drama in Spirit-Life. Painting in Spirit-Life. Rollicking Song. Prophecy. The Planets,

Subject.

Dr. J. W. Francis, Causes of Disease and Inennity. The Spirit Bride. The sale of this extraordinary work will be of the most precedented nature. Price, \$1,50, postage 20cts.
For sale at The Relatio-Philosophical

Prof. Wm. Denton's Works.

JOURNAL Office, 187 & 189, South Clark street,

THE SOUL OF THINGS; OR PSYCHOMET-RIC RESEARCHES AND DISCOVERIES, by William and Dizabeth M. F. Denton. This valuable and highly interesting work has become a part of the standard literature of the country.

Price, \$1,50cts, Postage, 20cts. LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A val-

Price, \$1,50cts. Postage, 20cts. COMMON SENSE THOUGHTS ON THE

BIBLE. For Common Sense people. Twelfth Lousand, revised and enlarged. Price, 10cis., Postage, 2cts.

THE DELUGE, IN THE LIGHT OF MOD-ERN SCIENCE. Price, 10cts., Postage, 2cts.

WHAT IS RIGHT. Price, 10cts., Postage, 2cts. BE THYSELF. Price, 10cts., Postage, 2cts. For sale at The Religio-Philosophical

JOURNAL Office. Address S. S. Jones, 187 & 189, South Clark street, Chicago, Ill.

TRACTS:

Now is the time for our friends to send for as many conies of Judge Edmonds' tracers as they can afford to, for the purpose of distributing them among the people. One to him inclusive, bound in next paper covers, good style to be preserved and circulated among the neighbors. The following subjects are treated, viz:
No. 1. An appeal to the Public on Spiritualism.
No. 2. Bishop Hopkins on Spiritualism. Reply of Judge Edmonds.
No. 3. The Newsboy.
No. 4: Uncertainty of Spiritual intercourse.
No. 5. Certainty of Spiritual intercourse.
No. 6. Spenking in many tongues.
No. 7. Intercourse with spirits of the living.
No. 8. False prophesying.

False prophesying. Spiritualism as demonstrated from ancient and

Modern history.

The volume sent single by mail on receipt of TWENTY. Junes Edmonds has a volume of the same as the fore-

Jungs Edmonds has a volume of the same as the foregoing which a supplement of more than, double the amount of marter that will be sent to any address by mail on receipt of thirty cents.

The Any person sending Five Dollars, will receive by express either kind of, or part of each, at a discount of fifty percent for the purpose of gratuitous distribution.

These Theory are newly goiten up, and such as any gentleman or lady will be proud to place in the hands of a neighbor.

Address S. S. Jones, 189 South Clark St., Chicago.

"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, SUPERBLY AND PRO-FUSELY ILLUSTRATED WITH FINE PORTRAITS, ETC., ONSTEEL, WOOD IN TINT, LITHOGRAPHY, ETC., ETC.

PRICE \$3,75, MAILED FREE,

BY EMMAHARDINGE. This 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 courses as tainable only to the author.

The collection of these records has cost many years of its cessant research, and altogether it forms one of the MOST COMPLETE, ASTOUNDING AND THRILLING HISTORIES.

that has ever 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 TRADE SUPPLIED at the Office of the Religio-Philosophical

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

street, Chicago, Ill. MY AFFINITY.

A NEW BOOK

OTHER STORIES.

INPROSE

BY MISS LIZZLE DOTEN, AUTHOR OF THE POPULAR BOOK OF

" Poems From The Inner Life."

TABLE OF CONTENTS. MY AFFINITY.

MADAM BONNIFLEUR AND HER ROSES. WOMEN AND WISDOM.

THE FAITH OF HASUPHA.

THE BACHELOR'S DEFEAT. THE GREAT CARBUNCLE.

MARRYING FOR MONEY. THE PROPHET AND THE PILGRIM.

MR. SILVERBURY'S EXPERIENCE.

GERALDINE. DR. PURDIES PATIENT. THE SUNSHINE OF LOVE.

THE ELFIN SPRING.

THIRTEEN GHOICE STORIES. All who have read the beautiful and charming Pcems From the Inner Life, will desire to read the same

author in prose. PRINTED AND PUT UP IN

ELEGANTSTYLE

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

For sale at the Office of the Religio-Philosophical Journal, 187 & 189, South Clark street Thicago, 111. THE DAYZNOOR BROTHERS

The World Renowned SPIRITUAL MEDIUMS.

Their Biography. -AND-

ADVENTURES IN EUROPE

AMERICA.

SPLENDIDLY ILLUSTRATED This is the most thrilling work in the whole Spiritualis tic Literature, and will be the means of adding thousands to the ranks of spiritualism. It exceeds in intense nter-

estany novel and every word of it is truth, 428 pages. Price \$1 50. Postage 10 cents. S.S.JONES, 159 South Clark street, Object, Ill.

Dr. P. B. RANDOLPH'S WORKS.

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

Price, 75cts., Postage, 12cts.

AFTER DEATH, OR DISEMBODIED MAN. The Location, Topography and Scenery of the Successal Universe: its Inhabitents, their Customs, Habits, Mudes of existence; Sex after Death; Marriage in the World of Souls; The siz against the Holy Ghost, its fearful penalties, &c., &c. Being the Sequel to Dealings with the Dead.

Price, \$1,00; Postage 8cts. PRE-ADAMITE MAN, demonstrating the ex-

istence of the Human Race upon this Earth 100,000 years ago. Fourth Edition, well bound in cloth and containing over Four Hundred Pages.

Price, \$1.25. Postage, 20cts. For sale at the Office of the Religio-Pinno-

SOPHICAL JOURNAL.

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

Zeligio-Zhilosophical Journal

S 5 JONES. MOITOR, PUBLISHER AND PROPRIETOR.

Office, 187 & 189 South Clark Street.

CHICAGO JANUARY 29, 1870.

TERMS OF THE

Religio-Philosophical Fournal.

\$3,00 per year, \$1,50-6 months, \$1,-4mo. Flifty Cent's for Three Months on trial TO NEW SUBSCRIBERS.

In making remittances for subscriptions, always procure a draft on New York, or Post-Orrica Monay Onder, if possible. Where neither of these can be procured, send the money, but always in a registrated Letter. The registra-tion for her been reduced to righter exerts, and the present registration system has been found by the postal authorities to be virtually an absolute protection against lesses by mail. ALL Postmasters are obliged to register letters when requested to do so.

Attaubs riptions remaining unpaid more than six months. Will be charge t at the rate of \$3.50 per year. PAPERS are forwarded until an explicit order is received

by the Publisher for their discentinuance, and until pay-ment of all arrarag a is made, as required by law. No names entered on the subscription books without the first payment in advance.

FURSCRIBERS are particularly requested to rote the engination of their subscriptions, and to forward what is due f r the enouing year, with or with out further reminder

NEWSPAPER DECISIONS.

I Any person who takes a paper regularly from the post-rilice—whether directed to his name or another's or whether he has subscribed or not—is responsible for the

payment.

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

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

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

All letters and communications should be addressed S. S JOSES, 139 SOUTH CLARE STREET; ORICAGO, ILLINOIS.

SPIRITUALISM OF THE BIBLE

ABRAHAM, HAGAR AND THE LORD.

In our previous article, we alluded to the character of Abraham, the jealousy of Sarah. the tribulations of Hagar, and the suffering she endured in consequence of the duplicity and meanness of her master, and finally, to add to the pangs of her already wounded naturn the angel said to her in his communication from the Spirit World, "Thou art with child.

and shalt bear a son, and shalt call his name Ishmael, because the Lord hath heard thy afflict-We have no disposition to criticise the action of the Lord in reference to this unfortunate The consolation derived from that simple fact

woman, who, because he had heard her affliction, said that the child should be called Ishmael. could not have been very inviting, for the angel said in canclusion, "He will be a wild man; his hand will be against every man, and every man's hand against him." At the present time, an objection is often raised against Spiritualism, on account of the trivial nature of the communications received. The message of the angel to Hagar in regard to the birth of Ishmael, and the peculiar traits of character which would distinguish him when he should arrive at maturity, might be regarded by the fastidious as illy becoming one of God's messengers. We see nothing connected therewith, however, that should shock the modesty of any one; a simple truth is told; no truth is trivial in nature. Whenever a communication is received from the Spirit World in reference to anything on this mundane sphere, of whatever nature it may be. if truthful, it should be cordially embraced by all.

In regard to the communicating spirit, we have a word to say. We do not believe that God the Infinite ever communicated with Abraham, and we draw our conclusions from the Bible alone. When Abraham was ninety years old. he had a vision, and "The Lord appeared unto him and said unto him, 'I am the Almighty God: walk before me and be thou perfect." There is a question, however, as to whether it was really a vision or not, yet the facts of the case seem to warrant us in coming to that conclusion, for he "fell on his face, and God talked with him." After predicting the birth of Isaac, it seems that He changed His mind in regard to Ishmael, for He said in reference to him, "I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation," His predictions here in regard to Ishmael cid not sound as harshly as when the angel said,"He will be a wild man; his hand will be against every man, and every man's hand against him."

After his communication with Abraham, it is said in the 17th chap., 22d verse of Genesis, "And he left off talking with him; and God went up from Abraham." Now, we would like to ask how an Infinite God,-omnipresent,-can leave Himself. If He is omnipresent, He can leave no one. "If He departs from a certain locality," He "leaves Himself there," for He is omnipresent. If He leaves Himself, how can He go up from anybody? The idea is too ridiculous to require a moment's notice. God never talked with Abraham and never will. The moment He becomes local in character, He ceases to be Infinite; besides, the very language subsequently used, gives us good reasons to believe that Abraham never communed with God-never had any communication from Him.

"And the Lord appeared unto him in the plains of Mamre, and he sat in the tent door, in the heat of the day."

"And he lifted up his eyes and looked, and lo! three men stood by him, and when he saw them, he ran to meet them from the tent door, and

turned himself toward the ground." Here is an admission on the part of Abraham that the Lord who appeared, consisted of three men, and he held conversation with them, calling them Lord. In all other cases, we have as good reason to believe that he simply meant ministering spirits who had assumed a material form and came to earth for the purpose of hold- 1 parts.

ing communication with him, In all this conversation, the Lord talks like one who possesses the ordinary capacity of mortals; never for a moment hinting that He is all-powerful. He says in Genesis, xvii: 21, "I will go down now, and see whether they have done altogether according to the cry of it which is come unto me, and if not, I will know.

The idea of God talking in the manner indicated above, is absurd It would sound well for mortals to talk of going down or going up, but for a God, who is omnipresent, to talk in such a manner, it looks exceedingly ridiculous. If any one ever communicated with Abraham from the Spirit World, it certainly was a spirit, endowed with capacities, perhaps, far superior to mortals.

Not withstanding the bad character of Abraham, there was a vein of sympathy running through his nature, that induced him to plead for Sodom and Gomorrah, and strive to avert the destruction which seemed impending over them. The following conversation occurred between him and the controlling spirit:

LORD.-Because the cry of Sodom and Gommorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it which has come unto me; and if not, I will

ABRAHAM.-Wilt Thou also destroy the righteous with the wicked? Peradventure there be fifty righteous in the city, wilt Thou also destroy and not spare the city for the fifty righteous that are therein?

LORD -If I find in Sodom fifty righteous within the city, then will I spare all the place for their sakes.

ABRAHAM.—I have taken upon me to speak unto the Lord, which am but dust and ashes. Peradventure there shall lack five of the fifty righteous, wilt Thou destroy all the city for lack of five?

LORD.—If I find there forty-five, I will not destroy it.

ABRAMAM. -Peradventure there shall be forty found there?

Lord.-I will not do it for forty's sake.

ABRAHAM.-Oh, let not the Lord be angry and I will speak. Peradventure there shall be thirty found there?

LORD.—I will not do it if I find thirty there. ABRAHAM.—Peradventure there shall be twenty found there?

LORD -I will not destroy it for twenty's sake. ABRAHAM.-Peradventure ten shall be found there?

Lond -I will not destroy it for ten's sake. In this talk that occurs between Abraham and the communicating spirit, we have a curious illustration of the character of the former. Like John Howard the philanthropist, who, while he desired to better the condition of the world generally, was a tyrant in his own family-Abraham could plead for Sodom and Gomorrah, and at the same time abuse in the

manner his servant Hagar. While tracing the Spiritualism of the Bible, we propose to unearth some grand truths connected therewith, showing the means adopted by the Spirit World to advance the human family in the scale of existence; and do not be disappointed if we finally convince you that God never spoke to Adam, Abraham, or any one else. The inhabitants of this mundane sphere little appreciate their close connection with the Spirit World-little understand the working of those unseen forces that not only control the destiny of nations, but so mould the embryo mind that it is fitted for some particular work. Remember, dear reader, that each step we take in the fields before us, only increases our vision, quickens our perceptions, enlarges our understanding, and prepares us to unfold to you still grander truths.

There is a beautiful current of supernal intelligence within the lids of the Bible, bearing upon it the ripe fruitage dropped thereon by angel hands, and as we are brought en rapport with those who lived in the past, we feel their emotions, our mind tingles with their ideas, and there moves within it their sympathies, their likes and dislikes,-and we feel truly that we are in their hands. "But think not," it is whispered to us, "that you, as you stand on the cleit of the Mountain of Progress, and survey the world,behold its gems of knowledge, its glittering truths, its moral maxims, its emotions expressed in verse, bubbling up in the soul of the poet, who carols on a bed of roses, and who opens his mind to the sweet chimes of the Infinite Mind,-think not that there are not higher fields before you than are within the radius of thy vision." Well, may the "whisper" prove true. And as time moves along, may we be instrumental in sowing seeds that will produce an hundred fold in love, benevolence, virtue, morality; and may they all be crowned with "Love for all, with malice towards none."

By and by when we have exhausted the subjects within the radius of our vision as we stand on the cleft of the Mountain of Progress, we will change our position, and by so doing will continue to shower down upon the readers of the Journal the choicest gems of the Spirit World. But while moving along from the cradle to the grave, we hope to ever feel mindful of the fact that we are only one drop in the Ocean of Humanity, and that good deeds should ever characterize us in all we say and do.

Milwaukee,

Dr. H. S. Brown furnishes us the following names of efficers, recently elected, of the First Society of Spiritualists, of Milwaukce: II. 8. Brown, M. D., President; M. N. Graham, Vice President; Enos Gay, Secretary; N. M. Graham, Treasurer; H. S. Brown, M. D., Collin M. Campbell, T. J. Freeman, J. B. Smith, Wm. Siryer, Trustees. Society Meetings are held every Sunday, at Bowman's Hall, at 2 P. u.

Brother White, of Olney, Ill, writes that a good "Test Lecturer," would do well in his

ANOTHER MINISTERIAL SCANDAL. Olean, N. Y., (Jan. 15) Correspondence of the New York

No small excitement has been caused in this town and in Alleghany, Pa., by developments regarding the conduct of a clergyman, which have broken up a wedding that has been publicly announced to come off in the latter town, on the evening of the 12th, at the Methodist. Episcopal church, and seems to implicate the preacher in making more yows than the church rules require, and more promises than any lover can faithfully fulfil.

The facts are as follows: The Rev. George Washburn, of the Methodist Episcopal church, has been performing the duties of preacher on the Limestone and Bradford circuit for two years past, and lately has been assigned to Port Alleghany and Eldred circuit. His acquirements were rather limited and his ability was not great, but his apparent devotion and desire to improve had led to his ordination and continuance as a preacher of the gospel. For about two years he has been paying attention to a worthy young lady of Alleghany, who, not aware of his false-heartedness, had reposed such confidence in his assurances as to assent to marriage with him, and, after various postponements the ceremony was to have been consummated on the evening named. But on his arrival in town that afternoon, scarcely had he time to give directions for taking care of his horse at Ward's hotel, before he was taken in charge by Officer Smith, of Olean, and taken on the train to Limestone, to answer a complaint made before Justices Vibbard and Fullar, relating to an unexpected responsibility and other promises supposed to have been made to another lady, to whom, it is alleged, he had been paying particular attention. Of course there was no wedding, and some disappointment and more indignation. And of course the young lady is fortunate in escaping an alliance with such a man. But what shall be said of him who has thus to all appearances disgraced the sacred calling and position with which he had been entrusted, and disappointed the hopes of at least two young ladies and their friends?

The testimony of the young woman is clear and explicit, that more than a year ago this wolt in sheep's clothing seduced her under solemn promise of marriage, and medical evidence was given on the examination corroborating her statements as to her expected maternity. Mr. Washburn, being sworn in his own behalf, declared that he had never been unduly familiar with the young woman; but the court reemed to think the evidence against him, and held him in bail of \$4,000 to support his looked for, though unwelcome, offspring and its much injured mother, and the reverend gentleman is now looking up some friends to go on his bail bondswho are not so easily found, since the tellow's present means of earning a livelihood, even for himself, will hardly avail him in the future, and he will be driven to some other trade in which his success as yet is problematical.

We regret to be called upon to chronicle another act of licentiousness on the part of the Methodist Church. Ministers of the Gospel are human, and many of them "fall from grace," not being able to resist their passions, knowing that their doctrine teaches, that however heinous the crime, all they are required to do is to kneel down at an angle of ninety degrees, close their eyes, make their countenance look as solemn as a thunder-cloud, and cause their voice to sound as tremulous as the wheels of a carriage over a pavement, clasp their hands tightly together, let a tear glisten on the eye winkers, and confess all, concluding with: "We ask this through the merits of a Crucified Redeemer." It don't make make any difference how many of your parishioners you have seduced, how much you may have defrauded your neighbor, "The Blood of the Lamb," will cause you to sparkle with the innocence of a new-born babe, and you are prepared to enter the "straight and narrow pathway" that leads to life eternal. We do not wonder that the Divines of the Methodist Church "fall from grace "occasionally, for the "Blood of the Lamb" is a febrifuge cathartic, emetic. elixer absorbent, expectorant; in fact, however much the body is tinetured with sin, two or three doses of the "Blood of the Lamb" will touch the seat of the disease much quicker than Roeback's pills, or Jayne's Alterative, finally placing you where you can speak direct with God Almighty, and shout your hymns of praise

forever and forever. The late crimes on the part of many Methcdist Divines, induce us to believe that the "Crazy Woman's" vision was expressive of a grand truth. She died, as she thought, and went to heaven. She proceded direct to the throne of God, took a seat by His side, adjusted a telescope lying near, and commenced viewing His kingdom. Near the throne she saw Methodists. and such shouting and psalm singing, such a thrumming of golden harps, banjos, guitars and the like, she never heard before. A little further off, were Hard shell Baptists; beyond them were the Episcopalians, Presbyterians, etc., while, away in the distance, she could just detect a quiet, orderly crowd of people, tending to their own business, and not being able to discern their character, God informed her they were Spiritualists, the only class of people He could trust out of His sight! As to the Methodists, He had to keep them near His throne, to prevent them from committing adultery or some other mean act, as they had actually exhausted nine tenths of the "Blood of the Lamb" already, and they looked tolerably black yet. He printed to one Methodist Minister who had had eight wives, remarking, "That one required eight barrels of the 'Blood of the Lamb' to wash away his sins, and yet He feared he never would become perfectly cleansed." She asked Him how much was required to wipe out the effects of a lie, and in answer He said, "Usually two drops. A white lie only requires about the sixteenth of a drop. Gossiping among the women around the tea-table, or at evening parties, in reference to those absent, only requires each one to scent the same from an ounce vial,-if well inhaled, only one inspiration is required. Seduction is quite a girevous crime. However, the 'Blood of the Lamb,' accompanied with fasting and prayer, can wipe that out. Obstinate cases require cold water to be poured on the head, and hot bricks applied to the feet. But he who sins against My Holy Ghost, an old venerable creature who was one of the party who worked with the shovel and the hoe, in getting the dust together when I said, 'Let us make man,'-he who sins against him," he said earnestly, "can never be forgiven. Blood and Jayne's Sanitive pills would upon a case of consumption." The old lady was very much surprised on seeing the Holy Ghost. He was pale and baggard in appearance, but God thought a good deal of him, as he rendered Him signal service, in not only collecting the "dust of the earth" together to make man, but he was the one that caused a "deep sleep to fall upon Adam." If it had not been for him, there would have been no women on earth to day, for he was the one that possessed the knowledge requisite to dissect Adam sufficiently to procure a rib to make a woman,

The old lady came away from the throne of God, after taking fourteen drops of the "Blood of the Lamb,"-just enough to wash away her sin in stealing a neighbor's underclothing, one garment of which she had on when talking with Gid. He said that seven drops would only be required if she returned it, but if she kept it, fourteen drops would be necessary. She took the fourteen drops.

He said it was all a mistake about there being infants in hell-looking toward the Methodists, as if they had taught that absurd doctrine. They were so troublesome that the devil wouldn't have them. He didn't like the devil, for He said that he was "still ahead." He stated that he and the Holy Ghost fought in the garden of Eden, but the devil tangled Holy's foot with his tail, and he fell to the earth, and had looked pale ever since. Holy was standing near the throne, and she heard him remark, "I have had the rheumatism ever since that fall." Before that fall, he was called the Holy Black, but immediately after the fracas with the devil, on account of his exceeding paleness, his name was changed to Holy Ghost.

Within these few remarks, dear readers, s beautiful lesson is imparted. A large portion of the world to-day commit sins, expecting to have them washed away by the blood of the pure, innocent Nazarene. To him these Méthodist Divines who prostitute their high calling to base and dishonorable acts, look, expecting him to become responsible for all their sins, and assume the penalties thereof himself. Deluded people! May the angels pity you, and come to your relief. The world will never become better until the people understand that for all their acts, they alone are responsible, and that whatever they sow, that they must reap, and that there is no stoning blood to wipe away the licentiousness of the world. In the vision of the old woman is a world of meaning, more expressive, more potent in argument than a volume of philosophical disquisitions against the doctrine of atonement. The ridiculous must be treated in a ridiculous manner. Philosophy avails but little in presenting the extreme absurdity of the Vicarious atonement. The old woman took fourteen drops of the "Blood of Christ," but kept the clothing she had stolen. Therein is expressed a grand truth. Read the vision; ponder over it well; consider it in all its bearings, and profit by the lesson it imparts,—ever remembering that whatever you sow, that you must reap.

That Minister of the Gospel, who looks,lynxeyed around among his parishioners to seek some frail flower upon which he can breathe his lustful breath, blasting its heaven-born tints, and turning its fragrance into poisonous vapor, -oh! for that man is a fearful retribution in the Spirit World, and from our inmost soul we pity him, and, if possible, would take him by the hand and lead him, when he is prepared, to the home of the innocent and pure.

CONCLUSION OF A LETTER FROM S. R. DARROW, OF BLOOMFIELD, WISCON-SIN, AND OUR REMARKS THEREON.

"I wish to say that I have been reading the articles in back numbers of the Journal, entitled "The Apostle Paul's Medium," in which he purports to say, through A. Smith, that he was the ed the crucifixion of Christ; that his conversion, as recorded, was a farce, and his writings, although written by bim, are lies palmed off on the people. of that day and handed down to us as inspiration. Now if Paul was, as he says, such a liar and deceiver in that day, and he passed on, the same in-dividual, what reason or grounds have we to believe him now, admiting that it is really him that communicates. And then, again, what of Spiritu-alists who take the Bible to prove Spiritualism true, when the persons who wrote it come to say that it is a fabrication.

I will say in conclusion, that if you deem these suggestions worthy of notice, please answer through the Journal."

REMARKS :- The philosophy of Spiritualism accords with Nature's laws of Progression; and Paul es well as every other being in the spiritual, or material state of existence, must come under that law; and however wicked Paul might have been, our brother will concede, we think, that eighteen hundred years of suffering for a short career of sin, is quite sufficient to produce a marked change in the character of the vilest wretch that we can concleve of. According to Paul's statement, he has suffered in blank solliude for seventeen centuries, his only associate being his cruelly wronged bondeman, Judas.

It seems as if it would require no very great stretch of the imagination to suppose that a man of Paul's intelligence and sagacity, would have been deeply affected by the result of such nefarious schemes as he confesses himself to have planned and carried out; and that the constant lashing of his guilty conscience for seventeen centuries should have rendered him pre-eminently truthful and honest-hearted by this time, unless we accept the Swedenborgian's theory, and deny the possibility of a change for the better after death, which is contrary to all the teachings of nature and common sense.

By the immutable law of Progression, Paul has now become what the Christian world bave deemed that he ever has been since his reputed conversion while on his way to Damascus, and is entitled to the confidence of the people to whom his message may come; not so much because he says it, as because the truth of his statement is self-evident. Every sentence he utters bears the impress of truth; and had you read the book through, instead of our meagre extracts from it, you would have found satisfactory answers to your queries. Paul has done a great wrong to humanity, and must, of necessity, come to earth to repair that wrong before he can be entirely satisfied and happy. Reparation for wrong is heaven's sweetest solace; and but for the nonsensical doctrine of the vicarious atonement, it would be much more extensively prayer will have no more effect upon him than I practiced upon earth, and it thus be made

to blossom as the rose, and bear abundant fruits of charity, good will, and love for one another as brothers and sisters of one common family destined to review all their sins of omission and commission, and make atonement for the same. The isw by which Paul is compelled to come to earth at this time, is that simple law of Nature which is implanted in every sentient being; and which must be obeyed by all, sooner or later; and the sooner mankind learn that for every sin committed an atonement must be made, and by each for him or herself, the better it will be for them. Clergymen,-the "Blind guides" of those, who, but for them, would enter the vestibule of the temple of reason and common sense, will have much to answer for, by and by, and that, too, when a plea of ignorance of the facts related in the remarkable book in question, will be of no avail. Their own mistakes will have to be corrected by themselves. They are building Babel-towers which they will have to take down with their own hands, one stone at a time, and then they will realize that "It is a fearing thing to fall into the hands of the living God." When the vicarious atonement doctrine ceases to be regarded as a Divine truth, we shall have a generation of people fearing not God, but rather fearing to offend, or to commit any wrong deed or thing, because that wrong act will inevitably revert back upon those who commit it, and thus the debt will be paid in full, with interest.

Our brother closed by asking, "What of Spiritaalists who take the Bible to prove Spiritualism true, when the persons who wrote it come and say that it is a fabrication?"

We are not aware that Spiritualists take the Bible to prove Spiritualism true; but on the contrary, they prove the Bible true, or render certain portions of it believable, by Spiritualism,

Our beautiful "HARMONIAL PHILOSOPHY" dispells the dark murky mist that envelopes, like a funeral-pall, the scriptures of ancient days.

A splendid illustration of this will be seen in the beautiful heading of our paper, where all the old scriptures which have been held sacred for thousands of centurys, are gathered together and placed in the lap, or folds of our tablets to be weighed by the light which is seen to be streaming down upon

Spiritualism removes the veil which has rendered obscure certain portions of them. The "Mysteries of godliness" become remarkably transparent when reflected by our mirror, and hence our sympathics are much wrought upon as we behold our brothers who are looking at God's truths as "Through a glass darkly."

Spiritual manifestations of ancient days are regarded as miracles by the so-called Christian world. and we love to quote those spiritual manifestations in the hearing of the bigoted croakers who have become so enlightened of late on the od-force, electricity and toe-joint theories, in explanation of phenomena which explains itself, not only, but explains the like phenomena of the Apostle's time.

We would urge our good brother to obtain a copy of the book in question, which will settle all his doubts as to Paul's veracity in regard to those extraordinary statements which he finds it so hard to give credence to, simply because from childhood he has been taught to believe that Paul was a pattern saint while upon earth, and has ever since reigned as such in heaven. Human nature was the same eighteen hundred years ago that it is to day. Paul was but a man at most-subject to the same weaknesses and frailties as other men of his time and our time. He was a very ambition man, and naturally of keen discernment-too keen to be hoodwinked by the Jewish rabbis by whom he was educated. He could not see why, or in what they were one whit superior in intellect or honesty to himself; and when he saw John the Baptist and heard his preaching, and the heralding of the Coming Man, he naturally become interested, because he saw a good opening by which to become a leader; and the very same disposition which he manifested then, the priesthood have manifested ever since; (by this remark the clergy may feel complimented until they read the book): and we predict that it will be read by them and by the people generally; and that ere many years have rolled around, it will be accepted as the only truthful testament of all matters concerning John the Baptist, Jesus Christ, the apostles and their followers, opponents and persecutors.

The liberal minded free-thinkers hail its advent with unspeakable delight; and when it shall be accepted by the masses, they will have greater cause for love and veneration of the man Jesus, than they could possibly have had from all they have heretofore been taught to believe concerning him. To those who would regard it as fiction, it is the most entertaining work in the English language; and when perused by those who are developed up to the piane of its acceptance as truth, it becomes to them the BOOK OF BOOKS-in compari son with which, all works of a Biblical tendency, sink into utter insignificance.

Zersonal and Tocal.

J. Madison Allen is lecturing in Mass.

Mrs. Addie L. Ballou lectured on Sunday last, at St. Joseph, Mo.

J. L. Mansfield, Inspirational Speaker, has entered the lecturing field. His address is Clyde

Dr. H. T. Child has been lecturing again at Bordentown, N. J. He created a good deal of interest among the people.

E. V. Wilson will hold forth at Harmonial Hall, Philadelphia, on Monday Evening, Jan.

Jos. S. Bur writes to us, speaking in high terms of Emily Hardinge's Lectures, and Fahenstock's articles. He reads them with inter-

Fisher Doherty, of Crawfordsville, Ind, held a Debate with a Cambellite Minister at Linden, a short time ago. In Feb., he has a discussion with a Soul Sleeper at Crawfordsville. Brother E. C. Leonard sends notice that E

V. Wilson will hold forth to the Spiritualists in his vicinity, on the 8th, 9th, 10th and 11th of

Mr. and Mrs. Burnham left Omaha, Neb., on the 2nd inst., for California, in search of their little girl, who was afterwards found in St..

John W. Mc Donald, of Houston, Texaswrites that Mrs. Wilcoxein is succeeding admirably in that state. He wants a good test medium. Thinks one would meet with a warm reception, and be well baid.

Zhiladelphia Department.

BY...... H. T. CHILD, M. D

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

History of Spiritualism, and the Progress of Spiritual Ideas-Number Two. The First Human Being.

CHAPTER FIRST:-Section Second.

We have asserted, and science admits it, that matter and force are eternal both ways-have always existed, and can never be annihilated, however they may be changed in their form or expression.

It would be absurd to suppose that any thing was eternal, that had a beginning, or that spirit is any less eternal than matter or force. We, therefore, state as a fact which we believe is entirely logical, that the elemental forces which are the basis of the human spirit, have always existed as such, and that they are in conditions capable of being focalized and attracted to such physical elements and conditions, as are capable of developing the peculiar consciousness of this life, in a human physical organization, whenever, and wherever such organization can be formed.

The fact that this consciousness is mainly limited to the narrow circle of earth-life, is only negative evidence against prior existence, and hence proves nothing. We know that these embryotic, ante-humanic forms existed, and do now exist in myriads around your earth and all planets. They were there prior to the period when the spiritual and material forces and elements could combine to form a physical organization, capable of receiving a human spirit. The evidence we offer you, is in the fact that wherever, under any conditions such a physical body is formed, the spirit is always there ready to take up its abode.

When in the far off ages of the past to our earth, such a body was evolved, and a human spirit entered therein, then the first human being stood upon this planet. It was in such a rude form, that you might not have been able to distinguish it from some of the higher forms of the animal creation, that had lived before his time, and might even suppose it to be lower. He did not spring from these, but was distinguished by a vast and impassable gulf. A new era had dawned; a day had opened upon the earth, the glimmering light was a prophecy of that which could not have been understood by

From the mineral to the vegetable, had been a grand series of steps, each one of which was necessary for that which followed. From the vegetable to the animal were still other steps, each resulting from conditions prepared by the former. But the introduction of man, was the highest and most important step of all.

Here nature laid the foundations of her crowning work, and man the epitome of the universe, though very crude and imperfect, was started on a career, the results of which are around us to-day, vastly different from its original, but which without that starting point,

sould never have been. When conditions were prepared for producing one of these, it was not long before various others sprang up in different sections, where similar influences prevailed. They were male and female, but very imperfectly formed, living in the rudest caves and grottoes, in the most repulsive manner, for the animal instincts were not so highly developed in these, as in the lower an-

Hence, in these rudimental conditions, they occupied a position aparently below these animals. After a time, the sexes began to be attracted to each other, a higher feeling than had before been realized, went forth from the one to the other; turning into the interior of their being, they read the idea which myriads of ages after was recorded as a revolation, that "it was not good for man to dwell alone."

Among many traditions that sprung from this feeling, was one that you have recorded, that God took a rib out of man, and made a woman of it. The truth was, that the emotional feeling which was always attributed to the region of the heart, drew man and woman together. From this union, many centuries after man had walked the earth, came offspring through a higher method than that of evolution, as it had occurred in nature, and it is a law that whenever the forces in nature find a better means for the accomplishment of any purpose, the old one is abandoned. Just as the stream of a river, which has been much obstructed and tortuous, leaves this when it can find a more direct and clear channel. Hence in all the orders of life, whenever reproduction by species can be introduced, evolution ceases. Herein is unfolded another law, which was written in every living creature, long, long before any tradition or record was made of it, but is now handed down from generation to generation in these words, "increase and multiply, and replenish the earth," This law existed, and was proclaimed in each family of creation, just as soon as the law of evolution had ceased and could be supplanted by the higher law of reproduc-

We have now traced man to his position on the earth, and in the next section shall enquire what were his spiritual conditions and relations at this period. Certainly from the standpoint of earth, there could be no conception of any of these, but we shall endeavor to trace them along, until they are capable of being realized by

Emms Hardinge's New Book, Modern American Spiritualism.

This work, which has been so anxiously looked for, is before the world, a large Octavo Volume, containing nearly 600 pages, printed upon tinted paper, and very handsomely got up, by the American News Company, for the Author. It is finely illustrated, with engraungs of many of the prominent Spiritualists.

In this age of books, one dreads to see so large a volume, in which, with all the effort that could be made at condensation and the use of small type, we still have a ponderous tome. Yet we believe few persons will enter upon this book and find any stopping place, until they like the author, reach the happy conclusion, "he gath-

ers up the beautiful forever." Spiritualism,—the grandest theme of this or any age, whose history penetrates every department of life-every condition of society, has received from the hands of the fair authoress, a

record well worthy of itself. Clear philosophical and distinct in her utterance, she has arranged in order, the beautiful gradations, by which the spirits have introduced to the world of humanity, this grand system of

religion and philosophy.

Following a brief introduction, we have a concise parrative of A. J. Davis, the John the Baptist of this modern anointing. Reference is made to the manifestations among the shakers, who undoubtedly had, some intelligent communica-

tions in their private meetings, prior to those at Hydseville, New York.

But the seeds of a broad and philanthrophic system, such as this, world wide in its influence and humanitarian in its purposes, could not flourish and grow in the cold and shallow soil of any sect or party. Humanity, not sect, was the soil in which God planted, and the spirits have watered this great truth, which is to redeem the world-this lever of Archimides needed a broader and higher fulcrum, than any sect could furnish, before it could really move the

The manifestations of former times had come before mankind had progressed far enough to appreciate them properly, generally at the origin of religious sects, in which they soon become

crystalized. It is a pleasant thought that we have a definite point of record when the first continuous and intelligent forms of communications were received, namely the 31st day of March, 1848. From this central point, minute details of which are given by the author, we find Spiritualism radiating in all directions. In 1850, they reach ed New York city-a very succinct history of the manifestations in this city and state, where the most severe contests were fought, is given. In 1857, they appeared in Philadelphia. The author gives a part of the history prepared by us, and a very interesting account of our distinguished fellow-townsman, Dr. Hare, with a por-trait of the "old Roman," as he was sometimes called from his resemblance to some of the ancient philosophers. A very extended and important account of Spiritualism, in New England follows. Then our friends in the West and South, come in for a fair share of notice. While Canada, Central and South America, are each referred to. It is truly wonderful to notice that in all this vast extent of territory with its variety of inhabitants of which we have local accounts from many sections, there is a charm of interest, which overcomes all repetition, and must attract every one who would know what Spiritualism is, and what it has done?

We rise from a hasty review of this great work, more tully conscious of the new era which has dawned upon the world in our times. Spiritualists hereafter must stand before the world, as a people who wield a potent influence, when we realize, that in every section of this vast country, and indeed, of the world there have sprung up within the last twenty one years, millions of believers, who not only accept these teachings, but who have received through them that knowledge, which has changed the entire phase of the present, as well as the future life, for Spiritualism has not, as many superficial observers would teach, reference only to the future. Its history, as set forth in this book, shows clearly that it not only refers to the conditions of the future and the present, but that it is the grand key, which alone can unlock the mysteries of the past, and reveal to man the sublime secrets of life. We commend this work to every Spiritualist, as an excellent history of our cause, and one which will strengthen us for our future la-

bors, in this great vineyard. The Spiritualists of America owe it to our sister, who, if not a native of this land, had her spiritual birth here—this is the scene of her early struggles and faithful labors. Everywhere throughout the length and breadth of our land, she has been recognized as one of the noblest We believe no one can rise from the perusal of this great book, without profound admiration and respect for the author, as well as love for the cause she has so ably presented, and which has already shed its benign influence over the world, and almost fulfitied the prophecy, that "there shall be no more death."

WATER-PROOF BLACKING.

The firmof C. C. Davis & Co., of La Salle, Ill, manufacturers of water-proof blacking for boots and shoes, neats foot oil blacking for harness, carriage-tops,etc., glycerine oil polish for boots, that will not injure the leather, and the unrivalled Cleansing Cream, for removing grease from clothing, is a firm worthy of patronage.-We know it from experimental knowledge of the articles they manufacture.

Bro. Davis, in the generosity of his heart, sent us, as a Christmas present, a big box containing enough of each variety of the above named compounds to last us a whole year. We delayed making note of the fact until we had tried it and found it superior to anything of the kind we ever before used.

Our boots, our harnesses, our carriage tops, have now as fine a polish, and are as pliable as if they were bran new.

We advise all wholesale and retail dealers to correspond with them upon the subject before purchasing elsewhere.

HOME. Spiritualists visiting Chicago, will find a pleasant

home at 148, 4th Avenue, on the South side. Only five minutes walk from the Post-Office. Good mediums always in attendance.

Prof. Sponos's Positive and Negative Powders for sale at this office. Address S. S. JONES, 189 South Clark St.; Chicago, Ill

Obituary.

Passed to the HIGHER LIFE on the 12th inst., at Chicago William Thirds, aged sixty-one years. Brother Thirds came to this State many years ago, and settled at Aurora. He was then a leading Universalist. Being a man possessed of an inquiring mind, he was compelled from observation, to believe in spirit communion which was a great consolation to him in his declining years. Although he was an invalid, his decease was sud den and unexpected. He died in a fit apoplexy. He leaves a loving companion and several children to moura his departure, however well convinced they may be that their loss is HIS GAIN.

Charles Hussey, a resident of Salem township, Auglaine County, Ohio, aged about 42 years, passed into spirit-life on the evening of Jan. 12th, 1570.

He was one of the many volunteers in the defense of reedom, and our nationality, whose health was greatly mpaired by the hardships of camp-life in a Southern climate. He returned home, to linger out a few years in the contest for life with the fell Destroyer, who, like the Southern grey-hound, on the trail of an African slave, could not be diverted from the pursuit, or thwarted of his

He was a believer in the Harmonial Philosophy, which greatly cheered him in his downward passage to the tomb with the inspiring faith of a never ending happy spiritual existence.

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 Afty cents.

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

To the working class—We are now prepared to farnish all classes with constant emyloyment at nome, the whole of the time or for the spare moments. Businesi new, light and profitable. Persons of either sex easily earn from 5%. to 35 per evening, and a proportional sun by devoting their whole time to the business. Boys and girls earn nearly as much as men. That all who see this notice may send their address, and test the business, we make this unparalleled offer. To such as are not well satisfied, we will send \$1 to pay for the trouble of writing. Full particulars, a valuable sample, which will do to commence work on, and a copy of the Proper's Laterary Companion—one of the largest sud best family newspapers published—all sent free by mail. Reader if you want permaneut, profitable work, 'nddress B. C. ALLEN & CO., Augusta, Maine.

Vol. 7, No. 19—13t.

EXETER HALL

A THEOLOGICAL ROMANCE.

The above entitled book is not likely to attract so much attention from the casual observer, as it would if it had a name that was more indicative of its contents. It is really one of the finest ROMANCES over published, founded upon existing facts. No one can read the work without being deeply interested, and its moral is excellent. The Book draws its name from

EXETER HALL.

Which is a very large building situated near the Strand one of the principal streets of London. It has accommodation for over four thousand persons, and it is the great Protest ant forum and centre of attraction for all those who anxiously desire the spread of the chospel, the dissemination of Christianity, and the evangelization of the world. It is also the head-quarters and grand rallying point of those armics of prelates, preachers, processors, missionaries, and other devoted men who, from time to time, assent a renunciation of the world its pomps and vanities.

The mind will readily conceive that the author has before him, on visiting "Exeter Hall," abundance of material to elicit thought and armse the necessary inspiration, to produce a work that shall awaten new and novel ideas in the

duce a work that shall awaken new and novel ideas in the minds of readers, scarcely less bewitching than the "Mys-teries of Paris" and the "Wa dering Jew," by Eugene Sno. While the writings of that author were intended to show the fallacy and iniquity practiced by the Jesuits, this work, with equal clearness, exposes the tricks and artifices of the Protestants. The following is a specimen scene:

"EXETER HALL! GREAT MEETING OF THE DRITTON AND POREIGN BIRLS SOCIETY,

THIS DAY!" Those who chose to follow the stream of life toward the Hall could notice the great number of loungers and idlers in front of its entrance; that is, if men who are willing to labor but can not find employment may be called such, and coaves jokes and rough comments, made by the pauper grant or part to heard as a match course days on a such that the course of the co

crowd, could be heard as a stately carriage drove up, or upon the appearance of some clerical celebrity, against whom these comments were more particularly directed. That's a rum cove, Bill; that ere fellow's a Sandwicher, "No, he beant, Tom: if it's that lantern jaw with the gold swag, just goin a in. Its Parson Rockett, with his five hundred a year. Dare say he's taken in more sandwiches in a week than we ever did in our blasted lives, and yet he's

alim about the belt" " Here's a swell, boys! my eyes, what a well-paid Chris-

tian! there's a corporation for you!"
"Who's he, Jack?" "Who's ho, Jack?"

"Duano; I'll lav it's a bishop; 'tis too. Vine toach fast!
daros y he's got the biss. I'd damn eight ra'hor have his
surse than his pravers. Ay, that's lighop of Winchester;
he's a big 'un, and will stick to the Bible as long as it brings
him from to it wenty thousand a year, the blasted state

"See, Bill, here's another on 'on. Good heavens! what "See, Bill, here's another on 'pm. Good heavens! what I'd give to be a bishop; another fine coach, its o' flunkies and plenty of brays. That's Rip m. My Lord Bishop of Ripon, ba, ha! Damn me, but I would like to be him; some thousands a year, plenty to eat, nothing to do, plenty of beer, lots o' fau. Good God, what a life!"

"Jack, this next fellow an't a bishop; the mope is a foot, and looks as if he had just leat his mother."

"That's one of them 'ere preach rs, a Methody, reg'ler blue-face. Jest hear him once, when he's set a'going. All hell! He knows more about it than the best on 'cm.

"Who's this grinning ape, Tom? This cove with the unbriller!"

briller!"

"And the big teeth! don't you know, Bill!"

"No, but blast it, I think I ought! Blow me but it's
Spurgeon! so it is He's got jew-breakers, and uses them
too. He'll make 'em inger the dise to-day, and send anothse latch of Bibles to the foreiners."

er batch of Bibles to the forriners." "Say, Bill, didn't you got a Bible once from one of them hired chaps? One of them—what do you call 'ems? What did you do with the Bible, Bill'"

Sold it for beer and bacca—same as you and Tom Brown

"Eut you never read yours, you blessed heating!"
"Didn't, 'can-o I coul in't—woolin't if I could."
"O Bill! Then you never how any thing about the ass that talked for a full half-hour to Jonah before the cock

Wouldn't bleeve it if I did; that's all gammon-bish-

op's gammon"
"Them chaps going in bleaves it, Bill—ch? Pays well."
"So they says, but I knows better than that they may though, cause they're paid—tis their trade, and they'd bleave any sich rubbish for money"
"Stand seide, here's another one of the spouters, swell—"Stand seide, here's another one of the spouters, swell—" "Stand and, here's another one of the appulses, swelf-ishlike. Then's a nice pair of grays. I don't mean the reverend old buck, nor the lady, nor of course the young uns in front, but the houses—slap aps an't they? "Tis a'most as good as a bishop's. Lord, how this praying business does pay! See him, how he blinks and how—that's our style, old bry. "Jack, if that fellow has the face of a converted saint

there's hope for you and Bill
"What the devil do you know about it? You wouldn't
compare me to that chap, would you? Who is he? Just
see him hand the ladies. O Lord!
"Who is he Bill?

"Who is he, Bill?
"Who, that's Buster, Dr. Buster, as they calls him—one of the most certain, immortal saints in town, great among "Buster—Buster, I've heerd of him some place afore; he is big and ugly enough to bust into hell without a pass-

port. .. Well. if ma's a saint, there's hope for me! Another scene in which Dr. Busier gets in a rage with his servant Bessey, because Mrs.

Pinkley, on his return home, is out. Dr. Buster, in a gruff, impatient voice, asked for Mrs.

Pinkley.

'She be oct, sir,' said Bessy, almost trembling.

'Out? the devil! How long has she been out? When will she be back! More than an hour or two, sir; she is a coming back

soon—soen sir. When is soon, you jade you damned hump? Where are The Doctor catechises his children, saying :

Were they not to be cursed by the Lord? What were

Again she answered, reciting several verses from the 25th chapter of Deuteronomy.

'Ha! that's it; no stily tempering of mercy here, no weak relenting, no robbery of divine justice! Now, what is to be the doom of unbelievers and wicked! And he rub-

is to be the doom of unbelievers and winder had no subset bed his hands in anticipation of the answer. The wicked shall be turned into hell, and all the nations that forget G. Psaim 9:17. Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest; this shall be the portion of their oup Psaim 11:6. I will be unto them as a lion: as alcopard by the way will I observe them I will meet them san bear that is bereaved observe them are all will rend the caul of their heart, and

observe them I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion. Hesea 13:7, 8.

*Prove that God's wrath will not be flually appeared.

*Mine eye shall not spare neither will I have pity. Each.
7:9 *I also will laugh at your calamity; I will mock when your far cometh. Pro. I: 26.

when your fear cometh. Pro. I: 28.

'Give me a few texts from the New Testament in proof of eternal punishment.

She answered, 'The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that cley not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thes. 2: 7, 8, 9. 'The smoke of their torment ascendeth up forever and ever. Rev. 14: 11.

'Will not these judgments be approved of by the right. Will not these judgments be approved of by the right-

He that sitteth in the heavens shall laugh; the Lord "He that sittefh in the heavens shall laugh; the Lord shall have them in derision. Pasim 2:4. "The righteous see it, and are glad, and the innocent laugh them to scorn. Job 21:19. "The righteous shall see, and fear, and shall laugh at him. Pasim 52:6. "Let Wount Zion rejoice; let the daughters of Judah be glad, because of thy judgments. Pasim 48: 11. "The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked. Pasim 58: 10.

"Here is sufficient avidance." Nothing short more and

icked. Pasim 58: 10.

* Here is sufficient evidence! Nothing about mercy or

* Hore is sufficient evidence! forgiveness, no yielding to pleadings for pity; and roudare to doubt these denunciations, said he, turning savagely to

the boy.
O pa!' again interceded Alice, 'he does not understand it; he will believe all soon.
Soon! he wust believe now; curse him, does he want to follow his mother? does he over say his prayers?

'I pray, und Bessy prays, pa; we all pray sometimes,'
And Alice now began to tremble as she stood before her an-

And Ance now began to tremble as and about before her silgry parent.

*Does Hs pray, I ask? Have you prayed to-day?' said
he, scowling down upon Frack.

The boy could not utter a word; he held his sister firmly
by the hand, bent his head, and remained silent.

*Pray, you infeaual imp! none of your mother's doings
here—quick, or I will make you pray.

ing events and scenes of the theological draman dairy being performed behind the curtains, as well as upon the visible

This work is replete with interest, being a mirror of para

For sale at this office. Price, 78 cents; postage 8 cents.
Address 8, 8, JONES, Obicago, Ili.

SPECIAL NOTICES.

MRS. ABBY M. LAFLIN FERREE

PSYCHOMETRIST. Paychometric Readings \$3.00. Directions in Development \$3,00. Personal Directions \$5,00. Address Sacramento, Cal.

ASTROLOGY.

ASTRICOR ST PRISESSIE JOCKLYN.-Questions on business and all the affairs of life, answered by letter for \$1.0a and stamp. Soud late of birth. Personal consultation ladios, \$1 .00. Gentlemon \$2.00. 353 State Street Chicago III

THE MEDIASCOPE.



The above out represents the DISK of the little i natrument known as the PSYCOMETER or MEDIASCOPE

With many, it works with great freedom. Comparative ly few are capable of holding communications with deceased farends through it, so far as our own observation extends, yet it co to se little and revolves in the hands of so many, and is as likely to give intelligent communication " in the hands of rank skeptics as in those of believers, it is boing sought for be many Complete instruments with full instructions for use, are sent in boxes by mail on receipt of Twenty-Five Cents.
Address J C. BUNDY 189 S. Clark street,
Chicago, Iii.

CLAIRVOYANCE.

MRS. S. W. JORGENSEN.

Rooms 20, 249 South Clark Street, Chicago.-Psycho metric, Business and Developing Medium; Inspirational Instructor and Counso.lor. Terms reasonable. No. 10, Vol 7—tf

HERMAN SNOW, 319 KULRNEY St. SAN FRANCISCO. Cal. keeps the Reli Gio-Philosophical Journal for sale, and will receive subscriptions for the same. He also keeps for sale all Spiritualist and Reform books at Chicago and Boston prices. Spance's Positive and Negative, Powders-Planchettes, etc., always on hand. noll v? tf

NORWAY OAT PREMIUMS.

In accordance with arrangements now completed, in connection with the sale of this seed at other year, we are enabled to announce the following grand premiums for the test crop next year. For the best acre will be awarded a eash premium of

Five Hundred Dollars. For the best 10 acres, a cash premium of

One Thousand Dollars.

For the best 50 acres, a cash premium of Twenty-five Hundred Dollars,

Those competing must be prepared to give fall particulars of mode of culture, ite, with affi lavits, if required. These previous will be awarded by a committee of impartial and widely-kn wu gertlemen. All who buy seed of us this year, con compete and some farmer or former's on, will certainly get them. Order at or co. Price; peck. \$2 in, half tucked \$1; per bushed, \$7 id, by the standard of \$2 lbs. remit by Post-office Order or Draft.
D. W. RAMSDELL & CO.,

218 Pearl St., New York Or, 171 Lake St., Chicago, III

Send for our Large Illustrated Paper. Fuse. Vol 7 No 19 -41.

Dr. Wm. R. Jescelyn,

The Healer and Chairvoyant, can be consulted at the Morton House, 114, South Fronklin, near Washington, (formerly he St. Cloud House.) Dr. Joscolyn has been practicing sixteen years past with success. Address Chicago, Hilmois. Vol. 7, No. 3 .- tf.

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

THE

PHYSIOLOGY OF WOMAN,

HER DISEASES FROM INFANCY TO

OLD AGE: Including all those of her Crisical Periods, Pregnancy and Childbirth, their causes, symptoms and appropriate treatment, with hygenic rules for their prevention, and for the Preservation of Female Health; also, the management of Pregnant and Parturient Women, by which their pains and periis may be greatly obviated. To which is added a Treatise on Womanhood and Manhood, Love, Merriage, and Hereditary Descent: being the most approved views of modern times, adapted to the instruction of females and professional reading. In three books—complete is one volume,

BY C. MORRELL. M D. Fifth Edition. 1 Vol. 12 mo pp 459, cloth, \$1,50. Portage, 20 cents.

For sale at the Office of the Religio-Philesophical JourFor sale at the Office of the Office of the Religio-Philesophical JourFor sale at the Office of the Religio-Philesophic

ONARGA NURSERY, AND

EXPERIMENTAL GARDEN. Onarga, Illinois, PERKINS & CONGDON, Propritors,-Wholesale and Retail Dealers in all kinds of Nursery Stock. Special attention paid to the Cultivation of the Grape!

Pears and Cherries. EVERGREENS and ROSES, BULBS, de. all kinds of Vegetable Garden Seeds and Plants.

By Sweet Potato Plants in large and small quantities to

and purchasers.

All of the above will be offered as low as can be obtained in the markets. Give us a call and we will do you good.

No. 26, Vol. 5, tf. Real Estate Agent, New Boston, Ill

Vol. 7, No.15-tf

THE EUGENIA OR LADIES' COMPANION

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

Is a Periodical Bandage.

aight. It is always ready for use; is very compact, being kept a small ornamental, perfumed box, that can be carried in a lady's pecket if required.

It being made without buckles, buttons, hooks or eyes, and requires no pinning, it cannot become loosened in any ways while helpowers.

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. Sent anywhere by mail on receipt of \$4.00.

Address, "Eugania," 189 S. Clark St., Chicago, Ill. 1877-186 way while being worn.

UNDERHILL ON MESMERISM. The most valuable work ever published upon the science showing the facts in regard to mental philosophy as developed by experiments. Demonstrating the inunciality of the soul and the nonmunion of spirits with mortale.

Price \$1.50, Bent Free of Postage.

Address S. S. JONES, 192 South Clark street, Chicago IM.

FATHER AND DAUGHTER

STRUCK BY LIGHTNING.

On the 15th of July last, Mr. J. A. B. Blakeslee and his daughter, of Spartausburg, Crawford Co., Penn., were both struck by lightning. They both bloated very much, and were perfectly becumbed, and lay in a stupid, 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. Blakesles administered to them, and which roused and revived them very speedily, so that Mr. Biskeelee was enabled to write to Prof. Spence for more Negative Po vlors. While waiting for them they fell back into their first state of slupor; but they were soon cured by the Pewders when they received them. Nothing else was done forthem besides giving them the Powders.

KING

THE ASTHMA.

"I have cured with Mrs. Spence's Positive Power ders a case of Asthma which the doctors had tried in vain for twelve years. They have also cured every case of Neuralgia in which they have been taken."—(N. Churcu,

"I have cared six cases of Asthma with Mirso Spence's Positive Powders; and Miss Harrist Lathrop, of North Adams, Mass., permits me to report than the Positive Powders have cured her Paintintion of the Heart. "-(Mrs. Mary E. Jenss. South Williamstown, Mass.)

"I called at the house of an acquaintance of mine on business, and found his wife down with the Asthrna. Having the box of Positive Powders with me, I gave her a Powder and left two more for her to take as ordered. Next morning I called again, and she was paring and cutting apples preparatory to making pies. She said she could scarcely tell how much better she felt. My own case o Neuralgia, or Tic-Douloureux in the end, has been a pretty good test of their efficacy and virtue in this neighborhood."-(Benjamin Moore, Shelby, Mich.)

"I am so 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."-(John Bonesterl's first letter.) "I have taken Mrs. Spence's Positive Powders according to directions, and through the mercy of God and the Powders, I can breathe again quite easy. But oh! what distress I was in before I took the Powders. I think it was the Astlama; but I would not call in the Brug-Doctors, because they came so near killing me a number of times."-(Second letter of Jour Rousstreel, of Cattaraugus Station, N. Y.)

A PSYCHOMETRICAL VIEW.

THE distinguished Psychometrical reader, Mas. A. B. L SEVERANCE, of Milwaukee, Wis., volunteers the following: "I have taken a Psychometrical view of Mrs. Spence Positive and Negative Fowders, and it seems clear to my mind that they will produce a wenderfully equalizing effect on the human system, when properly administered."

ALMOST A MIRACLE

DOVER, N. H.

A WEAU ago last June, I was on a visit to a sister of mine in Dover, N. H. While there she informed me that there had been almost a miracle wrought with her in a terrible case of Rouralgia by Mrs. Spence's Positive Powders, and she induced me to try them myself. I did so, with wonderful success."-(M. Hunrier, North Richmond, N.H.)

THREE DOCTORS

A WIZZARD.

A FTER trying three M. D.'S and one bottle of Wis-Azard Oil, and one other prescription, my wife's rhoumatism kept 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 Harrwell, Penn Yan, M. Y.)

THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S

POSITIVE & NEGATIVE POWDERS.

The Magic control of the Positive and Negative Powders over disease of all kinds, is wonderful beyond all precedent, They do no violence to the system, exising, no purgling, no nauseating, no vomiting, no narcottsing.
Men. Women and Children find them a silent but a sure

The Positives cure Neuralgia, Headache, Rheuma, The Positives cure Neuralgia, Headache, Rheuma, tism, Pains of all kinds; Diarrhesa, Dysentery, Yomiting. Dysepsia, Fiatulouce, Worms; all Female Weaknesses and derangements; Fts, Cramps, St. Vitus' Dancs, Spassus; all high grades of Fever, Small Pox, Measles, Scarlatins, Erysipelas; all inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other ergan of the body, Catarrh, Consumption, Bronchitis, Coughs, Colds; Screens Nervousness, Sleeplessness, &c.

The Negatives cure Paralysis, or Paisy, whether of the muscles or of the senses, as in Blindness, Deafness, less of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

Programon of Relaxation.

Both the Positive and Negative are needed in Chilis and Fever.

Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sont free.

Fuller Lists of Diseases and Directions accompany such for and also sent free teany address. Send a brief descrip-tion of your disease, if you prefer Special Written Direc-

Mailed | 1 Hox, 44 Pos. Powders, \$1.00 | 1 1 44 Neg. 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00

Bend money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter. OFFICE, 57% St, MARK'S PLACE NEW YORK.

Address, PROP. PAYTON SPENCE, M. D. Box 5817, New York City. If your Druggist hear't the Flowedors, and your money at once to PAROE. SPE ACE, as above directed. Fe sais also at the Office of the Fourant-Pauloss Princes Princes Princes Paulos Journal 187 and 188 South Clark struct.

1-17 No 11 . Prof. Spence's Positive, and Negative Powders for sale at

Address S. S. JONES, 189 South Clark St., Ohicago, III,

Communications from The Inner Zife.

For the Religio-Philosophical Journal.

INTERIOR UNFOLDINGS. Given Through the Mediumship of Mrs. II, H. Smith.

O man arise and claim thine inheritance, and back in the sunshine of divinity. Drink from that eternal fount of knowledge. Let the balmy dews of heaven fall on thy germinating soul, and expand the divinity within. Let that be thy standard, thy model. Throw off the shackles of man-worship, and let thy freed spirit revel in the boundless region of thought, and aspire to the wisdom of a God. Roam in the elysian fields of paradise, and drink in the sweet aroma

of an endless Eden. O man, what a glorious inheritance hast thou. It is illimitable and eternal. Thou and thy Father are one. Hand in hand shalt thou go with Him in sweet companionship through the endless rounds of an eternal progression, ever being the recipient of his boundless love and wisdom. O time, thou hast it not in thy power to mar immortality. Thy pigmy efforts at the destruction of the clayey tenement, but hasten on the glorious untoldings of the inner man. Its laurel wreaths shine ever brighter as the divinity of the Maker expands. Thou shalt look through the window of God's habitation, and see passing before thee the great panorama of life, exhibited by the Great Eternal. Foremost in the drama at the gateway of life, commences the mammoth ladder of Progression, the winding and intricate mazes of which, will CATTY us to the end of time. Behold, O man, thyself. Look at the first development of thy mental faculties. Away down in the scale of being commences the unfolding of thy high destiny. Thy puerile mind can not as yet grasp the mighty truths, the broad principles which lie slumbering calmly on the bosom of Nature, ready to clasp the in their arms, and entwine themselves around thy very existence, shielding thee from the rude blasts of time honored prejudices, and lynx-eyed superstition. Thou drawest from physical objects only thy knowledge. Thy spiritual nature is not yet unfolded to recognize the impressions made upon it by its spiritual surroundings. Thy reasoning faculties are as yet veiled in darkness; the light of inspiration has not yet beamed on thy soul. This glorious sun with all its meridian splendor has not yet filled thy entire being with its scintillations of divine light. Thy intuitive perceptions have not yet been opened, the fountain of intuitive knowledge has not yet been unsealed. Its refreshing draughts have not yet regaled thy aspiring soul with that pure light and heavenly wisdom it contains; but let us pass on to another scene in the drama.

Behold, O man, thyself. On thy brow sits reason, enthroned and taking cognizance of passing events. Reason, that mighty power which in the last scene was veiled in darkness, begins to shine forth as a bright light. As vet thou reasonest only of physical objects. Thy epiritual has not yet attained to a degree of development, to recognize with the spiritual sight. As yet thou hast no conception of spiritnality. The sympathetic cord which binds all Nature with a common tie and holds it in perfeet harmony with itself, has not yet been presented before thy vision. As yet, thine ear catches not the sweet music that thrills through Nature; thine eye perceives not the enrapturing scenery displayed in all the grandeur and sub-limity of Nature; thy soul responds not to the heavenly whispers of love that greet us on every hand. And dost thou query why? I answer: Because that bright spiritual nature has not vet been unfolded to perceive those high and glorious beauties. Thou hast not yet felt the sympathetic union of soul with soul, and the sweet magic of its power blending them together, nor the union of soul with Nature. Thou hast not yet seen on earth a mother with unbounded love for her offspring, nor in Nature a father, whose wisdom is infinite, and whose laws are eternal. and that above all and through all and in all, is

But let us pause. Draw aside the curtain, and man behold again thyself at another stage of thy development; at another round of the ladder Trace with thine own eyes the light of inspiration reflected from God. Behold the child reveling amid the beauties of nature, all unconscious of the treasures contained therein. Behold thyself in all the innocence of childhood's fairy hours; the bright sunshine of happiness beaming on thy glowing countenance and animating thy childish form with the rare tint of health. The Divine shines forth with an undimmed lustre and sheds a halo around thy pathway; thy infantile mind is not yet bound by the narrow creeds of sectarianism; the bonds of superstition and prejudice have not yet stained thy spirit, nor the dark pall of bigotry hung o'er thy head; thine outgushing heart hath not yet become seared by the rude blasts of the world. But thou roamest an artless child of Nature, guileless and unsuspecting, a human blossom in the great Sahara of Conventionalism, subject to the withering Simuon of relentless slander. As yet thy soul has not expanded to receive the sub-lime teachings of Nature, or commune with it in thy spirit, but in that thou canst comprehend thou enjoyest full satisfaction unmarred by the intervening monster, public opinion, and even thy childish soul is ever aspiring to something higher, comething nobler. But let us ascend another round of the ladder Behold thy reason, grasping with mighty principles; witness the struggle of light with darkness, as reason and intuition seemingly conflict. But, behold at last the mighty conques of intuitive wisdom. See reason bending before her away, and she bears the palm of victory tri amphantly. Her genial atmosphere softens the stern leatures of reason, and she is ab-olute. Look around thyself, and trace the connecting link that binds thee to thy earthly progenitors. Behold the harmonial law that rules the universe and unites all nature in one cammon family. Ah! behold thy yearning soul grasping eagerly after the mines of knowledge contained in the handiworks of God. Thou seest in all nature the Omnipotent, the Omnipresent and Omniscient—the 'Father of Spirits," the fountain of wisdom, the source of light,—the infinite. Thou seest in thyself a part of nature, possessing the same elements of thy mother earth; possessing the knowledge of thy Father. Thou seest thyself an individuality, differing throughout from any other individuality, and yet allied to them by the nearest ties of consanguinity. Trace the progress of thy spirit, as round after round thou ascendest. Thou seest in thy-self a universe in miniature, possessing all the di-vinity below thee, and acknowledging the relationship therewith, and thou art equal with the Father. Behold what a rich inheritance he has bequeathed to thee. Thou art beir to his illimitable dominions. Contemplate the broad field of unexplored thought, spreading far out through the Winding mazes of eternity; the vast mines of un-explored knowledge wherein to enrich thy greedy soul; the mighty treasures of unsurpassed wisdom which unseal mysteries and reveal to the human soul the great laboratory of nature,—the great fountain of inspiration that regales the soul with sublimity and reverence, and fills it with inexpli-cable love, and by the vibration of that sympathetic cord which extends throughout all nature, brings it in communion with angels. Contemplate the refreshing draughts of spiritual communion; the soul enrapturing ecstacy of holy converse; with God the Father. On man! words are inadequate to portray the vivid beauties of sublime imsgery pictured to my vision. If every man could feel his own importance; could see in himself the type of Delty; could make that his standard, could look to the present for his reward, the dark veil of uncertainty and doubt would be forever lifted from his brow. Child of earth, arise and look about thee! Shake off the rust of the dark ages from thy garments! Draw the misty veil of darkness from thine eyes and expose the hidden core

of ages! Dive deep into the mysteries of antiqui-

ty, and by the light of inspiration, look through the penumbra of the present, and behold thy glo-rious progress, as new principles are evolved, and hecome incorporated with thy very existence; dis-perse the dark cloud of ignorance and superstition that is lowering upon thy head like a black roll nat is lowering upon thy head like a black pall, o enshroud thee in gloom with the light of thy spiritual sun, the centre of thy being; break the cords that would bind thy spirit, and mar its progress in its upward flight; burst asunder the bands of conservatism, and be free! Respond to the higher promptings of thy nature, and bask in the smiles of reciprocal love; recognize the sweet union of thy spirit with other existences around that is lowering upon thy head like a black pall. union of thy spirit with other existences around thee. No more dost thou see thyself an isolated being, repulsed by a cold unfriendly world—the purest emotions of thy soul crushed in the bud and doomed to wither but not to die; but thou hast the soul cheering evidence that thou art a social being, endowed with all the faculties of thy Father, and capable of enjoying all the happiness which they can give. Thou feelest the union with other sympathetic souls around thee, and thou drinkest the sweets of congenial companionship. Thou canst commune with all nature. Thou sees in the creations below thee the same elements of thy nature, and on a plane with thee are all thy brothers. Thou seest in the whole human family a pledge of love and wisdom, between earth and nature. Thy spiritual nature has become lit up by the fires of intuition, and thou seest the mighty principles of spiritual sympathy that unite all nature and holds it spell bound with its magic charm, and being brought en rapport with that principle thy spirit communes with all; yea, even with God the great I AM. Thou sittest on the same throne with thy Father, and he has bequeathed to thee His Omnipotence. On, man, arise and claim the inheritance! take it from the hand of thy Father and revel in its suclimities! Farmersville, N. Y.

EXPLANATORY.

Interesting Communication from F. H. Smith, of Baltimore.

Something will be expected from me by your readers in reply to the doubts expressed by Mr.

These communications coming from those who lived centuries ago, mark my development as something peculiar-I have heard of nothing like it, and to no one is it a greater wonder than myself. But the manner in which they come is like that of any other impressional medium my development having so far progressed that the dial is now but little used. Two or three words only are given in advance of the pen; with the third finger of my left hand kept all the while in tremulous motion, which stops instantly if a wrong word is written, but goes on again when corrected. This it is that assures me my mind has nothing to do with it. I hold the pen-nothing more. Here where I have been known for forty years, my honesty needs no endorsement

And now let me explain what seems an enigma to many—the horrors encountered by some of those spirits. But let it be understood, these pertain only to those who lived corrupt lives while on earth. The pure and good are welcomed by their bright friends, conducted to a bow er prepared for their reception, and happiness alone is theirs. Few, very few, however, enter at once into bliss. Nearly all have some sins to repent of, some errors to bemoan. These remain in the "garden"—as it is termed—while faithful memory brings up every act of theirs, long since, forgotten; every wrong done to another; every good that might have been accomplished but neglected; all, all come up in fearful remembrance, and so continues until the fire of conscience, kincled by remorse, has consumed each sin. Then all suffering ends; progression has begun, and lies onward and upward before their astonished gaze forever and forever. Such are the teachings I receive from my angel

Some time ago, being completely overwhelmed by a picture of horrors, such as you have recently published. I turned to my grandfather for explanation, and asked him to describe sinner's condition on entering the Spirit World. He re-

"When a dark spirit comes here, he is thrown into a deep sleep, in which he sees all the most horrid sights that can harrow the soul. He sees beasts of the most disgusting kind; lizards, snakes, huge serpents, and creeping things; and all because he corrupted his mind with vices that correspond with such animals. All these visions are realities to him. He continues in this sleep for some time, according in length to the degree of his corruption.

Atter he awakes, he finds himselt on an extended plane, filled with dark beings-all as dark as himself. They soon discover him to be a new comer, and rush upon him, dragging him by the hair, yelling, shricking, howling—discord reigning everywhere—until he finds himself agonized with fright. Before he can be reeived into the society of even these devils in human shape, he must become as great a devil as any of them, after which he is ready to torment all who come from earth as dark as himself, and he becomes the damned soul that seldom finds a moment's peace.

At length he comes to his senses, and begins to feel some pangs of remorse; becomes penitent, and cries to God for mercy. Directly an angel causes his garments to become less dark, and hope finds a lodgment in his breast. After he has been for some time earnestly seeking God, more light is given him, and gradually he progresses into happiness. Every resting place is a sphere; in every

sphere, many conditions—many different states of development and degrees of progression. Every spirit is developing to a higher grade, and every position places him beyond his former state. He is ever developing higher, and never ceases to advance."

Some time after this, a poor wretch, after describing a series of horrors, enough to curdle the blood while hearing it, seems to have been instructed in this matter, for he added:

"What I have just given, you are to suppose a reality to me, and imagine yourself witnessing what I have described. It caused me to suffer all the same as if those events actually occurred and such is the condition of every bad man and bad woman that comes here, and all tell of it as things that really took place. It is precisely what one suffers in delirium tremens. The suffering is intense, but you know the imagined horrors have no reality. All that I have described was seen during a sleep that I was subjected to, and on waking, all those terrible scenes were gone,

I then found myself attended by an immense throng of people, very dark in their garments, and repulsive in their appearance. You can have but a faint idea of what those spirits were. Imagine the vilest creatures the world ever produced, practiced in all the corruptions of which man is capable, and in open rebellion against all that is good; here they were, all concentrated in one vast assembly, striving to become more wicked, more debased. You can have no idea what we suffer from remorse. I have been in the deepest hell, and have witnessed agonies, the thought of which would cause you to shrink in horror. God help me—I cannot even now think of it without a shudder. The extremest mental agony is our constant condition. Gladly would we take in exchange all of physical torture that

You are sincere in what you teach about progression, but however confident you may be of its truth. I cannot apply it to myself; that I cannot, may be a part of my present punishment, and we all know how fearful is despair. But such is my condition. I admit this is not I in one glad outburst of welcome, and he rises

the case with all. I have seen many who were as dark as myself pass on to higher realms, and then come back to teach us how to progress.

You may say this is conclusive against my nosition: that God has no peculiar people, and if mercy be extended to one, it is offered to all. I admit the force of the argument, but what can I do? I have listened to you with the deepest attention, have drank in every word, and would gledly believe in and profit by what you teach, but I cannot -I cannot. Bright spirits, too, have exhausted all their arguments and teachings upon me in vain. God help me!-I almost fear He has forgotten me."

Having received a long and deeply interesting communication from one who after the lapse of sixty years was still suffering intensely from remorse, I expressed my astonishment at this, for judging by others who had given me their histories. I should have supposed he had reached a happy state. My grandfather replied:

You do not know how difficult it is for one to change his corrupt nature. This man will probably remain as he is for very many years. He listened to all you had to say, and endeavored to profit by it, and intellectually, perhaps, he believed every word, and yet it made but little impression, for his corruption is so great, and his depravity beyond conception. As to the length of time, let me tell you there are those here who have been dark spirits for centuries, and may be for centuries to come.'

I here remarked that the sufferings of these dark spirits seem to be much alike—differing only in their order. All encounter this mass of dark beings and are surrounded by them; they are the serpent, the vermin, etc., as though ordered by some intelligence. Can you give any explanation of this?"

"You have asked a question which none here can answer. We know that each one opens his eyes upon a wasted plane; finds himself surrounded py a crowd of infuriated beings; is crushed in the coils of a huge serpent; is torn in pieces by wild beasts; stifled in a filthy pool, choked by masses of vermin, or stung by insects; strangled in a morass, and many other things, differing in detail, but alike in horror realities to him, but not so in fact. How and by what power or intelligence all this is governed, we know not. Then commences his real life, with all such horrors of remorse as many have described."

For the Religo-Philosophical Journal.

From Mrs. J. L. Philbrick to Her Husband Miss tievens of Montpeller, Vt., Medium.

Thank God for his great goodness to me and to all his children, in making that blessed and immutable law by which spirits,-dwellers of another sphere, can return and commune with their friends and loved ones who yet linger in the sphere of mortals. Dear husband, no words that I can pen or speak can express the joy and gratitude I feel, to think that one so unworthy as I, can have that blessed privilege of returning to earth once more, and uttering the language of my heart. Mortal language is too imperfect, I cannot find words in its whole vocabulary to express one half the deep joy and gladness of my soul for this blessed, though not unexpected privilege, of being able to control the brain of one in the form, and writing to you, through the instrumentality of another, all that my heart

prompts me to say.

Last night I could not find utterance to tell you, or say what I wished. I could only tell you by my actions, and but imperfectly by them, of and the nearness of my self to you. Ou! fruly I am with you every day of your weary life, striving to scatter pearls and roses in thy pathway; and thank God that after trying so long, I have been whie to bring you to the blessed fount of life's eternal form, where your thirsty soul may drink its fill, and your hungering spirit may eat of the manna of life, and be satisfied.

And now, my own precious darling, I wish to speak of some things that are on your mind, and of which, on account of my imperiect control of the medium, and of my own agitation at being allowed to come, I could not tell you what wished. It was in regard to marrying again You ask, if you should marry another, if I could still think and feel that you were all to me that you are now, and I answer-Yes: for I know that your heart is large, and by taking another to awell in some nook of it, would not crowd me from my queenship there; for I know that your soul responds unto mine, and mine to yours, as the loving soul ever responds unto that soul's true spirit's mate. And I know that human hearts need human sympathy, and human love and material or bodily magnetism calls for corresponding magnetism of the opposite sex But, my husband, pause awhile and look around you; for though the lady you have in your mind's eye, now, if any, us the one to take her place in your heart, was and is a friend, and a dear friend, too, you may find some one far better fitted to fill that pince than she. Looking around, my husband, with my spiritual perceptions quickened, and unclothed of their mortal obstructions and darkness, I can see, my husband what is for your good better than you, and is better adapted to your needs, than you, you being yet obliged to see through your mortal organism; and O, darling! trust in me-I will help you; and it, when I see the time has come for you to take another into that unfurnished chamber in your heart, I am unable to draw you together by the magnetism of my presence, with both, I will, by either written or verbal communication, tell you my wishes. I thought I would express my thoughts to you in peetry, but I had so much to say to you, and I saw it would meet your need better to be written in prose, so I've so given it. Oh! my own darling, my heart aches with its wealth of love for you, and my selfishness cries out passionately sometimes for your presence here, but a gentle monitor touches my shoulder, an earnest, loving look into mine, mutely asking-Is it right? and instantly the passion is settled and my better nature resumes its sway, and I know that it is not right to feel so; but my heart is so full, sometimes, of its old human love and self ishness, that I cannot repress those feelings. But I have the gentlest, tenderest guides and advisers It seems so strange, that one so unworthy, and little, in comparison with others, should be admitted into the society of such advanced spirits, of such glorious truths and knowledge; and to think that they should care so much for me, as to admit me as a learner or pupil into their grand school of love and progress. And oh! to find what I always believed to be true is indeed so-that spirits can return to earthly friends

and communicate with them. It is one of the grandest manifestations of God's love to his children, that I have yet seen tor, from it springs every good and noble aspiration and motive, which brings about such glorious results from a strict adherence to those aspirations, and which are innate in the soul of man: but which sas! are often choked down by the rank weeds of error and misuse. But an angel's eye can read the inmost depths of man's soul, and he knows that the spark of divinity and goodness, which is inherent in every one, only wants the weeds which hinder its development and growth torn away, that it may spring into great beauty and happiness; and with gentle fingers he touches the harp strings of the human heart, and sends its sweet notes vibrating, and trembling through every chamber of his soul, until his inner or better nature responds

superior to his sensuous instincts and the world, and stands on the pedestal that God designed him to occupy in the beginning. And all this is done, my husband, by the means of spirit influence, mental telegraphy and spirit intercourse; and I am granted the privilege, too, of returning and communicating with you and others. It is indeed semething sweet to think of, for both you and me; and though I sometimes long for your presence here, yet above everything, I desire your best good, and I know it is best for you to stay in the form till your work on earth is accomplished, and so I want you to stay and know that I and our babe are with you every day, with my heart full of love that has been intensified and purified by my transition from a mortal to an immortal sphere, and throw down my inflaence upon you to make you a better and nobler man. Now, my time is almost up, and I must wait until another time to tell you more. Now I must express my thanks to this young lady, who kindly laid by her own feeling of delicacy, and permitted me to give some token of my love for you through her organism last night. God bless her. She is a true sister and friend.

Now, my husband, my pleasant duty is ended And this is but the beginning of many commu nications I hope to give you through her and others. I will leave you the influence of a spirit kiss from me and our "baby Johnny." The angels will keep you, darling, and I will watch over you and for you. Meet often with these dear friends for my sake.

> For the Religio-Philosophical Journal. INTERESTING PARTICULARS.

Wonderful Manifestations Through a Little Girl-Low Order of Spirits.

BY H A. EASTLAND.

Some of the most singular occurrences have transpired in this vicinity ever witnessed by me. About three months ago, a young girl, the daughter of D'Loss Lyon, formerly a resident of Richland County Wis., now living west of the Kickapoo river in the county of Crawford, was seized upon by a strange influence, which con trolled her thoughts and directed her movements to such an extent that her parents called her erazy. She would go for six or seven days in succession without food or sleep. At times her eyes would roll back in her head and become fixed; her muscles rigid and inflexible; again she would have no pulse, would cease to breathe, become cold and apparently lifeless and remain in this condition from one to three hours. She would be thrown into convulsions, seize her hair, pulling is with violence and when restrained would bite her lips and do other injuries to herself as she could. The whole country became to her visible; she saw, heard and knew all that was passing, read the thoughts and intentions of those around, and nothing was hidden from her search. Sue was profine in her language, using the most horrid oaths with the aptness of a sailor.

Upon one occasion as her father stepped before her to restrain her caths, she cursed him to his face, and turning to her sister, exclaimed, "We'll kill him, G—d—n him, we'll kill

She conversed at will with a young man (invisible to others), whom she described as one of great beauty, who dictated to her and whose dictation she was forced to obey. If she made any resistance, she was fearfully handled by this intelligence; thrown into convulsions, and not unfrequently reduced to a state of insensibility. The ablest physicians were consulted and medicines administered, but to no purpose. Her parents thought her possessed of devils and gan to despair of her recovery, when her father, while searching for help, was by some cause directed to Richland Center. He called at my house and stated to me the condition of his daughter, expressing belief that she could live but a few days. I counseled him at once to procure the services of Mr. B. H. Thomas, a resident of Richland Center, who is mediumistic and highly clairvoyant, and is rapidly being developed as a healing medium. He was sent for, Upon coming into the presence of Mr. Lyon, he went under spirit influences, and in a state of unconsciousness, explained to Mr. Lyon, the cause of his daughters illness, the manner in which she was exercised, the peculiar manifestations and alarming symptoms, with a fullness and particularity that convinced. Mr. Lyon, though an unbeliever in Spiritualism, that his daughter's case was clearly seen and well understoud; that she was not possessed of devils, but by a spirit of the lower order.

Mr. Lyon returned home full of hope and expectation; sent his daughter in company with her sister to Richland Center and placed her under the care of Mr. Thomas. The conflict that took place as I passed with Mr. Thomas into the presence of the girl, I shall never forget. She was immediately seized by the spirit or intelligence controlling her; her eyes were fixed in her head; her hands clenched in her hair; and her whole appearance so terrible, it was evident that a desperate struggle was about to ensue. Mr. Thomas was at once taken possession of by the spirits, and commenced manipulating the girl, apparently for some time, with little effect. At length the muscles of her face began to relax, her countenance to change, and the control of Thomas was evident. Again she was seized, every nerve and muscle was wrought up to its highest capacity, and her hands so swollen that it seemed as though the rings would burst from her fingers, and thus for hours the conflict continued, until at length the spirit controlling the girl began to yield. She then placed her hands in the attitude of prayer, and her lips moved as though pleading for the spirit-perhaps as of old, "If Thou cast us out suffer us to go into the herd of swine." A long conversation followed in which the lips of both Thomas and the girl were seen to move, but no voice was heard from her. Thomas could occasionally be heard to say, back, back, as he shook his head and beckoned away, as though driving some one from his presence,

At length Thomas gained full control; the countenance of the girl assumed its natural cheerfulness, and she saw and conversed with other spirits. She is still controlled by Thomas, clothed in her right mind, eats, sleeps and exercise as in tormer times of health.

Patalism or the Dectrine of Necessity.

BY DAVID ALLEN.

Fatalism lies at the base or foundation of all physical and spiritual existence, change, revolu: tion and progress. Fatalism is as high as heaven, and as low as hell, and as deep as divinity and as broad as the universe. Whatever there was in the past, was as it was, fate; and whatever there is in the present is, as it is, fate; and whatever there is to be in thecoming future, will become as it will be, tate. What there has been in the past, has become parent of what the present is, and will become grandparent of what the future will become. And what there is in the present, has become child of what the past has been, and will become parent of what the future will become; and what there is to be in the coming future, will become child of what the present is, and grandchild of what the past has been. What there has been in the past, has become a producing cause of what the present is, and first producing cause of what the tuture will become. And what there is in the present, has become an effect of what the past has been, and will become a producing cause of what the future will become, And what ever there is to be in the coming

future, will become, from what the present is and past has been. There is potency or significance in all things. There is impotency and insignificance in any thing only relatively and comparatively. Fatalism is a synonym, or representative of law, causation, condition and circumstances.

For the Religio-Philosophical Journal.

THE PACIFIC COAST. Interesting Letter From O. S. Abbott.

EDITOR JOURNAL:-Santa Barbara, on the

Pacific Coast in latitude thirty-four degrees and 30 minutes, is entirely protected from the Northern winds of Winter by the Santa Yues range of mountains, three miles back from the town. The county of the same name is one hundred and twenty miles long, sixty wide, and its surface is covered with mountains and lovely valleys, the bottom lands of which are more fertile than those of the Wabash or the Mississippi. They are private property, held under Mexican grants, called Ranches, containing from one to eleven square leagues, formerly sold at nominal prices, and are now in the market at from two to ten dollars per acre. When owned by Americans, subdivided sold and settled by enterprising people, these same acres will sell at from twenty five to one hundred dollars; covered with truit trees and vines, from that to one thousand, and will pay good interest on a larger

Those who need these beautiful lands, and have the patience to cultivate and improve them, can only make such vast purchases by combining their capital, and purchasing together. after which subdivide, form a colony,—each take his portion, settle the valley and form a community of their own. A company is now being organized with a view of making such a purchase, in which each invests whatever he chooses and receives land in proportion.

So far as we know, the climate of these valleys is the most even and lovely in the world. Here the mercury is seldom above ninety, not often above eighty-five, and generally ranges at all from sixty to eighty. Frost is rarely seen, and snow never, except on the tops of the high mountains. Winter is the most charming portion of the year.

We have eternal Summer, and the only change, is the alternation of the wet and the dry seasons. Our flower gardens are always in bloom; and our last Christmas dinner table was supplied with new sweet, and Irish potatoes, ripe watermellons, mush mellons, green corn, green beans, ripe tomatoes, green apple sauce, fresh figs, new beets, raddishes, lettuce; pomegranates and lemons, fresh from the garden. A beautiful boquet containing roses, apple, lemon and many other blossoms, blessed the occasion with their fragrance.

The dry season usually commences in June and continues six or seven months, during which time the aqueous blessings of heaven, only fall in homeopathic doses.

Although there are few clouds during this portion of the year, the atmosphere is hazy so that the rays of a vertical sun have no injurious effect on vegetation, and extracts little moisture from the soil. Irrigation, for agricultural purposes, is only resorted to where it is desired to raise crops out of season. Our best soil retains moisture to such an extraordinary extent that it is preferable to plow and plant corn, beans and other crops requiring like cultivation, after he last rain, to prevent the germinweeds, and they require little or no further attention until barvest

The rainy season usually commences in Dec., and the gentle showers sprout the grass, soften the ground, and wake up Mother Earth from her six months' slumber. Soon the plows are running, the fields are green, the cattle are in the clover, the blids are singing, and all Nature seems happy and gay. Like your May and June, this is the loyliest portion of the year. The rain-full is said to average about fourteen inches per annum,-just enough and not a drop squandered in leaching out the soluble parts of the soil; and this is the reason why vegetation grows so luxuriantly. We can speni these months more comfortably in tents, than Eastern

people can in brick houses. The soil is a mixture of sand, clay and vegetable mould, and varies remarkably in the proportions of its constituent parts. It works easily and yields when cultivated to advantage,—at least twice as much from the same labor as can

be expected from the Eastern States. On the coast we do not yet succeed in raising wheat, but back of the first range of mountains it can be produced fifty bushels per acre, and seventy-five will be no extraordinary yield. In 1878, Mr. Bristol raised two thousand bushels of corn from twenty acres, and his barley last season averaged seventy-five; fourteen acres of which, yielded a little more than fourteen hundred bushels. Other crops yield about in proportion. A beet in my garden is bigger around than a nail keg, probably twice as long, and still growing. Our produce can be shipped on the ocean without the assistance or tariff of railroads, and at almost nominal expense, can be offered in the best sea port markets of the world. Our beef is slaughtered from the field at all seasons. This country formerly noted for the exportation of hides and tallow, occupied by thousands of cattle, slaughtered annually to furnish these commodities, and worth on foot with pasture lands thrown in, not to exceed a dollar per head, was formerly the exclusive home of a people who were principally occupied in catching, branding calves, and slaughtering

Earthquakes few and far between, although terrific, are probably not more than one-tenth as destructive as lightning in the East. Lightning-rods and mad-stones are never seen here, and never will be, unless in a museum as a curiosity. The water is excellent; change of temperature slow; evaporation slight, and vicinity remarkably healthy. The people are mostly Eastern,-liberal, enterprising, educated and

This county will eventually be noted for the production of the orange, lemon, lime, olive, almond, English walnut, prune and grape; five acres of which, will be a fortune for a poor man. From the following facts, those who are interested, can make their own calculations. Judge Fernald has a nine year old olive tree that produces twenty dollars' worth per annum. Mr. Forebush sold thirty dollars' worth of almonds from one tree in 1868. Orange trees in the adjoining county, pay from twenty to sixty dollars per annum. Although young, the trees yield from one to twenty-five hundred, estimated always by count. Lemons and limes yield about the same. From one to two hundred trees of the above varieties, can be set to the acre. The English walnut, like the black walnut, is as much larger tree; and when bearing, is said to yield anually from fifty to one hundred dollars worth of nuts.

Persons intending to emigrate to this country! and wishing further information, can obtain it by addressing the undersigned with stamped envelope re-directed, inclosed.

O. S. ABBOTT.

Santa Barbara, California,

Miss Belle Smith, the Washington artist. receives high praise from those who visit her studio. Her pictures are said to be of rare merit.

ADVERTISEMENTS.

WATERS

NEW SCALE PIANOS With Iron Frame, Overstrung Base and

Agraffe Bridge.

Melodeens and Cabinet Organs,

The best manufactured.

Warranted for Six Years. Planos, Melodeons and Organs at greatly reduced prime for Cash. New Toctave Planos for \$275 and upward; new cabinet organs for \$50 and upward. Second-hund instruments at great bargains. Illustrated Catalogues mailed for three cents. Warerooms 481 Broadway, New York. HORACH WATERS.

Testimonials.

The Waters' Planes are known as among the very boat. X. Y. Evangelist.

We can speak of the merits of the Waters' Piccos from personal knowledge as being of the very best quality.—

Uhristian Intelligencer.

The Waters' Pianes are built of the best and most there.

oughly seasoned material.—Advocate and Jurnel.
Our friends will field at Mr. Waters' store the very lost secretisent of Pianes, Melodeons and Organs to be found in the United States.—Graham's Magazine.
Having used one of Waters' Pianes for two years I have found it a very superior instrument.-Alongo Gray, Principal Brooklyn Reights Seminary.
We have two Weters Planes in our Seminary, which have

been severely tested for three years, and we can testify to their good quality and durability—Wood & Grogery, III. Highest Waters, Esq.—Dear Sie—The Piero you sent me is allowed to be the best Piero in this town, and there are several of Chickering's and Steddart's here—Charles

me is allowed to be the best Piano in this town, and there are several of Chickering's and Steddart's here—Couries Alice, Pertin, C. W.

I londer Wavens, 491 Breadway, is famed for the excelonace of his Pianos and Organs,—Evening Post.

The Waters Piano ranks with the best manufactured in America. The N. Y. Independent.

Musical Longes.—Since Wr. Waters gave up publicating the tomble, he has devoted all his capital and attention to the manufacture and selected all his capital and attention to the manufacture condense of Pianos and Meiodeona. To have staked a catalogue of his new instruments, given a new scale of piece, which shows a marked reductive from formor rates, and his Pianes have recently been at analytic format Premium at several Fairs. Many people of the present day, who are attracted, if not confered, with the flaming a ivertial ment of rival piano houses, probably averloke a mader manufacturer like Mr., Waters; but we happen to know that his instruments carned him a goral repute that long terms the finders, we have one of Mr. Waters France Forms and "henors" connected the rewith were ever thought of indeed, we have one of Mr. Waters France Forms and there is no doubt of its Crashifity. More than this, some of the best amasteur players in the city, as well as several celebrated planists, days performed on the said plano, and all pronounce it's an apparance of the field first class instrument. Stronger Indorraments we could not give.—Home Journal. we could not give .- Some Journal.

HISTORY AND PHILOSOPHY

MARRIAGE:

POLYGAMY & MONOGAMY COMPARED. CHAPTER I. The Author and the Book. II. Love. III. Marriage. IV. Polygamy. V. Monogamy. VI. Catholie Marriage, System. VII. Protestant Marriage, System. VIII. Marriage vs. Crimo. IX. Objections to Polygamy. APPENDIX. Review of Lecky's History of European Mor-Bis. &7.

Sent free on receipt of price, \$1.25. For sale at Religio-PRILIPSOPRIGAL JOURNAL Office, 187 and 189, South Clark St., Chicago, III.

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

A BOOK FOR WOMEN, YOUNG OR OLD; FOR THE LOVING, THE MARRIED, SIN-GLE, UNLOVED, HEART-REFT, PINING

ITS ADVICE TO WOMEN,

so often the victim of misplaced confidence and affection, is very valuable, upd all its counsels are direct and explicit.

This is is the Most Remarkable Book on Human Love ever Issued. Price \$1,25, Postage, 16cts.

For sale at the Office of the Religio-Philo-SOPHICAL JOHNNAL

 $\mathbf{M}^{ ext{RS.}}$ Ferree's new pamphlet for the thou As Mrs Southworth says, "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. Thos. Corwin said up in reading the manuscript, "It teaches the higher relations of man and woman," sosays the Boston Investigator. Price30 cents; postage 2 cents. Vol. 8, No. 13,

DR. E. P. MILLER'S WORKS.

The Cause of Exhausted Vitality

or Abuses of the Sexual Function. Cloth \$1,00, Postage, 12cts.

Every Young Man and every Young Woman, every Married Man and every Mar. ried Woman, Should read it.

A vast amount of suffering, as well as physical, mental and moral ruin would be prevented, if all were acquainted with the facts contained in this work and followed its excellent

Vital Force, How wasted and How Preserved. Cloth \$1,00, Postage 12cts; Paper Cover, 50cts, Postage, 4cts.

Mrs. Francis Dana Gage says; "I carnestly wish that it could be read by every mother in the country." It is an invaluable work and should have a place in every

How to Bathe, a Family Guide for the Use of Water in Preserving Health and Treating Disease.

Paper Cover, Price 40cts, Postage, 4cts Important Truths, By Mrs. E. P. Miller, M. D.

Price, 20cts, Postage, 2cts.

This little work is written in a style adapted to children's Minds, and no parent need fear to place it in their children's hands as an opening to conversation and advice on points upon which their future health, happiness, and even life, largely depend.

THE TRADE SUPPLIED.

Address S. S. Jones, 187 & 189, South Clark 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, \$300—1,200 an hour, \$100—by steam with all the machinery, except the engine, 2,000 an hour, \$900—3,000 an hour,

Bricks dried sooner without floors,—may be exposed on the hill-side anywhere,—no washed bricks.

DBYING TUNNEL.—For drying in twenty-four hours, bricks, fruit, vegetables, broom-corn, hops, lumber, peanuts. Bricks moulded one day go into the kiln the next all

the year.

HOT BLAST KILN, by which one half the fael is saved AUT BLAST KILN, by which one-half the fiel is saved—220,000 bricks have teen burned with 53 cords.
REVOLVING SEPARATOR, which pulverises the clay, and frees it from stone. A piece of limestone, the size of an acorn, will burst a brick.
Cost of works to make 30 000 a day, including the first klin of 200,000, \$6 000. With labor at \$1,50 a day, the cost of bricks delivered to the tosser in twelve hours after the clay was day, 1.70.—with wood at \$6, oricks ready for delivery at less than \$4.

livery at less than \$4.

For further particulars, in a pamphlet, (tenth edition, enlarged), giving full instructions on brick setting and burning, with wood or coal. Address, sending 25 cents,

FRANCIS H. SMITH, 55 Lexington St., or P. O. Box 556, Baltimore.

P'LANCHETTE-THE DESPAIR OF SCI-

Thes above named work is one of the very best books ever publiched. Every Spiritualist throughout the country should send for it at once. It abounds in facts demonstrating Spiritualism beyond casil. The secular press everywhere speak in the highest terms of it. The work has passed to the third edition in about as many weeks.

For sale at this office. Sent by mail on receipt of \$1.25 and if cents for pastage.

TOBACCO ANTIDOTE-A NEW AND Pleasant Curs for the habit of using tobacco—Dr. Swrtn's Nervine Tablets. Send 50 cents far a package of address for Circular, showing its wonderful power to correct all kinds of Nervous Diseases.

and 16 cents for postage.

Address S. S. Jones, 192 South Clark st., Chicago, Illinois

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 the best edition ever issued in America. Great care has been taken to prevent the work from being disfigured by typographical 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. 83. Postage 40 cents. \$3, Postage 40 cents.

Addeess

Vol. 6. No. 16. tf.

S. S. Jones, 192 South Clark st., Chicego.

LIST OF BOOKS FOR SALE AT

WE ARE ALSO NOW IN A SITUATION TO FURNISH WE AIRE ALSO NOW IN A SITUATION TO FURNISH rates, and, on receipt of the monoy, will send them by mail or express as MAY HE DESIRED. If sent by mail, one fifth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders cannot be had, register your letters.

T IST OF BOOKS AND ENGRAVINGS Let for sale at this office. All orders by mail, when the crice of broken tentred, and the additional amount month acid following list of prioze for postage, will most with

	PA SE
A Revelation of Departed Spirits among the Shakers, Miles Vale, a Story for the times, by Lois Walsshare 199	05
FIL UND CF Posted do pared and content and an average and a second as a second	5 16
American Crists, by Warren Chase	28
Age of Reason, by Thomas Paine. Cloth	26
Arcans of Nature, or History and Laws of Creation, Vol. 1, by Hudson Tuttle. 1.22 Arcans of Nature, or the Philosophy of Spiritual Existence, and of the Spirit World, Vol. 2, by Hud-	
BOR Tuttie	
A B C of Life, by A. B. Child,	
Arabala,or the Divine duest, by A. J. Davis	90
After Death, by Randolph	8 1
Approaching Griefs, by A. J. Davis	12
Better Views of Living, New Work, by A. B.Child 1.00	
Biography of Satsa, by R. Graves	2
tente to jedhenen a Gollowian and be	

contrainty, its influence on Ciclization, and its control to Nature's Religion by Calob B. Weeks. 23 way A Nevel of intense interest of progressive paulde.
sailings with the Dond, by P. B. Bandelph.
such and the After Life, by A. J. Davis, paper 85, caguasis by Taylor. nor, A story of American Life, by Mix best telester. and of slavery on the American People, by Theo-

Forker Proposition of the Bidde by H. C. Wright. Paper, 20 cts., astage 6 cts. Cloth Proposition and Free Revival of Religion, by Theodore 10 Falls on the Baumlary of another World, by for at Dale Owen. en have and Affinity, by Miss Lizzle Doten.............. or Familite Concevering Religion, or Nature 71. Theoremy by A. J. Davis. 20

Each 1.50 Francisco of Windows and Knowledge to the Spirit World 20 2 2-offinger of Health, by A. J. Davis 1.50 25 framonial and Sacred Melodist, by Ass Fitz 40 5 armonial Man, or Thoughts for the Age, by A. J. Davis Paper, 40 cts., postage, 6 cts. Cloth 76 12 Hierophant; or, Gleanings from the Past, by G. C. Stawart 76 16

apen with and Mother Goose, by H. C. Wright 25

iy Sible and Mother Goose, by H. C. Wright 25

in the same of the Israelites, by Munn, 25

Important Truths, a book for every child, 20

..1.09 10 Manual for Children, (for Lycenma,) by A.J.

.8.75 43 .31.50 20 .1,25 20 ..1,50 20 Optimism
Penetralia; being Harmonial Answers to Important
PQuestions, by A. J. Davis
Pisying Soldier or Little Harry's Wish

....1.75 34

sarged Ed. by A. J. Davis.

Relation of Slavery to a Republican Form of Government, by Theodore Parker.

Report of an extraordinary Church Trial, Conservatives vs. Progressives, by Philo Hermes.

Revival of Religion Which we Need, by Tacodore

Residual of Religion Which we Need, by Tacodore

Parker

Starlings Progressive Papers.

Reichenbach s Dynamics
Stelf-Abnegationist; or the True King and Queen,
by H. O. Wright. Paper, 50 cents, postage, 6 cents.
Cloth
Spirituelle, or Directions in Development, by A. M.
Lafin Ferree.
Felf-Contradictions of the Bible.

Sir Copp, a Poem for the Times. By Thes. Clark.

Sexology as the Philosophy of Life, by Mrs. E. O. S.
Willard 335 M

\$1,00 12 .\$2,25 28 .\$1,60 20 ...1,50 20 ...1,50 18 The Dynamic Cure, by Leroy Sunderland 150 16 The Orphan's Struggle, by Mrs. H. N. Green, 25 62.

The Pearl Diver by Dr.G. W. Kithy 15 15 the dropped or Goed and Evil, by Silver. 24 15 15 The Orphan's Struggle, by Mrs. H. N. Green, 25 15 The Merits of Christ and Paine, by H. C. Wright, 30 4 The Trance, by Leroy Sunderland, 1.50 16 The Stellar Key to the Summer Land, by A. J. Davis. 1.60 16 The Spiritual Harp, by Peebles and Bennett 200 24 The Masonic Odes and Poems of Rob. Morris, LL.D. Paper, \$1: Cleth 1.50 ..1.50 😭 The Merits of Jesus Christ and the Merits of Thomas

..5.00 65

25 200 1,60 80 The Harp
Underhill on Mesmerism, Poet paid,
Unhappy Marriages, by A. B. Child.
Unwelcome Child, by Henry C. Wright. Paper, 50
cents; postage, 8 cents. Cloth. 60 16 Volney's Ruins; or, Meditations on the Revolutions Empires, with Biographical notice by Count

RAILROADS.

WINTER ARRANGEMENT.

ARRIVAL AND DEPARTURE

Chicago and Northwestern Railread-Council Bluft and Omaha Line-Depot North Wells street Loavo. 8:15 a.m. *6:50 p.m. 10:45 a.m. 3:25 p.m. 10:45 a. m. ‡11:00 p. m. *4:00 p. m. 17:00 a.m. *11:10 a.m. Pacific Night Express..... Freeport Line. *9:00 a.m. *2:00 a.m. *9:45 p.m. *3:00 p.m. Freeport Passenger..... Freeport Passenger..... Rockford, Elgin, Fox River and Geneva and Elgin Passenger...... Lombard Accommodation.

*4:00 p.m. *11:10 a.m. *5:30 p. m. *8:45 a. m. *6:10 p. m. *6:50 a. m. Wiscensin Division-Depot corner of Canal and Kinzie street. Mail Passenger...... 10:00 a. m. 7:16 p. m. 5:30 a. m. Main Pessenger ***

*500 p. m.

Janesville Accommodation ***

*300 p. m.

*200 p. m. Milwaukee Division-Depot corner of Canal and Kinsie streets.

Chicago, Rock Island and Pucific Railroad.

Michigan Southern Railroad. Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street. \$6:00 a. m. Special N Y Express...... Pacific Express (daily).....

*8:00 a.m. *10:90 p.m· 4:45 p.m. 9:00 a.m. 19:00 p.m. †*6:30 a.m. Night Express. Detroit Line. ***** *5:00 a. m. 8:40 p. m. *†8:30 a. m. Day Express via Adrien..... Night " " " " …... " " " * 10:30 a. n * 10:30 p. m. * 10:30 a. n F. E. Monse, Gen'l Pass. Agt., 56 Charl: st., Chicago. Pittsburgh, Fort Wayne and Chicago Depot, Corner of Madi-son and Canal Streets.

.... \$4:30 a. m. 4:45 p. m. 9:00 a. m. Rlinois Central-Depot, foot of Lake street.

*8:30 a. m. *9:30 p. m. 19:30 p. m. *8:20 a. m. Cairo Mail...... *8:20 a. m. *9.30 p. m. 4:50 p.m. Champaign Passenger..... *4:60 p. m. *6:20 a. m. *9:45 a. m. Hyde Park and Oak Woods...... *7:45 a. m. *9:30 a. m. *1:40 p. m. *12:10 p. m. 45:15 n. m.

*8:00 p. m. *6:10 p. m. (St. Louis through trains.)

*8:30 a m. *9:30 p. m. *8:20 a. m. Day Express...... †930 p. m. •8:20 a. m M. Hughitt, Gen'l Supt. •8:00 a. m. W. P. Johnson, Gen'l Passenger Agent.

Chicago, Burlington and Quincy 17:45 a. m.

6:15 p. m. *4:00 p. m. 3:00 p. m. *3:30 p.m. *9:50 p.m. Afternoon Passenger......
Aurora Passenger,.....
Hinsdale Accommedation..... *5:30 p. m. *8:35 p. m. *6:00 a. m. *7:16 p. m. ROBERT HARRIS, Superintendent.

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

Chicago and St. Louis—Depot, corner Madison and Canal sts.

Columbus, Chicago & Indiana Central Railway,—(late Chicago and Great Eastern Cincinnati Air Line and Indiana Om-tral Railway Co's.)

Cincinuati Express..... Michigan Central Railroad—Union Depot, foot of Lake street,

*8:50 p. m. *8:50 p. m. *8:50 p. m. †4:45 p. m. †9:00 p. m. †9:00 p. m. †6:30 a. m. *12:00 p. m. *12:00 a. m. Mail Train...... Day Express. Atlantic Express (daily)..... Cincinnati and Louisville Trains

Evening Express... H. B. Eargunz, Gen'l Superintendent, Chicago,
Sundays excepted, Mondays excepted. Baturdays excepted, Mondays excepted.

CHICAGO, DANVILLE AND VINCENNES BAILROAD,

MRS, LIZZIE LA BELLE, CLAIRVOANT, 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 future-recounting the past-diagnosing and prescribing for diseases, have been tested by thousands. 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.

Mo. 9. vol. 7. W

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

TIS CONTENTS, IN BRIEF, ARE:

Divine Unfoldment—Self-hood, or the Story of the Prodigal Son in a new Light—Soulality; What is Spirit!—The Spiritual Republic—Spirit of Progress—Ideas, the Rise and Progress—The Nazarene—Depravity; Regeneration—Plea for the Little Ones—Angels; What are They?—What is Man?—Earnest Words to Mothers—Cherfulnes—World of Wonders—Utility of Tears—Spiritual Phonomenn—The Mysterious Hand, Soft as a Woman's; Magic Violin, and Other Wonders—A Private Scance—Rustic Necklace—The Broken Sword—Hair Cutting by Spirits, and Spirit Paisting—Tem— Sword—Hair Cutting by Spirits, and Spirit Painting—Temper of the famous Damascus Blade—How it was Bone—Rushing Into Battle—Voices from the Spirit Sphores—Remarkable News from Another World—Transformation of our Globe; Disappearance of Evil and all Disease. Sent to any address, pestago free, securely wrapped, for 25 conts. Pleasenddress—W. D. REICHNEIL.

Also for sale at this office. Address—
S.S. JONES.
192 South Clark Street,
Chicago, III.

No. 18, vol. 5, tf.

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

A bighly Entertaining and Instructive work. Price, \$15. Postage, 20 cts. S. S. JONES Address 192 South Clark St., Chicago, Ill.

THE BIOGRAPHY OF SATAN; OR, A A Biotorical Exposition of THE DEVIL AND HIS FIERY DOMINIONS; disclosing the oriental origin of the belief in a Devil and Future Endless Punishment. All about the BOTTOMLESS PIT, KEYS OF HELL,

K. GRAVES, Autoor of "Christianity before Christ.

The Trade supplied at liberal rates.

Chains of Darkness, Casting out Devils, etc. By

STELLAR KEY

TO THE SUMMER LAND, containing Astounding Disclosures and Startling Assortions, Illustrated with Diagrams and Engravings of Colestial

Scenery. By ANDREW JACKSON DAVIS.

Spiritualists—read it ! Infel is—read it! Busies of Old Theology—read it! Price, 31; postage-16 cts.

A RABULA: OR, THE DIVINE GUEST. ANDREW JACKSON DAVIS. Price, \$1.50; postage, 20 cts.

THE PRINCIPLES OF NATURE AS DIS-A covered in the Development and Structure of the Universe, the Solar System, the Earth, also an Exposition of the Spiritual Universe. Given inspirationally. By

MRS. MARIA M. KING. Price, \$2; postage, 24 cts.

MANOMIN,

A Rythmical Romance of Minnesora THE GREAT REBELLION

> And the Minnesota Massacres. By MYRON COLONEY.

Price, \$1.25; Postage, 16 cents.

YCEUM MANUALS. bixth Edition now ready. Price 50 cents; Postage, 8 cents. 733 per lundred.
Fourth Abidged Edition of Lyceum Manual. Price, 45 cents; Postage, 4 cents. \$34 per hundred.
Orders for Lyceum equipments cromptly filled.

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

MRS. M. J. WILCOXSON. Price. 8 cts.: pont.ice. 2 cts.

MEMORANDA OF PERSONS, PLACES

Embracing authentic Facts, Visions, Impressions, Discov-sries in Magnetism, Clairvoyance, Spiritualism. Also quota-tions from the opposition. By ANDREW JACKSON DAVIS,

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

S. S. JONES, 192 Souta Clark Street, Chicago, III. Address

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

1st, The Voice of Superstition, gives the bibli-cal content between the God of Moses and Satan, with nu-merous quotations from the Bible, proving Satan victorious, from the Garden of Eden to Mount Calvary.

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

3rd, The Voice of a Pebble, teaches, from Nature the individuality of matter and mind The Work is sought for, and read by thousands, and is uproofing enperatitious error, and scattering truth broadcast on its ruins. It is gotten up in most beautiful style, of nearly 260 pages. Price \$1,25 pastage 16 cents. For sale at the office of the RELIGIO-PHILOSPHICAL JOHNAL.

Address S. S. JORGO, No., \$4 Dearborn street, Unicago, Hillands.

HOW TO BATHE. A Family Guide for the Use of Water in Preserving Health and Treeting Disease. .

BY E. P. MILLER, M. D.

Water, when properly used, is one of the most effectual Realth Preserving and Remedial agents known to man.

This work discusses the properties, uses and effects of water; describes minutely all the various water applications; soth in the healthy and the sick, and explains the mathod for applying it in each particular form of disease.

Price 40 cents. Address S. S. Jones, 192 South Clark Siress,

Magnetic and Clarroyant 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, Chicago Ill.

Frankin street, Olicago In.

From long experience in treating the various discuses to which the human ismily is subject, we feel confident that we can restore to health all who are afflicted with any curable disease, having in many cases cured those who were abandoned as incurable by all other systems of practice.

All acute; aims removed instantly by laying on of hands.

See Special attention given to the treatment of all remails Diseases, by Mrs. OLEVELAND, who is a Clairvoyant and can perfectly diagnose disease, either present or absent. Send name, ago and residence.

Consultation and diagnosis, \$1.60.7

30 6 vel 36 tf

Fresh Garden, Flower, Fruit, Herb, Tree, Shrub and Evergreen Seeds with directions 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 Small Fruits, Plants, Bulbs, all the new Potatoes, etc., prepaid by mail. 4 lbs. Early Rose Potatoes, etc., prepaid by mail. 4 lbs. Early Rose Potato, prepaid, for \$1.00 Conover's Golossal Asparagus, \$3 per 100; \$25 per 1000, prepaid. Now hardy fragrant everblooming Japan Honey-suckle, 50cts each, prepaid. True Cape Cod Cranberry, for upland or lowinad culture, if 40 per 100, prepaid with directions. Priced Catalogue to any address, gratis; also trade list. Seeds on Commission.

B. M. WATSON, Old Golopy Nurseries and Seed Warshouse, Plymouth, Mass. Established in 1841.

No. 13, Vol.7—17w.

DOCTOR IRAS. 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 Elissist II street, where patients may scenre treatment and comforts of home at reasonable terms. The Doctor passesses great healing powers is also a good Clairveyant—has had eighteen years experience as a Physician.

Physician.

Especial attention given to Chronic Diseases; Neuralgia, Rheumatism, Dyspepsia, Lung Difficulties, humors of all kinds; diseases of Eyo and Ear, etc. For Clairvoyant examinations, onclose a lock of Hair, full name, age and

P.S. The Doctor is licersed by the First Circle of Spiritualists of this city to Solmenize Marriages.

Address, I. S. KING, M. D., No. 13 South Mississippi St., Indianapolis, Ind.

Vol 7, No. 15—13t

WINDYED PLANCIETYE

and a land to these Princhetres are unde, are promise that to the magnetic curves of the human first and the proper first and the machines of the proper formeds, and machines to their and the human of proper channels, and twenters first a becomes charged with magnetism, almost any meshad, with the attempt with adont him; rapidity. Every intestigating mind should have one if for no other purpose that to eatisfy aimsaif of the great power tying his bind, caps do at answering your innermost thoughts.

DIRECTIONS. Let one or more persons sit about the tail on which the instrument is placed, each placing a hand lightly on the top board simply tenching the same, taking care to have the arm not come in contact with the table; remain quiet for a few moments, then let some one of the party ask a question, and if the persone composing the party are of required magnetic power, or any one of them is, the question will be answered.

A positive and negative person operate the Planchette boat.

PRICE, \$1.50 EACE.

Sent by Express securely packed in next boxes. .. if desired, or by mail, which is cheaper for long distances, on receipt of two Dollars. Send by P. O. orders, or register the letters containing money when P. O. orders can not be procured.

Address, S. S. Jones

189, South Clark Street, Chicago, Illinois.

DR. SHELTON'S

CELEBRATED PILE SALVE Is propared from the extractof six different plants, and its merits are vouched for by the hundreds of cases that have been cured by its use. It is undoubtedly a save reign remedy in all cases of Piles, and also splendid for Ulcors, Sores, Burns and Chapted Hands. Price State per box; sent to any address upon recent of price. Address J. T. STAATS, 83 Amity street, New York.

RHEUMATIC AND; NEURALGIC

REMEDY. The recipe for this invaluable preparation was given through Mrs. Starts, by a band of current physicians. It has been tried in a great number of cases, both of Rheumation and Neuraldia, and in every instance days almost immediate relief, ending in perfect enro. Price \$5.00 per bot-tle; sent to any address upon receipt of price. Orders must be directed to J. T. STAATS, 83 Amity sirect, New York.

CURE FOR GRAVEL

'AND WEAK KIDNEYS, Arising from irritable conditions of the uretha and blad der, from the presence of stone or gravel, and to change the character of lithic urine. The recipe was given through Mrs. Staats. It is purely vegetable, and has been used in some of the most obstinate cases with marvalous results. Price 33.00 per bottle; sent to any address upon receipt of price. Orders must be directed to J T. STAATS, 53 Amijo street New York

vol vii no 12 13 w

TO BEE-KEEPERS.

A NEW BOOK on the subject of Rec-Culture, called the SECRETS OF BEE-KEEPING. It is got up in 14 very condensed and cheap form, to meet the wants of Bee-Keepers in every department of & picultural science. 1 It contains more practical information, and treats upon more subjects than any other book of its kind yet published, and is embellished with numerous cuts and ougravings, and as encounsned with numerous cuts and ongravings, and contains nearly as many words as a book that usually sells for \$2.00. Published by K.P. Kidder, Burlington, Vermont. Price in paper covers, 50cts, bound, 75cts. Sent by mall on receipt of price. Address S. S. Jones, No. 159 South Clark St. Chicago, Ill. noll v7 tf

SOUL-READING,

Psychometric Delineations.

A. B. SEVERANCE,

THE WELL-KNOWN PSYCHOMETRIST, Will give to those who visit him in person, or from autograph, 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 inharmoniously marriad, etc.

TERMS—\$2.00 for Full Delineations; Brief Delineations \$1 (0).

A. B. SEVERANCE.

349 Florida St. Milwaukee, Wis.

ol. 7, No. 19-tf. 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., RELIGIO-PHILOSOPHICAL Publishing Association, and all other popular Libers Literature, including Religio-Philosophical Journal and BANNERSF LIGHT, Magazines, Photographs, Parlor Games Golden Pens, Stationery, etc.

NOW READY:

HISTORY AND PHILOSOPHY MARRIAGE:

POLYGAMY & MONOGOMY COMPARED. CHAPTER I. The Author and the Book. II. Love. III Marriage, IV. Polygamy. V. Monogamy. VI. Catholic Marriage, System. VII. Protestant Marriage, System. VIII. Marriage vs. Crime. IX. Objections to Polygamy. Appandix. Review of Lecky's History of European Mor-

J. CAMPBELL, 18 TREMONT STREET, BOSTON, Sent free by mail on receipt of the price, \$1.25. Vol.7, No. 15-12

D. M. GRAHAM. J. W. PRES. D. L. PERRY Notary Public. GRAHAM, PERRY & CO.

REAL ESTATE and LOAN AGENTS.

ROOM 8, MAJOR BLOCK, Cor. La Salle and Madison Sts. Chicago, Il. City and Country Real Estate purchased and sold. Invast. ments made and Loans Negotiated. Attention given to all business connected with Real Estate.

1200 Lots and Aere Property in Jefferen

Crontier Department,

Notice to Correspondents and Others. All letters, papers and matter for us or the Frontier Department, must be addressed to E. V. Will son, Lombard, Dupage county, Illinois.

Our Tour Through Michigan, Illinois and lows .- Na. 9.

Nov. 1st, 1869 .- "Westward ho!" At 9 o'clock this morning, we found ourself in the depot of the Michigan Central R. R. Being too late to take the morning train for Lombard, our home, we gravitated toward the office of the Raligio-Philo-SOPHICAL JOURNAL, the standard bearer of Spiritualism in the West; but when we reached room 8, number 193 South Clark street, instead of finding the usual company of editors and compositors, we found a well furnished room, occupied by ladies. Being bashful, and always afraid of the women, we blushed, stammered, stumbled into our apology backed out and left the angels in their bower. At the foot of the stairs, halting in meditative mood, we reflected thusly: Strange romors are abroad, the Rostrum has gone into the Universe, the Universe is going to New York, as a New Year's gift. The Present Age is coming to Chicago, and the JOURNAL has left room 8, 192 South Clark street.

Then for the first time, we learned that the Jour-MAL had been born again, gone up higher, into a new ophere and new quarters, had crossed the "ablining street," and could be found in an upper ophere, 189 South Clark Street. Away we went. and soon found ourself in the editorial department, meat, tidy, clean and pleasant. We like it. It is opiritual and all is well.

At 4 o'clock, P. M., we are on the cars, bound for home. Arrive at 51/6 P. M. Found all well. Had a romp with Susie and Willie.

Nov. 2nd, 3rd, 4th and 5th, we lectured in Mc-Henry, Ill. Gave some tests, but do not think we dld as well as usual. Among the tests given, one was of so marked a character that we refer to it. To a sranger we said:
"Life with you has been a failure—always a fail-

Whatever you have undertaken has proved

We then detailed many incidents of the past, all of which proved true.

Friday, Nov. 5th —We left for home, remaining for four and twenty hours with Mary and the little

ones. Found all well.
Saturday, Nov. 6th.—Left for Council Bluffs, Iowa, on the 10: 15 fast train, over the N. W. R.
B. Arrived Sunday morning, Nov. 7th, and found ourself at home in the quiet house of 1. L. Childs and lady, true and good Spiritualists. Long shall we remember the very pleasant time passed in their quiet home. We were greeted in the morn-ing with a good house of attentive listeners, and in the evening the hall was crowded full. We

gave three readings.
No. 1 —To Mr. Smith we said, "At ten years of ninutely describing the affair. "At seventeen, you are rescued from drowning. There are four of you together. It is a close rub," fully describing the place and parties. "At twenty, you take upon yourself the responsibilities of a man. You are opposed, but triumph. You succeed, and that top, against the opinions of others. At 34, you enter into a change that affects you socially, locally and pecuniarily. This is one of the marked events of your life. At thirty-three, you and yours are in corrow. There is sickness and death in the house. Your house is fall of sorrow. Finally, 13, 12 and 11 years ago a plut is laid to min you and 12 and 11 years ago, a plot is laid to rain you, and nearly accomplished. You are not yet fully re-covered from its effects." We then fully described the parties.

Mr. Smith arose, turning to an old lady by his side, saying:
"Is he right?"
"Yes," said the wife, then turning to the audi-

orce, he said: 'it is wonderful, and the best reading I ever had, and I have had several. I am surprised." Charley B, was next called for, and read with same success as Mr. S.

Monday, Nov. 8th.-Gave a seance at night. Two hundred souls present. Gave many fine tests.
No. 1.—Potter Cariet, an old man who believes he will go up bodily to heaven,—will never taste death. Claims to be the son of God, and has a paper written in Hebrew by the Jews, and delivered to him by the angel Gabriel, of all which we knew nothing until after reading him, and yet we found an of these peculiarities in his nature. Bo correct was the reading of this old eccentrie, that the people said with one accord, "It is Potter Christ he is reading."

We saw his daughter, who died long ago. No. 2.—A lady, on challenge. We gave a diagnosis of her physical condition, which proved cor-

No. 3.-Dr. W. We gave a careful reading of this man. Saw the destruction of his home by a Rebel Major—the death of his children. The Doctor approved all that was said. No. 4.-By A. A. Smith there stood a spirit who

gave his name as Joseph Smith, the Mormon, and

"Brother Smith, why do I find you here? Why have you left our cause?" This was before we heard the name of A. A. Smith. We were asked to describe Joseph, and

did, so correctly that several in the audience identided him who had known him. Mr. Smith said: "It is correct. I was once a Mormon, and for good and sufficient reasons, am not one now," These are but lew of the many fine tests given

on this occasion.

Tuesday, Nov. 9th.-We went to Brownsville. Nebraska. Lectured there on the 9th, 10th, 11th and 12 h. Our lectures were well attended, and many fine tests given; but on the whole, the lectures in B, were not equal to those given in other piaces. Our numbers were on the increase there, and Spiritualism certainly has a strong hold in

Brownsville. Saturday, Nov. 13th —Returned to Council Bluffs. Dined at Hamburgh, on the St Joseph and Council Bluffs R. R. Had cold meat, cold vegetables, cold muddy coffee, dirty table cloth, slow dirty waiters, cold room—paid A dollar for it. Went away, satisfied with the fact that it was a cold, dirty place. The religion is a good one, and the dirty place. The railroad is a good one, and the conductor and servants of the road well behaved men, treating their patrons well. But the Company should look to this dining establishment at

Hamburgh. Sunday, Nov. 14th.—Lectured morning and evening to crowded houses, in fact, the seats were all taken and many were standing. We saw the following spirits while lecturing, all of which were fully identified:

ist .- A lawyer, whom we fully described. 2nd.—A woman came, with a little child in her arms. Said she died in child-birth, giving her age, and when she died. No. 3.-A murdered man came and told of his

death, which proved true.

Monday, Nov. 15th.—Gave a scance at night, and notwithstanding it rained quite hard, we had one hundred and fity men and women out. A chal-lenge was given to read the character of such men and women as might be chosen by a committee. This was accepted, and resulted in a triumph, giving many fine tests, among which we said, to one of the men chosen by the committee:

("There is a spirit with you—an old negro, and he says, "You are right; the man you snepected of the offense, committed the act, and was my poor

boy."
This was a remarkable test. Some months ago, this man's house was entered in the night, a crime attempted, but foiled in its results by timely alarm. A young negro was suspected, tried, but got clear, and yet the old father accused him from Spirit

We gave many other points, reading and incldents during the evening, most of which were approved. Thus far our lectures have been a success. and the Spirit World is with us, and all is well.

Council Blugs will be THE city of Iowa, and as a railroad terminus, possesses advantages not found in any other city of the State. Here the U.P. begins, and the C.N. W. Iowa Division ends. The C.R. I. and P., the C.B. G. via the B. and M., and H. and St. Joseph, the Mo. and C.B. all terminate, besides several proposed routes. The Illinois Central will ultimately terminate here.

Our Appointments.

Our appointments for February, 1870, are as fol-

lows:

At Vineland, N. J., Feb. 1st, 2nd, 3rd and 4th.

Troy, N. Y., Saturdays, Sundays and Mondays—
Feb. 5th, 6th, 7th, 12th, 13th, 14th, 19th, 20th,
21st, 26th, 27th, 28th.

Binghampton, N. Y., on Tuesday, Wednesday,
evenings—8th, 9th, 10th and 11th.

Pottedam, New York, on Tuesday, Wednesday,
Thursday and Friday, 15th, 16th, 17th and 18th.

Center Lisle, N. Y., on Tuesday, Wednesday,
Thursday and Friday,—32nd, 23rd, 24th and 25th.

All letters should be directed to me at Troy, N.
Y., during the mouth.

Y., during the mouth.

The friends of our cause will govern themselves in accordance with the above notice.

Home and his Wonderful Manifestations SPIRITUAL PHENOMENA'

The New York Times, in a letter from its London correspondent, gives the outlines and leading statements of a book entitled "Experience in Spiritualism with D. D. Home," by Viscount Adare, with introductory remarks by the Earl of Dunraven. The two "noble authors" are father and son, and the book consists of fillial epistles from the illustrious Viscount to his still more illustrious sire, detailing with great minuteness a series of miracles of which Lord Adare and other eminent persons, some of whom are of wide reputation as scholars and authors, were witnesses. The correspondent sheds no other light on Lord Durvan's position as an investigator, than that he long since distinguished himself by his aquisitions in the science of mesmerism, and succeeded Archbishop Whately as President of the London Mesmeric Infermary. As the book has not been published, but only a few copies printed in purple and gold for distribution among the aristocratic friends of the House of Dunraven, it will be seen that the advertisement of Mr. Home's supernatural powers is got up in the most gilt edged and attractive style. For be side the testimony of its authors, the book places before the public as witnesses, such wellknown names as those of Mis. Mary Howitt. Mr. and Mas. S. C. Hall, and Dr. Elliotson, besides the Master of Linelsay, the Countess de-Pomar, and others, the aroma of whose excellencies has not spread over this western Hemisiphere, but who, we doubt not, are the unadulter ated product of the fifth distillation of the blue blood of England, and very good society indeed. This very tragrant and altogether exclusive testimonial to Spiritualism, declares that Spiritual phenomena have not that hostile attitude toward Christi anity which has been sometimes assumed, but, on the contrary, that it has converted some noted Deists to Christians, Unitarians to Trinitarians, and Protestants to Catholics. It recounts thirty-three instances wherein pianos and other heavy objects, including especially Mr. Home himself, were moved across large rooms without any visible means of support or locomotion, at various distances. of from one to ten feet from the floor, In fourteen instances flowers are brought by invisible hands and presented to the assembly. The fragrance is taken from tlowers and thrown around the room, and the spirit from alcohol, leaving only the water. Twenty-three times spirit forms are visible. Nine times spirit voices are heard. Mr. Home would pass through solid walls, emerge through a window, horizontally, as it carried, and stand upon nothing in the outer atmosphere. But this was nothing remarkable when compared with the singular lengthenings and contractions of Mr. Home's own person. He would lengthen from his natural height of five feet ten inches to six feet six inches, leaving a space of four inches be-tween his waistcoat and his trousers, and would then contract to five feet. He would elongate young ladies by a symmetrical longitudinal expansion of their persons by some three inches. Whether the ladies came back to their original forms, we do not know, but presume they did-at least in time. Standing against the wall and extending his arms upon it, the witnesses marked the point reached by his tinger ends, before and after elongation, and found it nine and a haif inches. Materialists, given over as they are to untruth, might have called it ten; but spiritual witnesses, with a tender accuracy, decline to budge beyond nine and a half. Why Mr. Home's arms did not continue to elongate until they could be used as a submarine Atlantic cable, the narrator strictly confining himself, as will be observed, to facts, and venturing no theories, does not say. Finally Mr. Home had the valuable power, for one who deals with spirits of doubtful origin of not only resisting all the influences of fire himself, but enabling all who had faith in him to do likewise. He stirs up the fire in the grate, and laves his countenance in handfuls of the flaming coals as if they were icicles. He placed a large lump of blazing coal on the nearly bald head of Mr. S. C. Hall in the presence of his devoted spouse, and then gathers the silvery locks of the venerable author in a fine pyramid over the glowing coals, with no other result than that, when Mr. Hall next goes through his locks with a fine tooth comb, he finds them powdered with cinders. All who have not faith in Mr. Home are

burned in quite the natural way. The book thus describes Mr. Home's operations with fire: "Walking over to the fireplace he took from thence with his hand a red-hot glowing ember, about the size of a small orange. Mrs. G. (the names are given in full, but I omit those of persons unknown to me, and who might object to publicity), became nervous, fearing that he would request her to take it. He, however, went to Miss D. and said, 'now, if you have sufficient faith let me place this coal in your hand.' She replied, ' I have faith but I cannot overcome the physical dread: pray do not ask me to take it. Home then placed it on the master of Lindsay's head, but immediately took it, crushed it in his hand, and threw it away because it had become black. But presently he took another red-hot ember from the fire, and, holding it in his hand spoke a few words to Miss D. on the subject of faith. She held out her hand and he placed the coal in it. Miss D. was not in the least burned, and said it felt rather cold, like marble. After allowing it to remain a few seconds, Home took the coal, and requested Miss D. to touch it; she placed her fingers near it. but withdrew them immediately, saying that it burned her. He then placed it in Mr. B's hand. Earl Dunraven adds a note: "I am informed by Miss D. and the Master of Lindsay, that Lord Adare has omitted to state that Mr. Home put this coal between his coat and shirt, under the arm, and that no mark of singing or burning

was visible on the shirt." It would seem that, if all spirits possess such remarkable powers over fire, Milton's hell would not be a very uncomfortable place after all. And it is difficult to see how they can impart to Mr. Home, and Mr. Home to others, greater powers than they themselves possess. We confess, after a careful survey of Mr. Home's field of achievement, that we see nothing left to be desired in his peculiar line. Some doubting Thomases might require him to swallow a halfpeck of blazing turpentine, and declare that short of this achievement they would not believe. Some might require an exterior exhibit

of his lunge, aorta, atomach and intestines, so as to satisfy themselves by ocular demonstration that the secret of these marvelous powers did not lie in the spontaneous evolution of those phenomena under the reciprocal agency of the nebular hypohesis and the development theory. In a word, we read of Mr. Home's achievements, and we respectfully desist from any attempt to ac count for them, except through the agency of spirits—pure spirits—taken in liberal potations by all parties before the performance began. If this doesn't account for it, what does?

Convention of Mediums and Speakers.

A Quarterly Convention of Mediums and Speakers will be held at Batavis, N. Y., Saturday and Sunday, Peb. 18th and 20th next, commencing at 10 oclock a. M., and helding three sessions each day.

A cerdial invitation to attend, is extended to all workers in, and sympathiners with this new angelic dispensation. Mearly two years have elapsed since, in ascordance with a request of angel guardians, the first Convention of this series was called at Bataria. That was a season never to be forgotten by those in attendance, aming whim were eighty mediums, whose names, residence and phase of mediumship were recorded. Since that time, similar Con. ventions have been held at Johnsons Creek, Cowards, Rochester, Buffalo, Avon and Le Roy, all of which have been seasons of deen interest and permanent good.

These quarterly gatherings have become so embalmed in the affections of participants, that their arrival is anxlously awaited—some making long journeys to be present. Again, brethers and sisters, we invite you to this spirit-

ual feast. Our Batavia friends also invite us, and will, as far as possible, extend the hospitalities of their homesand our dear angel guardians, who, with tireless eyes and ceaseless interest embrace their human brotherhood in arms of love, engage to be with us in force on the occasion, to bless by their presence-to instruct by their wisdom, and to fraternize and harmenize by their sympathy and

J. W. SEAVER.) P. I. Clum. Francis Bige. Committee,

Byron, Jan. 19, 1870.

Dr. H. P. Fairsield lectures in Willimantic, Conn, in Feb; in Vineland, N. J. in March, He will make engagements for the Spring or Summer Months, East or West. He has been holding forth in Lynn, Mass, to large and appreciative audiences. His Address is Ancora,

Clemens Jones writes, and sends three dollars for subscription to the Jounnal, from Ironton, but does not give his State. There are several in different States of that name. Please give your State.

EXTRA COPIES.

Persons wanting extra copies to aid in procuring new subscribers, will be furnished free if they inform us by letter, and if particular numbers are wanted, mention the fact, and send immediately after they are published-orders in advance are apt to be overlooked except to regular customers.

NEW ADVERTISEMENTS.

THE

APPETITE FOR TOBACCO

DESTROYED.

LEAVE OFF CHEWING AND SMOKING THE POISON-OUS WEED, TOBACCO.

ORTON'S PREPARATION.

ESTABLISHED 1866. PATENTED JUNE 15TH 1869.

One hox of Orton's preparation is warranted to destroy One hox of Orton's preparation is warranted to destroy the appetite for Tobacco in any person, no matter how strong the habit may be. If it fails in any case, the money will be refunded. It is perfectly sate and hermicss in all cases. It is almost impossible to break off the use of Tobacco by the mere exercise of the will. Something is needed to assist nature in overcoming a habit so firmly rooted. With the help of the Preparation, there is not the least trouble. Hundreds have used it who are wi ling to bear witness to the fact that Orton's Proparation completely destroys the appetite for tobacco, and leaves the person as free from any desire for i as before he commenced its use. The Preparation acts directly up in the same glands and secretions affected by tobacco, and through those upon the blood, there fected by tobacco, and through these upon the blood, thur-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.

The time taken to allay all desire for the use of tobacco

by the Preparation, varies slightly in different persons, the average time being about five days. Some have no desire for tobacco whatever after using the Preparation two days. The health and purse of every tobacco user in the country calls loudly, shandon 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 appetite for tobacco, and can assure those who are suffering from this habit that Orton's Preparation will arrive that Orton's Preparation will arrive that Orton's Preparation will arrive the orton's Preparation will arrive that Orton's Preparation will arrive the orton's Preparation will arrive the orton's Preparation will arrive the orton's Preparation will be ortoned to the orton or the orton or the ortoned to the ortone or th from this habit that Orton's Preparation will certainly d stroy the appetite for tobacco quickly and permanently, and without any had effect upon the health, and without creating an appetite either for the Preparation or any sub-

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

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

For about twenty years I had used tobacco in various forms, and for the past eight years had been an inveterate smeker Becoming satisfied that the excessive use of this narcotic was seriously impairing my health. I determined, if possible, 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 received through the mail on the 17th of November. A month has not elapsed, and yet the medicine has effectually relieved me of every craving or desire to use tobacco in any form. The Preparation is not mere difficult or unpleasant to take than common chewing gun. I conscientiously be to take than common chewing gun. I conscientionely be-lieve the preparation will have the promi ed and desired ef-fect in every instance where it is given a fair trial. Upon that belief, and from an honest desire to assist others who may wish to break away from the slavish appetite for to-bacco, I offer this testimonial.

SAMUEL CASSIDAY. Beware of counterfeits and all articles purporting to 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 palming upon the public counterfeit 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 ox, or three boxes for \$5, sent by mail to any part of the country, securely sealed from observation, with poisage paid on receipt of price.

How to send money by mail :-- Euclose the amount in a letter, seel 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 Bold by JNO. C. BUNDY, 187 & 189, South Clark Street, Chicago, 111s., GENERAL AGENT FOR THE WEST. to whom all orders, applications for Agency, &c., should be Vol. 7, No. 16.

IMPORTANT TRUTHS. A Book for Every Child.

BY MRS. E. P. MILLER, M. D. This book is designed as an aid to parents and others in eaching children truths for the purpose of preventing the formation at svil habits which destroy health, happiness and

Parents seould read and give it to their children as import to them a knowledge of its contents. Price only 20 cents Addes: 18. 5Jones, 189 South Clark street Chicago.

Our Aem Zooks.

THE CAREER

OF THE

GOD IDEA IN HISTORY,

HUDSON TUTTLE.

CONTENTS.

Introduction. The God Idea of the Hindoos, Egyptians, Chaldeans and Persiana.

Jews,
Arabians,
Greeks and Rowans,
Alexandrian and Early Christianity
Later Philosophers,
Border-Religious—Chinese, Druids, Scandenaviaus and Autees. Conclusion-Ultimate of the God Idea.

Price 1,50; postage 16 cents. For sale at RELIGIO-PRILOSOPHICAL JOVENAL ORGO.

S. S. JONES,

189 So. Clark Street, Chicago, Ill.

Vel. 7 No. 6-1f.

A BOOK FOR EVERY HOUSEHOLD. The Chester Family.

The Curse of the Drunkard's APPETITE.

BY JULIA M. FRIEND.

Mederate Drinking is the Source of all Drunkenness

The authorese has given her life, for twelve years as a CLAIYVOYANT. PHYSICIAN, to the healing of diseases. The various incidents of the story are taken from real life. with but a slight coloring of fiction.

Price, \$1,00, Postage, 16cts. For sale at the Office of the RELIGIO-PHILO-

SOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago' Ill.

Artificial Somnambulism.

The author of the above named book, is a philosopher of large experience and great merit.

In this work he treats of the philosophy of mind as demonstrated by practical experiments during the last twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded, and fillucious; and at the same time gives a rational theory for phenomena manifested. rational theory for phenomena manifested.

DR. FAHNESTOCK is a thorough believer in spirit communion, and teaches in this work the modus operands, to

a demonstration.

The following is the table of contents of this valuable 'CHAP. I.—HISTORICAL SURVEY. Mesmer not the dis-coverer of the state—His theory of it—Its examination by the French commissioners—Their conclusions—The au-

thor's remarks. Chap. II.—Of the causes which have retarded the progrees of the science.

Chap, m.—Of the conditions necessary for the produc-CHAP. III.—Of the continuous necessary for the production of the someombelic state, with instructions how to enter it, etc.: I.—Of the instruction or "operator." II.—Of the patient. III.—Instructions. IV.—Of the sensations experienced by those who enter this state. Y.—Of

thois experienced by those who enter this cente. Their avaking.
Chap. iv.—Theory of this state,
Chap. v.—Of the somnambulic proper sleep. L—Of a partial state of Artificial Somnambulism.
Chap. vi.—Phreno-Somnambulism.
Chap. vii.—Of the senses: I.—Motion; or, the power to

MOVE.

CHAP, VIII.—Of the functions of the faculties. I.—
Consciousness, II.—Attention. III.—Perception. IV.—Memory. V.—Association. VI. AND VII.—Likes and Dislikes. VIII.—Judgment. IX.—Imagination. X.—Wili.—CHAP. IX.—Of the peculiar functions of perception in the different faculties while in a natural state. I.—Of the peculiar functions of perception in the different faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Assi the different faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Artificial Somnambulism. II.—The functions considered when in a state of Artificial Somnambulism. 1.—Consciousness, 2.—Attention, 3.—Perception, 4.—Memory, 5.—Association, 6 and 7.—Likes and Dislikes, 8.—Judgment, 9.—Imagination, 10.—Will.

Chap.ix.—Of reading or knowing the mind. I.—Illustration. II.—Illustration. Theory of Dr. Collyer, Mental albeman or electrifying.

tration. II.—Illustration. Theory of Dr. Collyer. Mental albeemy or electrifying.

Chap. xi. I.—Of the identity of other mysteries with this state. II.—Of the mysteries practiced by the modern magicines of Egypt. III.—Of the "mysterious lady." IV.—Of the earth mirrors, First earth glass, Second earth glass, V.—Second sight. VI.—Phantasms.

Chap. xii.—Transposition of the senses.

Chap. xii.—Natural sleep.

Chap. xiv.—Natural Somnambulism. I.—Trance.

Chap. xiv.—Of Intuition.

Chap. xv.—Of Intaition.
Chap. xvi.—Presentiment or foreknowledge.
Chap. xvi.—Of interior prevision. II.—Of exterior prevision. III.—Of exterior prevision. III.—Prophetic dreams. IV.—Witcheraft.
Chap. xviii.—Sympathy. I.—Clairvoyance. Clairvoy-

CHAP, XXX.—Of the sense of hearing,
CHAP, XXX.—Of the sense of smell and faste,
CHAP, XXX.—Of the sense of smell and faste,
CHAP, XXX.—Of the sense of feeling,
CHAP, XXII.—Of the sense of motion. Of their physical
strength.
CHAP, XXIII.—Of the influence of Artificial Sommambulion of the system.

lism on the system. I.—Of its influence upon a healthy subject. II.—Of the influence of Artificial Somnambulism upon diseased subjects.

CHAP. XXIV.—Artificial Somnambulism considered as a therapeutic agent.

CHAP. XXY.—Of the kinds of disease cured while in

CHAP. XXV.—Of the kinds of disease cured while in this state. I.—Chorca, or St. Vitus's dance. II.—Epilepsy. III.—Dyspepsia. IV.—Intermittent fever. V.—Fever. VI.—Case. VII.—Inflammatory rheumatism. VIII.—Chronic rheumatism. IX.—Hysteria. X.—Melancholy from unrequited love. XI.—Case. XII.—Case. XII.—Case. XIV.—Contraction of the muscles of the fingers. XV.—Scarlet fever. XVI.—Case. XVII.—Case. Chap. xxvi.—Surgical operations.

Chap. xxvi.—Obstetrical cases. Conclusion.

This valuable work is for sale at this office, at \$1.50 per volume, postage 20 cents. See book list in another column. 127 The trade supplied on reasonable terms.

A WONDERFUL TESTIMONY!

evelation of the extraordinary visitation of departed spirits of distinguished men and women of all nations, as manifested through the living bodies of the "Shakers." The spirits of Washington, Franklin, Penn, Stephen Girard, Ty rone Power, Rev. George Cookman, General Harrison, St. Patrick, Napoleon, Shakespeare, John Wesley, Robert Em mett, Byron, George Fox, and hosts of distinguished men and women of the Past, who take possession of, and discourse through, the living bodies of the "Shakers" of New York, giving wonderful information respecting the events of their life-time, and their opinions of present criticism concerning those events, as well as their immediate condition in the World of Spirits.

This marvelous record, in book form, is published and for sale by L. G. Thomas, No. 1127 Sansom at, Philadelphia, and may be obtained of booksellers and newsdealers generally. Price, 25 cents per copy, or at the rate of \$15 per hundred

Address S. S. JONES, 189 South Clark St., Chicago vol 6 no 26 6w

HOW AND WHY I BECAME

A SPIRITUALIST,

Wash. A. Danskin. FOURTH EDITION:

With an appendix giving an authentic statement of that

wonderful phenomenon known as the SOLID IRON RING MANIFESTATION. which is alone worth more than the price of the book.

Price 75cts, Postage 12cts.

For sale at the Office of the RELIGIO-PHILOsophical Journal, 187 & 189, South Chrk street, Chicago, Ill.

SEVENTH EDITION.

POEMS

THE INNER LIFE.

BY LIZZIE DOTEN.

This is by far the fluest edition of those Posms ever yet issued-printed on heavy paper and elegantly bound. Price \$1,25. Postage 20cts.

For sale at the Office of the RELIGIO-PHILO-SOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago, III.

First Enlarged Edition. Death and the After-Life. EIGHT LECTURES ON THE SUMMER LAND.

By Andrew Jackson Davis.

This edition contains more than double the amount of mat-ter in any previous editions, with only a small advance in price. Bound in cloth, 75cts, Postage, 12cts; in paper, covers, SOcts, Postage 4cts. For sale at the Office of the Religio-Philo-

A NEW BOOK.

sophical Journal, 187 & 189, South Clark

street, Chicago, Ill.

FUTURE LIFE.

As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet.

WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS.

CONTENTS. CONTENTS.

Chapter I.—The Holy City.
Chapter II.—Spiritual Message.
Chapter III.—The Spirit Echo.
Chapter IV.—Powers and responsibilities of Mind
Chapter V.—Communication from a Spirit.
Chapter VI.—Spirit-life.
Chapter VII.—Margaret Vuller.
Chapter VIII.—Margaret Vuller.
Chapter XI.—Reasonable Words.
Chapter XI.—Interview with Pollock.
Chapter XI.—New Dosines.
Chapter XII.—John C. Calhenn.
Chapter XIV. A Second Visit.
Chapter XVI.—Another Interview.
Chapter XVI.—Another Interview.
Chapter XVII.—Valley of the Shadow of Death.
Chapter XVII.—Valley of the Shadow of Death.
Chapter XXII.—A Mirror.
Chapter XXII.—A Beautiful Lesson.
Chapter XXII.—Betrespection.
Chapter XXIII.—The Mochanie.
Chapter XXIII.—The Mochanie.
Chapter XXIV.—The Prescher.
Chapter XXIV.—The Prescher.

Chapter XXII.—The Mechanic.
Chapter XXIV.—The Prescher.
Chapter XXV.—Recoption of Spiritualism.
Chapter XXVI.—The Brunkard.
Chapter XXVII.—The Brunkard.
Chapter XXVIII.—The Man of Fase and Fashion.
Chapter XXII.—The Belf Satisfied.
Chapter XXIX.—The Self Satisfied.
Chapter XXIX.—Voltaire and Wolsey.
Chapter XXXII.—The Cynic.
Chapter XXXII.—The Second Black.
Chapter XXXIV.—The Slave.
Chapter XXXVII.—A Secue in Spirit-Land.
Chapter XXXVII.—The Misor.
Chapter XXXVII.—The Misor.
Chapter XXXVIII.—The Crimp One. Chapter AI .- The Erring One.

Chapter XLI-The Idier.

Chapter XII.—The Erring One,
Chapter XLII.—The Idler.
Chapter XLII.—The Beggar.
Chapter XLIII.—Insignificance of Man.
Chapter XLIII.—Insignificance of Man.
Chapter XLVII.—Insignificance of Man.
Chapter XLVII.—Insignificance of Man.
Chapter XLVII.—The Section
Chapter XLVII.—The Soul's Assiration.
Chapter XLIX.—The Soul's Assiration.
Chapter XLIX.—The Dying Girl.
Chapter LI.—The Inner Temple.
Chapter LI.—The Foolish Mother.
Chapter LII.—The Dischedient Son.
Chapter LII.—Cardinal Richellen.
Chapter LIV.—Practical Nature of Spirit-Life.
Chapter LIV.—Communication.
Chapter LVII.—A Word from Voltaire.
Chapter LVIII.—A Word from Voltaire.
Chapter LVIII.—A Word from Voltaire.
Chapter LVIII.—A Sperience of Voltaire.
Appendix.

Pulse State mastrage 29 courts.

Appendix. Price \$1.50; postage 20 cents. For sale at this office.

Address S. S. Jones, No. 192 South Clark street, Chicago.

TAYLOR'S BED SPRINGS.

ARE FREE FROM EVERY FAULT AND ANNOVANCE

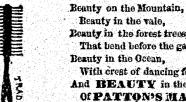
that accompany other Bed Springs, more or less. All who try them are pleased with them. Sent free of freight on receipt of price, Six Bollars, A good chance for Agents to make money. Send Stamp for Circular.

Address J. C. Taylor, Ann Arbor, Mich.

DHOTOGRAPHS OF ONIETA," INDIAN" Wella Anderson. William Van Names, 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, 189, South Clark street, Chicago, Ili

THE PATENT MAGIC COMB.



Beauty in the vale. Beauty in the forest trees, That bend before the gale, Beauty in the Ocean, With crest of dancing foam, And BEAUTY in the special work OFPATTON'S MAGIC COMB

Yes sir, this is really, and emphatically true, and if you' desire to change dingy, yellowis , gray, or bad looking Hair or Beard, to a BEAUTIFUL dark Brown, or Glossy Black, you will enclose \$1,25 to The MAGIC COMB AGENCY, 192 South Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid, and if you. follow the directions on the Comb, we guarantee perfect sate

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,

Ten Dollars Less than regular rates, and warrant every machine to be perfect

and the very beet of the kind made. That is to say we will, for the regular price of the Sewing Machine, not only send the machine, but will send

TEN DOLLARS worth of any of the books advertised in our Book List, or the Existo-Philosophical Journal 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,

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