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

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# Literary Department

For the Religio-Philosophical Journal. The Harmonious Family.

BY M. HALL, JR.

There lives a man, tho' seldom do we find such living, Who early in his life commenced attention giving To wisdom's path, to peace and happiness and learning Through active reasoning powers of strength

and quick discerning.

That only one path, straight and narrow could be trusted. Accordingly his future aims were all adjusted To suit his inmost soul's desires; his thoughts

directed To gaining happiness; so carefully inspected The acts of those who had in faith to creeds resorted, And had, by leaving reason's path become dis-

The acts of all around him that were daily striving To reach the goal of happiness, but ne'er ar-Inspected too, with care, the path that he'd

been viewing, Resolving that while life should last, he'd be pursuing
Its course, which looked to him so lovely and so charming, And thereby shun the way that seemed to him alarming.
The heaven for which he thus so eagerly was

Was harmony, which earnestly he sought, exclaiming:
"When that is reached, I'll be prepared in truth

for giving
My whole attention to a proper way of living."
As may be seen, his cherished hopes, that kept him moving Still onward in progression's path, each day im-

Are fully realized now where he's residing Are seen a wife and children, trusty and confiding

And from whose faces pleasant lovely smiles are And thus his happy home with peace and joy is teeming.
No harsh discordant words disturb or reach his

No harsh discordant words disturb or reach his dwelling,
No moans of grief from sadly wounded hearts outswelling;
No sound of whips, nor beaten, smarting children's wailing;
No bitterness or angry looks at home prevailing;
With love and kindness from his noble soul outswining.

And 'round the peaceful inmates of his home entwining,
With ties to bind him to his sacred home endearing,

A wife to greet him in her lovely tones so cheering,
And children, whom around his fond affections cluster,
Whose love for him and her shine out with brill-

iant lustre, How could he ask or hope for greater blessings given? Or when on earth expect a happier heaven?

A rare occurrence is it thus to find in being, A mind so truly great, so truthful and clearseeing, Or family so blest; but 'tis within the reaching

Of all who will but follow good and wholesome teaching; Of all who will proceed by intuition's aiding The errors of all systems laise, with care evad-

And step by step, the mount of harmony keep climbing, Our all to wisdom's pure inspiring voice resigning.
To save the erring mind from wrong, and ele-

Mankind to harmony, the Angel World is waiting.
Our spirit friends in winning voices are inviting
Each soul to leave the crooked paths of vice be-

nighting, And are by demonstrative evidence, assuring The earnest seeker after truth, of joys alluring, Of harmony and rest, which surely will be

given, And in the future life, a happy home in heaven.

### For the Religio-Philosophical Journal. MONTH AND DAY NAMES.

BY N. H. JORGENSEN.

CONCLUDED 1

As to our weekly day-names only one day (Saturday, Roman : Saturni day) is nominally the same as of the Roman, while the Sun's day and Moon's day are presenting, respectively, the same grand natural objects to the minds of the Anglo-Saxon as to the Romans; and Tuesday, the day of Tuesco, the great aucient leader of the German hosts-Scandinavian; Tyrsday; Tyr, the Scandinavian god of war-the Roman day of Mars; Wednesday, the day of Wodan, or Ordin, a messenger to the Scan-dinavian tribes, their great deified teacher and ruler, corresponding to the Roman day of Mercurius, "the messenger of the gods;" Thursday, the day of Thor, the Scandinavian god of thunder—the Roman day of the "thundering Jupiter:" Friday, the day of Freya, the Scandinavian goddess of love—by the Romans called the day of Venus—were, all of them, defied personifications of feelings, ideas and powers, thus weekly reflected upon, and manifested through

these war like nations. Unable to plainly see the cause of this signal correspondence in the apparently independent application, by the Scandinavians (or, if you please, the Anglo-Saxons) and the Romans, of the names of their most prominent gods (respectively representing the same idea ) to the same days of the week, and although their names be silent, morally, in the midst of our generations, night side of the heavens it's due share of atten-

We highly and deeply admire the wislom of the early leaders of those races in placing a weekly series of then living thoughts and duties

before them. As was their daily gods, so was the spirit and life of those people. Why were not those names changed? Did not the new religion intend any change inter-nally or externally? Was it unable to see the importance of such nominal change? Too weak to carry its point; obliged to throw itself into the arms of policy, and thus undertake a so-much steeper up-hill work? However, it may be, the nations have never become christianized but professedly. The people still stand on heathenish ground, and compromising theology,—itself a compromise with Judaism and heather deeply are rooted to deeply are roote where deeply are rooted old superstitions." Yet a change, some change has come, is coming over the notions; and the time is near when no policy-view, intimidation or other similar motive shall restrain progressing humanity from burying in its path the dark, dumb and dead past, and walk in and by the living, all-radiating light of the inspiration of the day,—thanks to God, the Augel hosts, Nature's law of progress, Science and Humanity's demand for free dom and light.

Since writing the forgoing part of car article, we have noticed, with p'easure, that the American Association for the advancement of Science has had its attention called to the importance of some change in our calendar, by a proposition to abolish the months, and designate the days of the year numerically up to 365 But such designation, though, perhaps, important to Science, would undoubtedly be of less importance and, we think, too labyrinthal to the people. In view, therefore, of its use in practical life, we still favor the division by months as well as by weeks; and this the more so, as we cannot afford to give up a chance of fellowing in the pathway of antiquity by a monthly and daily calling of our attention to some one of the universal principles, in and by which humanity "is living, moving, and having its being." And as "the child may teach the man," why not let To-day take seat at the feet of Antiquity, to listen to one of its grand lessons, and, by following its sensible method, imbibe from the name of each successive day and month before us, a continuously renewed inspiration of grand and noble ideas and feelings, and thus a daily renewed stimulus to a life of goodness, wisdom and grandeur.

Behold what, in our opinion, might serve that purpose, not merely for this latitude, and only for the time being, but for coming ages and all the Earth.

Notwithstanding the dogmas of the "Fall of man," of a "Paradise Lost," and Total Deprayity, humanity's multitude consigned to eternal misery and woe, &c.—our globe is steadily unfolding its latent elements while passing through its refining processes, and the kingdom mineral, vegetable, and animal and human, unfolded and refined correspondingly, to eventually reach the Paradise which ancient sages thought to be lost; human progress in Science, and its manifold application, and in general knowledge and life from and since the age of barbarism: the Chaldaic light, the Mosaic, that of Jesus, and Angelic light, now so abundantly pouring down upon the earth.—Wherever we look, we find the Earth, and the fullness thereof, on its march toward perfection.

But, while single-eyed Conservatism holds sway, and until litely has had an overwhelming power, so baneful to human progress, that it has necessitated the systematic, palpable presence among us, of a host of angels of light, to assist the struggling humanity in its efforts at throwing cff its shoulders the hands of that power of darkness"—let us do what ought not have been left undone; let us raise, conspicuous to all, the standard of progression, while by our month names, keeping before the people, as a standing sermon.

THE PRINCIPLES OF PROGRESS:

Godmonth. Lifemonth. Spiritmon h. Angelmonth. Cherubmonth. Seraphmonth. Chaomonth: Ordermonth. Lightmonth. Manmo, th. Heavenmonth,

These, or similar names, place in order on a dial.—the God month upermost; the next following flowing, as it were, from the God month through the physical world to Man-month,— Man standing between earth and heaven, and rising, through different grades of development in the Spirit world, toward the Godhead, and this in spiral circuits, imprint on our minda vivid idea of eternal progression, and, apparently, carry on the soul-inspiring face of the year's dial, the prophetic promise of the downfall of the throne of Conservatism, and the less

impeded and steady rise of humanity.

In harmony with our foregoing remarks and, as we think, in strict accord with the living spirit of any progressive age, we would make the following comments and suggestions con cerning what is called "week" day names.

The sun-to us so prominent among all existing luminaries, and, by its light, its warmth, and its magnetic, all pervading power, the grandest symbol of the Supreme Being—stands most properly foremost in our present series of day names: and we feel happy at being permitted, aye, even commanded, by the system of names to which we here invite the reader's attention, to retain the ancient and cherished "Sunday" as the usher in of a new series of

The cose ryative elements within us would fain favor also retention of the "Moonsday;" but, the telescope and astronomical science having enlarged our view of the stars, strewn over the "firmament," and belittled our old, familiar Moon, we cannot retain a stand by the narrow View of ancient times, but must drop the Moon in the starry ocean above, and give to all of the

tion by denominating the second day as Etar-

As to the third day,let Tuesco-with Wordan and Thor—sleep in his grave, and war be but ied with him! Mother Earth has a far sup: rior claim to the bonor and on our attention;

and we might properly call this day Earthday.

The names of the first three days thus m brace the Universe, visible and invisible, or al of God's handiwork, the contemplation of whic's brings vividly before us the power, wisdom and goodness of the Supreme, the Creative and Ruling Being; and it would seem natural, and of a moral tendency, to introduce to 11 e a tention of the people, these attributes of Divy, by designating the next following three days respectively, as Mightday, Wisdomday and Loveday.

As, in view of these Divine attributes, so manifest throughout the Universe, reflecting man cannot but bave faith in the Supreme all ruling Being, who "doeth all things well." the seventh day might properly be called Faithday.

We have so far des grated the names for seven days, and most of the readers, p rhaps might think it proper here to stop. But, aside from other considerations, soon to be mentioned, we have c me out, in this article, for the inculcation of a system of principles, and are, therefore, not to be limited by any numer cal regard. Consequently, we must go on, and hope the reader will kindly bear with us, while so doing.

In order, then, that man may feel individually justified in his faith in God, "who doeth all things well," and, as to life's past, present and future, feel reconciled, and in harmony with the Supreme Ruler, he must seek and find Divine leading and ruling principles, the highest p s-s bie truth, the truth that shall "make free" in godiness,—and to the day following that of Faith, we, therefore, should suggest the name of

But, "what profiteth it a man," or a world of men, to gain the truth, if, inst. ad of inspiring corresponding fee ings, thoughts, words and actions, that truth remain dead within the soul? As Truth must manifest itself in righteousness in right doing toward myself and others-the

ninth day might naturally be called Rightday.

Thus a "weekly" contemplation of (1) the Universe, (2) of the Divine attr butes and (3) man's duties toward his God, himself and his fellow-man, might be instrumental in bringing more especially to the nations of the earth "the 'Millenium," "Christ's second coming." the kingdom c me," when "the righteous shall inherit the Earth,"-the "Universal Brotherhood," the last day of our series, as indicative of the eventual des iny of man, might properly be de nominated Brotherday—a day which, when placed on a dial, in its order with the forgoing days, would significantly border on the day that, in this system, symb lically represents the Fatherhood.

M ghtday. Wisdomday. Liveday. Faithday. Truthday. Rightday Sunday. BROTHERDAY.

We have thus endeavored to present some weekly and yearly standard of living and eternal priciples, confident of their power in guiding and aiding humanity in its onward march toward a higher and diviner life. And as "hoc signo vinces!" was prophetically given to that R man Emperor, may not those be some of the signs by which to establish a truly American Empire"—an empire in Sp'rit and in Truth, and by which to "conquer tile world?"

In conclusion: In preference to the hebdomadal division, we have here adopted that of ten days, which, if we did not look beyond the limits of the Anglo Saxon tongue, we might denominate a Onety; but, our system being designed for all civilized nations, we would prefer a name formed from the Greek word deku (ten) -which might be more universally understood, and the Argio Saxon one, dekone. And, as our additional reasons for this dekonal division, we shall only briefly mention that we have had in view also the Eight Hour System, as more in accordance with man's spiritual and physical. rightful claims, giving him eight hours for work, wherewith to supply his mainly physical wants, light hours for sleep, and the remainder of the day for the enjoyment of life, to the building up of his immortal soul. For, while this dekonal system annually transfers about fifteen Sundays into the ranks of work days-the eight-hour system would daily leave sufficient strength in the human system to labor through the nine days, ; give the laborer more daily opportunity for self culture, consequently more independence of thought; and correspondingly lessen the so costly, and often so arducus labors of the servants of the churches, and more speedily bring about the glorious state of things, pro phesied of old, when no man shall teach his brother-man, for-'All shall know the Lord!"

In Ireland landlords are often "warned" now-a-days by finding graves dug in their front yards.

There is a temale compositor in the office of the Bridgeport (Conn.) Standard whose weekly wages exceed those of any of the half dozen men who set type in the office. She is paid "by the piece," and at the same rate as the men.

A pamphlet has appeared at Rome denouncing acquiescence in the dogma of the personal infallibility of the Pope as a mortal sin. It is supposed to asve been written by the Bishop of St. Berieux, and produces an extraordinary sen-

"Why?" asked a governess of her little charge, "do we pray God to give us our daily bread? Why don't we ask for four days, or five days, ora week?"

"We want it fresh," replied the ingenuous

GODOLOGY.

The Cont-adictory Condition of the Ortlodox Ged.

BY THOMAS PATTERSON.

The following exhibits, we believe, a strong case of blasphemy in the Scriptures. If blasphemy exists at all, is does most certainly exist in them, and is disseminated from the pulpit, and establishes, we think, a clear case of blasphemy in the monstrous assumptions that the Scriptures make of Daity. Surely the God of Nature, if He has cognizance of such matters,-if He has passions, must feel the force of the expression, "Save me from my friends."

Godology in general, means a discourse about Gods in general. Godology in particular, means a discourse about some particular God.

The particular God of the Christians is one who made man upright, but could not keep him so; made the world before there was anything to make it from; raised up enemies that He might conquer them; made promises that He might break them; caused diseases that He might cure them; and set His favorite people a whoring after other Gods that He might butcher them; made the devil, but could not control him; a God who was before time was; cogitating before there was anything to cogitate about; and did, before there was anything to do; a God who formed man in His own image, though His own image had no form; created an author of all evil, though not Himself the author of any evil, and caused His creatures to commit the most abominable crimes and suffer the most intense agony, though not Himself the cause of either criminality or agony; a God who saw that the work He had performed was very good, yet presently saw it was all very bad; a God who foreknew that man would sin, yet was very much astonished that he did in foreknew that the forbidden fruit would be eaten, yet damned the whole race because it was eaten a God who, always in the same place, occasionally wagged; though always of the same opinion, occasionally changed His mind and intentions; though naturally of a good temper, He was often tound in a roaring passion; though always merciful to perfection, occasionally murdering thousands of innocent beings; and though without parts, did on a particular occasion show His hinder parts; a God so deceptive as to send strong delusions upon His people, that they might believe a lie, and so silly as to suffer Himself to be checkmated by the devil, and so atrociously cruel that no human tyrant could equal Him in brutal wickedness; a God whose presence would make a hell of heaven, whose virtues are vices, whose reason would disgrace an idiof, whose laws would shock a savage, whose fickleness provokes derision, whose whole character is a horrible compound, "an intense con-centration of the worst vices that have stained the worst human natures."

This is the God of the orthodox godologists.
Manking, behold Him! Behold that all-wise blunderer, who made all things pure, yet could not preserve them from corruption; that all-powerful savage who damned the whole human race for the innocent error of an individual; destroyed by deluge every living soul from off the face of the earth, except a few loving souls, who begot a second race as wicked as the first; provided an eternal heaven for the fools who accept, and eternal hell for the wise who reject His Holy Gospel; that divine blockhead, who, after begetting Himself up on somebody else, sent Himself to be a mediator between Himself and everybody else, and after being derided, spurned, carsed, hated and scotted at, scourged and laughed at, was finally nailed to the cross, like a dead rat upon a barn door; got Himself decently buried, as preliminary to mounting once more to the right hand of Himself, from whence he shall come to judge "the quick and when there shall be neither quick or dead. Away, then, with Christian godology; away, then, with the God invented by priests of the bloody faith, who, without their immense nothing to everlasting would no longer be permitted to feast luxuriously, while millions starve patiently; to laud poverty while reveling in splendor; to preach humility while practicing pride,—but would be hurled to perdition by regenerate humanity! Away, then, with the atrocious trinity, "butcher God," "unnatural Son," and voluptious Ghost; away, then, with all such brutalizing phantasms; in whose name your priests rule with a rod of iron, oppress and persecute upon the principle that the oppressed and percecuted in this world, shall by these phantasms be made happy in the next; in whose name they settle unsettleable disputes by "hell and damnation;" make us wise unto salvation, by making us footish auto destruction : purify our thoughts by teaching us that we cannot possibly think a good thought, and exalt our courage by pronouncing terrible punishment upon those who do not fear God with trembling; in whose name you beat down to the lowest depths of hell the scoff.rs at their soul-saving doctrine. Plum Hollow, Iowa.

# "What are we Coming to."

The Rev. O. B. Frothingham, of Richardsonmarriage notoriety, preached in New York last Sunday on the Fifteenth Amendment and the lesson it teaches. His principal conclusion was as follows:

In this country we have side by side, all the religions of the world. Ours is not a Catholic country, not a Protestant country, not a Christian country. The blacks have not as yet settled upon a national religion. In Africa they were Mohammedans. Pouring in through the Golden Gate by the thousands are the Chinese. They bring with them the religion of Budha, a religion which was centuries old when Christianity was born. And there over by Salt Lake, we have the Mormons, a religion which plants itself upon Moses and the prophets.

Of this religion, polygamy is a feature. We may abbor it, but must accept it as a part of their religion. We may not dare to lay upon it the hand of violence, for if you do, you violate

the old religion of the Hebrews, Mohammedan is a, Budhism, Christianity, Mormonism. What is the lesson? Toleration. Let each assume the right of the other to grow. Let us, at least, acknowledge the rights of others. And yet we ought to go further than this. Is it not enough? There ought to be something like brotherhood. We must remember that the beginning and the end of all religion is love to God and man. When we come to that heavenly home we shall discover in what consists the unity of the spirit. Be assured the unity of the spirit will be the bond of peace. - Missouri Demo-

IOWA.

Letter from Mrs. J. H. Stillman Severance

DEAR JOURNAL:-About three weeks have. passed since myself and husband left our home in Milwaukee, to go fort: to preach the gospel, heal the sick, and delineate character, and we have met with the most satisfactory results. Last week, we were en saged to go to D s Moines, where we hear E V. Wilson has been laboring for the last month with his usual energy. Any society in the West wishing our services, will address us at Milwaukee, from whence letters are forwarded to us.

I was going to tell y u of an incident of our travels. Being in the vicinity of a Seventh Day Baptist church in De Witt, Iowa, we went for the first time for years, with some fliends to attend service. At first I was pleased with the genial, dignified manner of the venerable pistor, as he commenced the services. His text was, "Watch-

man, what of the night ?" He spoke of the signs of the times, of the increasing power of the Catholic church, but spent but little time on that subject, when he launched out upon the Spiritualists with the worst of invectives, and in a spirit the farthest removed from charity; and I could not wonder, with the disposition he manifested, that he was a believer in eternal damnation, for it seemed to me he would have rejoiced to have seen all Spiritualists seething in that pit, and he would have enjoyed the office of fire tender.

He went on to prove that Spiritualism was noth. ing new, as he said we claimed, but that all nations at all periods in the world's history, have accounts of such; that the philosophy we advocate, was nothing but heathenism—that we were a class of immoral, licentious persons, and as proof of that, he would read some extracts he had made that, he would read some extracts he had made from our own literature, our papers and books, first of which, he said, was an ex ract from an ap-peal to the Cleveland National Convention to rid itself of libertines, and fire lovers, of which so many of its officers, members, etc., consisted. It was an extract from Dr. Potter's "Appeal to or-derly Spiritualists," which Elder Hull knew he never cut from our papers, and which we as Spiritualis s, knew was to be excused on account of his unf rtunate condition of mind.

He then took a portion of an editorial from the RELIGIO-PHILOSOPHICAL JOURNAL, in which the sition was taken that the moral in in acted true to his organization, the immoral to his, and that no more credit or condemnation was due the one tuen the other, -that virtue and vice we e sisters, and both a necessity, and by reading disconnected portions, tried to prove that we countenanced and even encouraged crime. He seemed to forget that in not condemning the sinner, we were acting according to the example of him whom he professes to worship as a God, who said to the woman:

"Neither do I condemn thee Go and sin no more," or even the reproof, "Let him that is with-out sin cast the first scone."

He then quoted an article from the BANNER, in which Warren Chase spoke of the abominations of our present unjust marriage system. He represented Spiritualists as ignoring all laws, and all marriage, and went almost into spasms over the enormity of the sin of "putting asunder what God hatn joined," as though man could do such a I wondered how he could prove whether God or

the devil was instrumental in bringing about some marriages. I certainly should not want the credit of it, and I think the devil would be ashamed of with his reputation for meanness.

He stated that Spiritualism was only heathenism revived, and that he could prove every doctrine of spiritualism had been taught by heath n nations. He did not produce his testimony. His excited, healed manner and denunciations, would hardly have led you to think him a follower of him who said, "The greatest of these is charity."

I wondered if he would have considered it fair

for us to take even his most perfect book, the Bibie, and select passages where armies were said to be commanded by God, to take the captive maidens for their own lustful gratification, as a sample of the doc rines of the Bible, or the life of Solomon, whom they recognized as the wisest man who ever lived, who had six hundred wives and three hundred affinities, or the many passages found within those "sacred records," that would bring the blush to any pure minded Spiritualist, as a proof of the immorality and obscenity of Christians. After returning home, my little boy whispered

in my ear, "I guess the preacher was pretty mad at that book, by the way he banged it down. Why didn't you pitch into him, mother?" Why? Let the churches but allow discussions

on these questions, and their doom would be immediate, and they know it. More anon. Cedar Rapids.

REV. CHARLES SMITH.

This ministerial functionary, of New York city, has been in "hot water." He is decidedly in favor of lun, and seeks it wherever he thinks he can find it. His last offense was drinking gin and milk, on Sunday, with two newspaper reporters, in a restaurant. The Rev. gent was brought before a tribunal in his church, the long and short of the matter being that he promised to be a good boy, and "do so no more," when he was let off. These ministerial offenders are becoming quite too common for the good of the sacred calling they prostitute.

It would be well to have an asylum devoted expressly to reforming ministers of the gospel, -those whose passions are not under their cona fundamental part of our Constitution, freedom trol. Such an institution is needed,—is just as of conscience. And here, side by side, we have a essential as an hospital for foundlings.

# Original Essays.

For the Religio-Philosophical Journals THE PROBLEM. PRE-EXISTENCE-RE-INCARNATION.

BY DR. J. K. BAILEY.

There seems to be a growing interest in the issues involved in these propositions. It would seem that the great body of the French and Continental European "Spiritists," as they choose to term themselves, accept and teach the latter, which, of course, involves the former doctrine. Many educated and thinking Spiritualists of this country, fully believe in pre-existence, while some may accept the idea of re-incarnation. To my mind, neither idea has been substantiated by sufficient evidence to bring conviction of its reality. Let us candidly examine the questions, with a view of reaching the truth, if possible, nct for the purpose of mere argument, or in the spirit of dogmatism.

We are often treated to the admonition that the (wise ) spirits testify thus and so. Now, with all due defference to our spirit friends, I cannot accept any proposition, from either em-bodied or disembodied sources, which does not comport with my understanding of the facts and principles involved therein. True, my un-derstanding may be very defective and obtuse; but such as it is, I must abide by, and rely upon it, seeking all reasonable means of healthy growth, else sink my manhood in the pool of arrothood, and "dance attendance" upon the whims of mortals who, like myself, are fallible beings. I have no more respect, then, for an unphilosophical, illogical proposition, emanating from disembodied minds, (I mean material disembodiment ) than for ideas originating with the embodied mind; and I have equal reverence for truth and logical deductions from either source. Indeed, I find, after ten years of close and careful investigation, being myself a very sensitive subject of spirit inspiration and a clairvoyant, of which my memory dates back to childhood, also a close observer of the varied manifestations through hundreds of mediums, and I flatter myself possessed of fair discriminating judgement, that, at least, ninety per cent. of all ideas presented through the different phases of intercommunion, are largely saturated with the philosophies of the subject, or medium. Hence, even though "the spirits" were seven fold wicer than we deem probable. yet a large margin of allowance must be made for the imperfection of the machinery of inter-

"What good, then; your Spiritualism?" some may ask! Why, it settles the great question of continued existence; of continuous intercommunion and "inspiration;" dissolves, by its genial rays, the idea of infallibility of the bible, and Sunday issues, which I must not further digress to discuss. If the premises above stated be true, it then follows: that in all human philosophies, visions and conclusions, beyond the realm of absolute law, palpable to our finite consciousness, there must, necessarily, mingle much of error with the gems of truth, which ever sparkle to the eye of all who can dis inguish the one from the other.

With this fact in view, I must say that I thought I recognized a fine illustration of the final consummation of the effor's of Nature, to the end of immortal conscious existence, in the vision of Alexander Smyth, as related by him in his first article, published in the RELIGIO. PHILOSOPHICAL J. URNAL, upon pre-existence. But I only accept a small portion of that vision as of I teral illu-tration—the larger part, to my mind, being of a symbolic character; nor do I accept many of his conclusions. I do not accept the idea of the male and female divisions, as there portrayed; nor do I believe that the soul-power is a cated in the back, or small of the brain. But, with him, I do feel that by the processes of Nature, in the unfoldment of the human organism, is consummate conscious im-

mortality. But, says Warren Chase, that implies the beginning of existence, and, "Whatever has a beginning must have an end," hence, the soul or spirit must have pre-existed throughout all eternity. I deny the proposition that whatever has "one end, (as to manifestations) must, necessarily have two." Nature, to my conception, has wrought, pulled down, and destroyed condition after condi ion, through form after form; the higher ever succeeding the lower-until she has triumphed in the consummation, so to speak, of a perpetual motion, wrapped up in the personality of a human being. I can best give my idea of the actual result, and, mdeed, the process, by a simple illustration, as follows:

Without undertaking to trace the changes of the elements involved in the constituents of iron, we will suppose that we hold a bar, or a piece, of that material. It now has two ends; we turn into a circle, or hoop, uniting the two ends—place it in a sufficient degree of heat to fuse those ends so reflectly that the lap cannot be discovered. We now have a complete, unending circle, and a beginningless and endless circuit of magnetic or electric force, baffling all not con versant with the chemical processes of its consummation, as to the solution of the problem involved. May it not be that as is the result of continued, endless vitality, in a circle of magnetic force, consolidated in the iron ring; so is the complete circle of conscious immortality cousummated in the crowning work of Nature, by the individualization of man? And may we not rationally and legitimately conclude that pre-existence is not necessary to the fact of immortal consciousness?

It would seem that rc-incarnation is but a mental child of this erroneous parent, pre-existence,—and if the latter were a reality, would not the former naturally follow? Whatever pre-existence we may have had, must have been of an unconscious nature, unless re-incarnation be a fact. And an unconscious existence is of no practical importance to an intelligent search after the duties and means of healthy progress. Of course, we have had an eternal pre-existence, but not with the form and functions of conscious individuality—basing our conclusions upon the evidence, as yet presented.

Re-incarnation wou'd seem to be a step forward in the realm of this theory of pre-existence. It claims unknown numbers of embodiments and re-embodiments in "the flesh," upon this and other planets. Its votaries are not confined to this earth-world, in their magic feats of re-incarnation.

If the theory be true, we are simply "little jokers" in the hands of the great Prestignat r of the universe. "Now you see it, and now you don't see it." But, as yet, no real evidence to substantiate the claim, has been presented, and if we have been heretofore re incarnated, it has been an unconscious event to our present consciousness. And if we have had a pre eternity of re-incarnations, with consciousness only while incarnated, the logical conclusion is, that, the past eternity of re-incarnations will be a like routine of alternate conscious and unconscious periods of time. True, the advocates of this ides, claim that in the process of the progress've principles of nature, we in due t'me attain a dcvelopment, which precludes the necessity of this hocusnocus" existence, when I suppose we are exa.ted above the influence of the power which may manipulate the thimb'es under which our consciousness is alternately presented to view and mysteriously abstracted. "But," I hear the re-incarnationist exclaim, "We also claim for the

individual, conscicusness while out of the body and when roaming the realms of the Summer Land." Still it would seem not only a misfortune, but inconsistent with the beautiful principle of continuous progression, that our con-sciousness—the all of the reality of existence should be cut off at each successive re-incarnation. True, there is some consolation in the assurance that, at some time, we are to have continuous consciousness, and rise above the necessity of more re-incarnations. But what real evidence have we of this result? The analogous deduction would seem to be, that inasmuch as eternity is as remote in the past as the future—that as eternity is but a complete and endless circle—the necessities of the past, as bearing upon individual consciousness, are precisely the same as in the future; unless as I claim, Nature repeats he reelf in a numerous progeny of individualized circles of human consciousness, which, when established, are as urending in constant pulsations of conscious existence, as is the Universal Life Principles from which all emanate.

The evidence upon which the theory of reincarnation is mainly based, I believe, is of the following character: The statement of individuals, while embodied, in different ages of the world's history, that they have recollection of a former life upon the earth, in a different body and, indeed, individuality, for how could Julius Cesar and Napoleon Bonaparte be one and the same man, unless consciousness completely lapped and encircled both incarnations, inclusive of all interincarnations and each intervening spiritual probation? The statements of certain spirits; and phenomenal facts, prcsented in varied forms, through the mental phases of manifestation. Let us examine some of these evidences.

In the Banner of Light, of Jan. 29, 1870, G. L. Di son presen's some translations from the Revue Spirite a branch publication and organ of the French re-incarnationists, together with other quotations, supposed to present evidence affirmative of the theory. I have selected the following, which, I think, approach nearest to evidence, of any in said articles:

"The history is of a little English girl made known to us by Dr. Hun. Up to the age of three years she remained dumb, being unable to pronounce any word but that of papa and mamma. Then, suddenly, she began with extraordinary volubility to speak a language wholly unknown, and bearing no resemblance to the English. What is still more surprising, she refused to speak the English, the language she had always heard and that was always addressed to her, and obliged those who would converse with her-her brother, for instance, who was a little older than herself--to acquire the one she used. In this was found some French words, though none, her parents assert, had ever been pronounced before her.

"How explain this otherwise than as a souvenir of a language this child had learned to speak in a previous existence?"

The question following the statement of the case, could not have proceeded from the mind of a Spiritualist; else it would never have been asked. Such wonders are of frequent occurrence, in this country; and only rationally accounted for, in the fact that the child was subjected to the will of a spirit, who understood the language used and prevented the child from using her own native language, for purposes, perhaps, only known to the spirit. Probably, with the noble purpose of attracting attention to an intelligent solution of the phenomenon, by the conclusion that it was the result of disembodied mind acting upon the embodied mind of the child, controlling the manifestation thereof, in the speech as recorded. But, to the next quotation:

"Besides, there are these who as-ert that they have recollectio s of a former life. The piet Mery affirmed that he had lived in Rome in the time of Augustus, and in India, where he was a Brahmin. This may be pleasantry, but here is one that is not: I was at Pau with a relative. There I saw one of her daughters, ten years of age, talking with a little boy, a neighbor, not yet three years old. Presently a fierce altercation arose between them. The petit garcon was angry, red in the face, and quite furious because the little girl refused to believe that he remembered having been a soldier and been killed. He gave the details and mentioned the place. I thought it best to interfere, and asked him who was then his father. He replied 'that his father then was not his father; that he was a father. As I insisted that he should explain how, being killed, he still lived and was little, after having been big, 'I know nothing;' he said, 'I was a soldier, I was killed; I was large, I am little; it is God who willed it,' and he stamped his foot in anger because we refused our belief.. The next day I wished to resume the same conversation with him. He regarded me with an air of astonishment, and did not understand me any more than if I had spoken Greek."

The latter case only presents another phase of spirit possession, or psychological influence of cisembodied mind upon embodied mind. I can only see in it evidence of what I know is not only possible, but of every day occurrence; and, I believe, has been through all ages of the world's human hist r; -to wit: That it was not the consciousness of the child, which remembered the past experience related, but that of the controlling mind, of a disembodied spirit acting upon and speaking through the child. Any doubt of this conclusion, must vanish upon a careful consideration of the last sentence of the statement. If the mind of this child had unfolded powers of remembrance of a former life, it would not lose that memory so suddenly. Except by reason of some organic derangement or functsonal obstruction, which would likely be detected, memory is not so fleeting and transitory as this. No change is stated except this, of the wonderful memory and its sudden extinction. But it is an excellent testimony of spirit influence.

The asserted recollection of a former life, and of the recognition of scenes and locations, which seem so familiar to the attestant, by numerous individuals of different ages, I think can be most reconcilably explained upon the same The beautiful interblending of two minds, occupying different realms of existence, (the earth or corporeal, and the spirit or disembedied); and herce, the double consciousness realized, is so silent and often super-sensuous, so to speak, that one, experiencing the phenome-non, scarcely knows whether acting and senting from the plane of self consciousness, or whether completely enveloped by that of the spirit. This condition, which I often experienced, and which. I believe, is a common function of a large portion of our kind, is so supermaterial in its sensations, that it is not a wonder that few realize the fact of the conjunction of the two minds. The sensuous realization is softened or diffused just as the effect of electro-magnetism is modified by the use of wet sponges.

If I am right in these conclusions, it is not strange that good, noble and very sensitive individuals have and do sometimes feel that their consciousness extends back into the age of time and condition which are cognized because having be n lived in conscious embodied real'zation, by the interblended conciousness of the disembodied mind, which, for the time being, completes the "double" of the externally sensed self-hood of the embodied soul. And this experience, oft repeated, becomes, as it were, a negative reality to its recipient. Not, strange then. that such assert a belief in pre-existence and the memory thereof.

The theory of re incarnation and its philoso phies, as taught by the French school of its incul-cators, completely disjoints the leading principle of our American Spir tualism. In order to make this fact more clear, at the risk of the rejection of this entire paper, I here insert an article on the subject, clipped from the Universe of April 14th. 1870. Let us have all the light possible upon this subject; for certainly it is one of vast importance:

We are indebted to Dr. M. E Lazarus for the following, translation of extracts from Allen Kardec's Book of Spirits, (Le Livre dvs Esprits,) setting forth the doctrines of re-incarnation. They are in the form of questions put to the spirits through mediums, and answers from them. The remarks of Kardee are in parentheses, those of Dr. Lazarus in brackets.-

### PLURALITY OF EXISTENCES.

How can the soul which has not reached perfection during its bodily life complete its depuration? [i. e., get rid of all its dross.]

By undergoing the test of a new existence.

How does the soul accomplish this new existence? Is it by its t-ansformation as spirit? The soul, in purifying itself, does, assuredly, undergo a transformation; but for that, it requires the experience of the bodily life.

Hus the scul, then, several bodily lives? Yes, we have all many [such] existences. Those who say the contrary would keep you in

the same ignorance as themselves. (It seems to result from this principle, that the soul, ofter having left one body, assumes another; this is what we understand by re-incarnation.)

What is the aim and purport of re-incarna-

Expiation, progressive amelioration of human-Without that, where would justice be? Is the number of corporcal existences limited, or is the spirit perpetually incarnated? At each new existence, the spirit takes a step

in the pathway of progress. When it is divested of all its impurities, it has no farther need of the trials of life in the body. Is the number of incarnations the same for

all the spirits? No: he who advances fast economizes trials. In any case, however, these successive incarnations are very numerous, for progress is almost infinite.

What becomes of the spirit after its last incarnation?

It becomes a pure spirit.

[We find this same doctrine taught in the Busgavad Geta of the ancient Hindoo. The Blessed One is speaking as a divine missionary, who knows all his incarnations, to an ordinary man, who has arrived here below, as a consequence of his previous existence. "I have had many births, as thou also, Arju-

ns. I know them all, but thou, hero, dost not know them.

"When juttice languishes, Bharata, when injustice raises its head, then I become creature, and am born from age, for the defense of the good, for the ruin of the wicked, for the establishment of justice.

"He who knows, according to the truth, my birth and my divine work, that person, leaving the body, does not return to a new birth. He comes to me, Arjuna, disengaged from desire, from fear and from passion, and becomes my devout and my faithful. Many men, purified by the austeriries of science, have been united with my substance."

"Son of Pritha, neither here below, nor there beyond, can this man be annihilated. A man my freend, never saters into happy path. He repairs to the abode of the pure; he dwells there a great number of years, then he is reborn into a family of the pure and blessed, or even of sages, practicing the mystic union. Now, it is very difficult to chtain such an origin in this world.

Then he resumes the pious exercise which he had practiced in his previous life, and he strives farther towards perfection. O son of Runti."]

# JUSTICE OF RE-INCARNATION.

What is the basis of the dogma of rc-incar-

The justice of Gcd and revelation; for a good father always leaves the door of repentance open to his children. Would it not be ur just to deprive, irrevocably, of eternal bliss, those whose conditions of life have prevented them from improving themselves. Are not all men the children of God? It is only among the se'fish that we meet with injustice, implacable hatred, and irremissable punishments.

(it the fate of man were irrevocably fixed alter death, God would not have weighed the actions of all in the same balance, and would not have treated them with impartiality. The doctrine of re-incarnation, or of several successive existences for man, is the only one that corresponds to the idea that we form of the justice of God, with regard to men placed in an interior moral condition; the only one that can explain the future and give a foundation to our hopes, since it offers us the means of compensating for our errors by new trials. Reason indicates it, and the spirits teach it to us.

The man who is conscious of his inferiority, derives consolation from this faith. If he believes in the justice of God, he cannot hope to be, for eternity, the equal of those who have done better than himself. The thought that this inferi-ority does not forever disinherit him of the supreme good, which he can conquer by new efforts, sustains him and reanimates his courage. Who is he that, at the term of his career, does not regret to have acquired, too late, an experience by which he can no longer profit. This tardy experience is not lost; he will profit by it

# INCARNATION IN DIFFERENT WORLDS,

Are our different corporeal existences all accomplished on earth?

Not all, but in the different worlds. This here below is neither the first nor the last; it is one of the most material and most distant from perfection. Does the soul, every time it is embodied, pass

from one world to another, or may it be embodied several times on the same gle be? It may revive several times on the same globe,

if it be not sufficiently advanced to pass into a superior world. Thus we may reappear several times upon the

earth? Certainly. May we not return to it, after having lived in other worlds?

As suredly. You may have already lived both elsewhere and upon the earth. Is it necessary to live again upon the earth? Not invariably so: but if you do not advance.

you may go to another world that is no better. and that may be worse. Is there an advantage in returning to inhabit

the earth? No particular advantage, unless you have a mission there; then you advance there, as else Would one not be happier to remain a spirit?

No, no! you would be stationary, and you wish to advance towards God. May spirits, after having been incarnated in other worlds, then come to assume bodies here

for the first time? Yes, as you may in other worlds. All the worlds are solidary. What is not accomplished in one, is accomplished in another.

So there are men who are upon the earth for he first time?

There are many such, and in different grades. Is there any sign by which we can recognize that a spirit is at its first appearance on the

earth? That would be of no use.

To arrive at perfection and at supreme happiness, which is the final aim of all men, must the spirit pass through all the worlds in the uni-VETRE?

No, for there are many worlds that are of the same degree, in which the spirit would learn nothing new.

How then explain the plurality of its existence on the same globe?

It may find itself there in very different positions, which are for it so many opportunities for

acquiring experience. May spirits live again, bodily, in a world relatively inferior to that in which they have already

lived? Yes, when they have to fulfill a mission, in order to aid progress, and then they accept with joy the tribulations of this existence, because

these supply to them a means of advancement. May not this occur also, by way of explanation, and may not God send refractory spirits into inferior worlds? Spirits may remain stationary, but do not ret-

rograde; and then their punishment consists in not advancing, and in recommencing their illemployed existences in the sphere which is adapted to their nature.

Who are they that must recommence the same They who fail in their mission or in their

Do the beings who inhabit each world, all attain the same degree of perfection?

No; it is as upon the earth. There are some more, some less advanced.

In passing from this world into another, does the spirit preserve the intelligence which it has in this one?

Doubtless. Intelligence is not lost, but may not have the same means of showing itself. That depends on its superiority, and on the

state of the body which it will take, Have beings that inhabit different worlds bodies similar to ours?

Assuredly they have bodies, for spirit must be invested with matter in order to act upon matter: but their envelope is more or less material, according to the degree of purity which spirits have attained: and this is what makes the difference among the worlds that we must traverse, for in our "Father's house are many mansions," of many degrees. Some know and are conscious of this already upon the earth, and others not at all.

Is it permitted us to know exactly the physical and moral state of the different worlds?

We spirits can only answer according to the degree which you occupy. We may not reveal these things to all, because all are not in a fit state to comprehend them, and such knowledge would trouble them.

(In proportion as the spirit is purified, the body which is clothed upon it, also approximates to the spirit nature,—its matter is less derse, it no longer painfully creeps upon the ground, its physical wants are less coarse; living beings no longer need to destroy each o her for food. The spirit is freer, and perceives distant things in a manner unknown to us; it sees by the eyes of the body what we can see only by thought. The depuration of spirits leads to moral perfeccion in the beings among whom they are incarnated. The animal passions become weaker, and selfishness gives place to the traternal sentiment. Thus it is that, in worlds superior to the earth, wars are unknown; hatred and discord have no object there, b cause no one thinks of wronging his neighbor. Their intuition of their future, the security which a conscience exempt from remorse gives them, prevent death from causing them any apprehension. They behold its approach as a simple transformation. The duration of life in the different worlds appears to be proportional to the degree of the physical and moral superiority of those worlds. The less material the body, the less subject is it to the wear and tear of the passions. That is still, however, a ber efit of providence, in the abridgement of sufferings)

In passing from one world to another, does the spirit pass by a new childhood?

Childhood is everywhere a necessary transition, but not always so stupid as with you.

May the spirit choose the new world it is to inbabit ?

Not always; but it may ask this, and obtain it, if it deserve to; for the worlds are accessible to spirits only according to the degree of their

If the spirit ask nothing, how is it decided in what sphere it will be re-incarnated? By the degree of its elevation.

Is the physical and moral state of living beings perpetually the same in each world? No: the worlds also are subject to the law of progress. All have begun, like yours, in an inferior state, and the earth iteelf will undergo a like transformation; it will be a paradise when men shall have become good. (Thus the races which now people the earth will one day disappear, and be replaced by beings more and more perfect. These transformed races will succeed to the actual race, as this has succeeded

to others still grosser) Are there worlds where spirit, ceasing to inhabit a material body, has only the peri-spirit as its envelope?

Yes; and this envelope becames so etherial that, for you, it is as though it did not exist. This is the state of pure spirits. There appears, then, to be no well-defined

line of demarcation between the state of the last incarnation and that of pure spirit. No such demarcation exists. The difference being gradually effaced, becomes insensible,like the night which is effaced before the dawn-

ing light of day. Is the substance of the perispirit the same in

all globes? No, it is more or less etherial. In passing from one world to another, the spirit is clothed with the matter proper to each; this is also as

transitory as a flash of lightning.

Do pure spirits inhabit special worlds, or are they in universal space, without being attached

to one globe rather than to another? Pure spirits inhabit certain worlds, but are not confined to them, like men upon the earth; they can, more easily than others, be every where.

It will be observed, that while the idea and result of progression is substantially the same, in this really oriental and mythological dogma of re-incarnation, (as its philosophies are presented by Allen Kardec,) as in the teachings of American Spiritualism, the modus operandi is vast'y different.

The grandest central thought of our philosophy is, that the law of progression prevails, continuously, uninterruptedly and potently, in and with each and every condition, relation, individuality, status, place or realm of action, life, being or existence—whether animate or inanimate, universe, men or atom. Disembodied mind of human individuality testifies, through American mediumship, to the absolute away and constant action of this potent lever of Nature upon every condition of life in the spheres; while this relic of mythology teaches that if not re in-carnated, the individual spirit would be stationary. Therein is an absolute opposition of theory, which opens up a wide field of investigation and

argument. But I must leave it with the reader to

pursue, as this article is already too extended.

When it is remembered that this continent is the oldest part of the globe, as is claimed to be proved by geology; that, by virtue of the law of progression, that portion of the globe soonest and longest ripened to the condition of man bearing that the status of progress and the power to per-ceive truth and principles upon the part of the product of a given continent is most likely to be analogous to the relative status of the "Mother earth," from whence it springs; that the idea of re-incarnation is as old as human history; that the ides of spiritual purification (the progress of disembodied man), is a product of Modern Spiritualism, which, true to the law of progress, as above applied, sprang into vital recognition upon this continent; that the status of the individual and collective media of a given philosophy indicates and necessarily regulates the plane of the unfold-ment of the inspiring minds, it would seem most reasonable that the American idea is correct, and the other a fallacy.

If uninterrupted progression in the life divested of the earth-body be true, what need, pray, of the

'thimble rigging' process of re-incarnation?

And it the icea herein presented, of the chemical combinations, dissolutions, repeated and re-repeated, of the chemical combinations, dissolutions, repeated and re-repeated, ad infinium, culminating in the grand fusion of the complete circle of first, last and endless conscious, intelligent individuality, immortal manhood and womanhood-what need of individualized pre-existence?

And a pre-existence which has no consciousnes

whatever firm, size, color or degree of materiality the fancy of the creator or pre-conceiver may assign it, will not be combated by me. May 16th, 1870.

# Voices from the Leople.

AKRON, OHIO .- T. E. Kilbourne writes .- I am astonished at my gross neglect, or non-performance of my obligation for your valuable paper. Hoping you will overlook the past, I inclose to you a post office order for nine dollars.

REMARKS:-Thank you, brother. The remittance is very timely. Hope many others will follow your example in paying. . Even if it be at a late day, it is acceptable.

SHELLSBURG. IOWA .- G. Rathbun writes .-The friends of Shellsburg, Iowa, have had quite a treat to day, from Brother E. B. Wheelock, who gave a very fine philosophical and spiritual lecture. We find him well posted in the great principles of Spiritualism, and he does not fail to present them in a clear and forcible manner,—frequently producing in the hearer both smi'es and tears His wife is a medium of much note in the tears His wife is a medium of much note in the clairvoyant and medical field. They can be addressed by the friends in Iowa, at Blairstown, Benton Co., Iowa, where they have located for the present. We trust the Spiritualists of this county will give them aid and sympathy while they sojourn among us. I would also state that those articles from Brother Wheelock in numbers five, seven and nine of the Journal, I admired very much. They surely manifest a progressive tone of thought, and must do good. May we hear from him often.

TROY, IND.—A. A. Avery writes.—O, how I wish Brother E. V. Wilson, or some other good speaker weuld come here. I long to wituess some urmistakable spirit manifestation. If any speaker should come this way, they will find my door ajar, and the latch string not pulled in.

Nancy E. Felton writes,-Some six years ago, while strangers to Spiritualism, we were induced by a friend to take the BANNER. That failed to convert us, and we fear even now we should have been groping our way in darkness, had not a pow-er come to us in the stillness of the night, which almost shook the founda ions of our dwelling, and did quite the foundation on which we had built our religion. It led us to an investigation, and we have been made happier, but there are so few Spiritualists in the place, we are obliged to live without that food which our spiritual natures so much need. We have a little son, who, when he was nine years of age, would take slate and pencil print, most of which seemed to be prayer The first one which I copied, I would like to insert

(Then followed a very pertinent invocation.)

SAUGATUCK, MICH .- M. E. Morrison writes. -I inclose fitty cents for another trial subscriber, and heartily wish it were fifty dollars. But mankind are loth to accept light and reason for their own happiness, in place of bigotry and darkness, that make them miserable. The progressive minds must promulgate with patience. This trial subscription I feel is a grand inducement, and although it may not accrue to your pecualary benefit at present, the good seed is broadcast.

George W. Bence writes .- Will you be so kind as to permit me to say a few words in your columns in relation to the development of mediums. There are many who do not know how to act in order to have their mediumship progress, and would grate-fully accept any advice which may be given them in relation to development. Do you not think that if some of your contributors or subscribers who are informed upon this subject, would write an article for the benefit of mediums, especially those who have lately discovered their gifts, that they would be greally benefitted thereby? I know of several who are almost at a stand-still for want of information upon this subject, myself included.

I am told by the spirits that I an destined to be a public speaker There is an Indian spirit with me who appears to be fitting me for some one greater than he. I have conversed with several mediums, and they tell me to surround myself with proper conditions. What are those conditions? and now can I aid the Indian. He can now talk in the ludian tongue, through me, and a little English. I have read your valuable paper, the Present Age and the BANNER OF LIGHT, and have not as yet seen anything that would give me information upon this subject. I would thankfully receive any hints that may be given, as also would many others in this vicinity. Were we developed, we could do a good work here, and we are anxious to buckle on our armor. Spiritualism is very much opposed. but we hope soon to enlist many upon our side. If you will permit me, I will soon give you the experience of a future speaker, whose controling spirit is S. A. Douglass.

DUTCH FLAT, CAL -T. Anderson writes,-1 am distributing all my numbers of your good paper among my neighbors, and think it will bring a crop of subscribers after a while.

PLEASANT, IND .- J. M. Keith writes .- Since your valuable p per has come among us, many persons, formerly of the duli old orthodox faith, have embraced Spiritualism. We have, however, many bitter things to contend with. It is but a short time since the first ray of spiritual light dawned upon this community. Mr. Thomas Voris is truly a powerful medium, and performs a number of astounding cures as a healer. A few nights since, while operating upon a patient at Bennington, Ind., so powerfully was he under the Inflaence, that the floor of the room occupied swayed and shook as with an ague. This can be substantiated by eight or ten reliable persons who were present. We shall exert ourselves to extend the circulation of the JOURNAL,—it is the best means of preparing the minds of skeptics for the noble and true doctrine of Spiritualism.

RICHBORO, PENN.—M. B. Craven writes.—In the JOURNAL of May 14th, you represent king Saul to have been a bal man. But according to the standard of virtuous men in that age, how do you make it so appear until the Lord had given him another hear, and subsequently tormented him with an evil spirit, which effected his insanity. His first ain consisted in offering sacrifice, which was no crime for David and Solomon to officiate in, and the climax of his iniquity was capped when he failed in complying to the letter, with an extreme bloody and inhuman command, that no good man in this age could obey. How can you prove Saul to have been a bad man, without holding the Lord (or Samuel) responsible for it? Is not his history allegorical of a tool in the hands of a fanatical priest, who acted as a despot?

DE KALB, ILL.-Mrs. Eliza Jay writes -I sent flity cents for your paper for a three month's trisi. Am much pleased with it, and was glad that you continued sending it, for I hardly know how to live without it. I find much satisfaction in perusing the new and beautiful truths contained in it, and hope you may always be guided by good angels, to send us true spiritual food. Written for the Religio-Philosophical Journal.

# ESTRANCEMENT.

# Magbalena.

By The Author of "Media"-"The Mad Actress"-" The White Slave"-" The Spectre Rider'-The Ricels, etc.

### CHAPTER I.

"Sweeten the cup, Marian, I can not take it so. These doctors seem only careful to make their nauseating prescriptions the more bitter,"—saying which at the expense of some ef-fort, the nervously affected tayahd cettled lower amid the downy luxuriance of the great mount of pillows on which lay her little sensitive head. Sne closed her languid eyes, and a heetic flush crimsoned in the smallest circlet each pale check. Marian, her assidume attendant, having received the cup from her again, turned to comply with her simple wish. Having done so, she an-nounced its readiness, and placing her left hand beneath the pilows, gently raised the little head toward the cup, which she presented with her right. The drink now was pleasant to the warm lips of the invalid, and its reception, retreshed her. Settling back easily again, she

"Lift me higher, Marian, please, I would talk with you some, before I sleep."

This request obeyed promptly, also she unclosed her deep brown eyes, and glancing vaguely, slowly, round the comfortable, even luxuriantly furnished apartment, looked up at her faithful attendant and confident, and said: her faithful attendant and conndent, and said:

"Is it, not hard, Marian, to be di appointed,—
not to say d ceived, as I have been? and yet,
though at times, I f el vengetul and filled with
hate, there are times also that I feel something
lake pity and relenting. I feel that he has not
cho.en to dislike me, and that once he loved,
aye, and dearly loved me, I dare not doubt,—has
tried to love at least respect me since. But ch tried to love, at least, respect me since. But, oh, God! this intolerable indifference, to be com-pelled to endure this is to die daily! This silent respect will murder me. My temperament is excitable. I know my temper is very hasty. On, i. I could curb it as I would; but the more I try the less it seems I succeed. Then, why does he the less it seems I succeed. Then, why does he shut himself away from me,—seeking the pleasure, the happiness with his pen, and among his books my company should afford him? Marian, do you think it possible where love has once existed, flown, as it were, from the heart, to restore the affection to its earlier fervor? Is it possible for many to love truely more than alway?" for man to love truely more than once?"

"Indeed, sadly, Emisine, I have thought of this much, and I confess I believe it possible." Marian answered somewhat timidiy.

"But I have told you of this before,—would that I could forget it-he always seemed so attentive to Miss Mason whenever she visited us, while yet at father's. Annie was one of my bride's maids, you remember, and once I came upon them on the verandah suddenly, and saw her caress him as she pass d on to the dining room, -it was my first pang,-I can not forget it. That evening in our room, much carlier

than usual, my fluttering heart wou'd not rest until I told him of the incident. And thus, Marian, poor unsophisticated girl that I was, I unwittingly caused a sore wound in the heart I loved, or was proud to possess,—quite as painful as my own. The early distrust my language seemed to convey to his high sensitive soul, wounded him deeply, and his lofty silence on the matter, gave me the greater pain. Oh, how often have I regreted since that I betrayed my weakness so early. Can it be that our long and painful estrangement dates soley from that fatal mistake? Then, indeed, has it proven to us, the 'mistake of a life time?' Twenty years married, and the gult wider, if not deeper to-day than at that early time. Our children, the only link that has held us b neath the same roof, within the same dwellings; but, oh, God, what

'I fear my lady is speaking too much for her strength. Please rest for the present, and

forget the past."

Forget the past, Marian,—you do not appreciate what you say. Would to God I could forget, and have my lease of life again. When the stars shall cease to shine, and the sun itself decay, then I may forget. Then another bitter thought is,—George has far outstripped me in the race of progress,—our social estrangement seems to have deprived me of the cifestive aid and mutual advantage, his finer mental endowments would have proven in the unfoldment and enjargement of our better natures. Yes, Marian, he is of noble mind, always seemed given to habits of free thought and liberal conclusions; his ideas of the marriage relation are of the lottiest nature, the purest conception, but then he seems to care so little, to value so lightly the civil law of marriage that I fear to go with nim in sentiment at all. Besides, whenever occasion offers, he speaks so emphatically in approval of all the aims and purposes of those womans rights' reformers, that'I fear he, too, often mistakes vice for virtue, and exalts infamy above real merit. Oh, Marian, if I could only believe it possible to love a second time as truely as the first.'

"It is possible,—love is indestructible." 'Oh, George, how you have startled me; my nerves now are all unstrung again."

"Beg pardon, I did not mean to affright you there is a gentleman awaiting you, Marian, in the drawing room."

Marian bowed her thanks to Somerville for

the message,—for she seemed to have an instant impression of whom it was awaiting her, and descended smilingly to receive with open hands and joy unfeigned, a very near friend. .

Somerville turned again to lady Emiline with the kindly expressed hope that she was feeling much better. She was; but he had " so startled her,"-and would he not procure her some paletable delicacy before she fell asleep,-to remove the unpleasant taste from her lips, left there by the medicine she had taken? Emptying his pockets of oranges he had purchased on his way home, he also uncovered a tumbler of preserved truit which he knew she was fond of. While tasting the fruit, he pared and sliced a large sweet orange for the sick one, and placing all within her easy reach,—then hoping she might gain refreshment in sleep,—excused him self and kissing her slight forehead, quietly took his leave. Yes, though his feelings were all the poor impetuous invalid wife had said they were. yet, knowing the impetuosity of her temper. that it was hereditary, he often pitied and forgave her harsh and sometimes bitter words; and though he found not here the congenial companionship which his noble social soul so much craved; still before leaving the sick room. George Somerville bent down and kissed with a sympathy and a sincerity that should have been returned,—the brow of the invalid wife.

When George Somerville, twenty years ago stood up, clasping the hand of the youthful Emiline at the marriage altar, he was but a boy, in years scarce one and twenty. His possessions were a purse quite empty, a proficent knowledge of a good mechanical trade. Skill, an indomitable will, and the most active industry, nursed in the cradle of povery, his earlier united in marriage, in accordance with the oreducation, of course, was much neglected, or thodox code, Emiline Lane and George Somamounted to nothing at all,—save what infor- erville.

mation he chanced to glean by penetrative observation. But naturally of a studious disp sition, after returning to the ci y from the country, where circumstances pressed him at an early age to earn his own bread, and while accomplishing his trade, he was also assiduous in his application to study and to books, and it was noted that the leisure hours wasted by many of his comrades in frivilous games and pastimes, were by him employed in the more laudible pursuit of mental acquirements, and George Somerville was known far and wide, as the "studious mechanic." At the age of seventeen, he was received in full tellogishing as a member of the ceivel in full fellowship, as a member of the Baptist Church, and not long thereafter, became an active teacher in the sunday school. It was here he first met with his attraction, E nill ie.

#### CHAPTER II.

A bright and cheery Sunday morning, in the rich month of October, the numerous cauren bells of the city had ceased to disturb the crispy atmosphere—shimmering in the clear autumual sun, and to mar the early holy calm, we so live -he thousands of wealthy and guly attired worshipers had poured into their respective churches. The exquisite music of the full choir ceased, and the last note of the ricaly timed organ, still hovered over the full congregation, as tue popular preacher arose and announced in a voice as soft and quite as thrilling, his text, " Wo unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken."

It was a peculiar boldness in that lithe supple framed, iron-grey haired, round headed, and quick sparkling eyed little preacher, to spring such a text in such a congregation so suddenly—but it was just his remarkable style; what if a member of his most substantial and liberal members were legally engaged in the distrimembers were largely engaged in the distilation and wholesale traffic of alcoholic drink. Theirs was not that of the tippling kind and dram shop, but they furnished the stuff by the barrel, pipe and tierce. Theirs was purely a wholesale, and of a more respectable character. (?) and, of course, their beloved pastor did not allude to them. What, though many of the more wealthy started up slightly at the first reading of the plain words from the great gitted with the started with the great gitter. edged Bible,-and pricked their ears, and then their eyes, that already "stood out with fat-ness,"—spened wider for a moment, and the settled back again into their softly cushioned pews, and semiconsciously listened to an elab orate and elequent sermon on the hackneyed subject of Intemperance. It had been long since their happy faced pastor had entered into especal remark on the subject, -though some years ago, when he was younger, more zealous for reform, and sometimes not a little excentric; he did not hesitate to mount even the political rostrum, and in different portions of the vast city, harrangue halt a doz-n different crowds during an evening. And the name and fame of Leander Mosgrove, as a political and temperance orator, was heralded far and wide on every breeze. Yet, since the wealth of his s.cond wife had built for him a most handsome edifice, and he had been duly and estentaciously installed therein, as in "his own church," though boldly "independent" at times in his manner of expression, yet he had always carefully scered clear of giving offense to his better paying pew holders. Sul, for some cause to them unexplainable, his anathamas this morning against tue abominable rum traffic, were sweeping and

His successive pictures of the rum drinker's course from the first glass of wine, perhaps, at the happy wedding, -along the spacious vale of firmed lot and the drunkards grave of infamy,the sacrificing of his faithful wife at the shrine of his misspent life,—the rule, beggary and scattering of his tamily, found a perfect panorama, and a most tauthful and logical exhibit of the defective legislation,-nay, the absolute weakness of any government that can not better protect its citizens and att.in t, a sufficient revenue for its expenditures, without thus immola ing on the infamous and soul-damning snrine of Bachus, tne best blood of the nation. From such legis lative economy, great heaven, save us; and yet, if such is our choice, we deserve our ruin.

The discourse of the able divine, was a scathing expose of the duplicity and inefficiency of our political economists,(?) and a terrible rebuke to the red-rubicund faced, wealthy distiller of the stuff, and to those who disposed of the same by the cargo or tierce,—by they simply members, piliars, or deacons of the church, or not. It matters but little to Leander Mosgrove, his blood was up, he had received an anointment to preach the truth, and with the help of God, he was going to give it to them in plainness of speece, without fear or layor.

Under such pungent preaching, there was, of course, much restlessness and rustling among the congregation. Besides, it formed the foremost topic of remark for many successive days, and much comment was elicited pro and con. The medical students' richest subject was never so thoroughly dissected as was the clerical li'e, character and antec.d ints of Leander Mosgrove severely criticised; and many a feminine min i that had entertained him as an angel, whose origin was paradise, and whose transparent vision of him was as if he had just descended from the skies,-how was that vision moved, entirely changed, as they gradually learned that their gay and sparkling little pastor was from the North of Ireland, where he had left a wife who did not care enough about him to accompany him to America; and that the neat, marble church edifice in which he chose to display so much eccentricity and boldness in rebuking the follies and the sins of the times, was erected by the money which, by the late decease of her father, the present Mrs. Charlton endowed him with. And still who does not know that every dollar of that money was accumulated by the sale of whiskey, by illicit distillation, and by defrauding the government.

Thus was the mirror held up faithfully to nature, and the reflection thereby gained or the social status and process by which our unctuous yet independent divine gained his present position in "his" church, was anything but favorab'e in the minds of many. And yet, with us, truth is the same untarnished gem, alike from the lips of the highest scraph as the lowest fiend, and to be desired equally from each. But with the unreasoning, bewildered masses, it is not so. And from that fatal disc very, Leander Mosgrove's reputation suffered badly; so unpopular with those who most need its saving power, does the truth ever appear. Over nature's simple law of preservation, compensation, they seem to stumble without perceiving it, and yet why should not the accumulated power of that deleterious influence that has done so much to debase and debauch mankind, be controlled to effect the race's salvation. Such would seem to be, indeed, but simple justice. And so we find throughout nature's vast assemblage of varied being, monads and atoms,—all that has life, and either afflicts or conserves our existence,—is evil only relatively, not absolutely. Nothing, is all dark, but life is made up of sunshine and shadow, lights and shades. All evil is but partially so, and ultimates in universal good. But we are moralizing altogether too soon in the progress of our story.

It was long ere this when Leander Mosgrove

### CHAPTER III.

Mari in Harlan-we must know her yet by her marriage name—on reaching the drawing room, was met mi lway with open hands by a gentleman, well formed, of medium height, and fair complexion, the latter though fluil slightly, yet just sufflient to heighten the attraction of a face always beaming with the sunlight of candor, friendship and houset good will friendship and honest good will.

Albert Darlington Ronelson, though yet youthful, had already made his mark in the literary world, and much of the more readable moreau of the leading jurnal of a large commercial city, was the product of his ready and spley pen—active and liberal mid.

His acquaintance with Marian was at the first quite ca-ual. She, too, was given to literary pur suits, and one day in winter, having entered into a contract to furnish a reformatory article for publication in the same jurnal, being detained for some additional attention to the manuscript, it had grown late imperceptibly, and a heavy storm of show seating, at his solicitation she accep'ed his escort and shelter to her home.

Oa reaching the door of her domicile they were met by her husband, Mr. Harian, in a coadition of almost helpless intoxication. Seeing his wife accompanied and sheltered by a gentleman, he became furiously angry; he struck her down with his firt in the doorway, and he aimed a desperate blow at Ronal ison, who, stepping aside, the drunken Harlan fell in the show, where he was allowed to remain until Ronels a succeeded in assisting Marian into the house. She soon recovered from the force of the blow of her rum-bes ated husband though baside the deep and burning blus a of shame, her del cate cheek exhibited also the ebrazed mark of II irlan's brutal fist.

Pour Marian, her short experience of an ill assorted marriage, has been indeed most bitter. This was not the first exhibition of Dexter Har land's brutish bearing toward her. Ill treated and almost starved by him, it was his neglect that compelled her to take up her pen agai i, in order to maintain hers if above the pressure of penury and want. Hitherto she had bourn her terrible sorrows in silence, at least concealment. but to be stricken down thus, in the presence of a friend, and he as yet quite a stranger, cut her to the quick. Her sensitive nature was wounded deeply, and she could not look up. After assisting, unrecognized, Harlan into the house and laying him on a settee, Rone's on quietly took his leave.

As he quietly wended his way, all absorbed in deep thought, turough the fast falling, pure and beautiful snow, O now the aroused sympathy of his great heart went out and twined itself round and about the lithe and pretty form of Marian

"Oh," he thought, "if it was a brother, a father, or any other relative to treat her so but husband—yes, the law calls him her husband how he would take her in his arms and carry her beyond their brutal power. But the civil law of marriage, dare he fly is the face of that? The law of the land, the law of the Bible, compels her, poor hapless slave, to endure, to the last dregs of life, the brutality of a fiend, and to minister to his unreasining, run debised passins, as his wife, for what God ha h j ined together saith the priest, let not men put asunder.' Should he step between husband and wife, sever a relation, when holy at all, the holiest of all ex stences? The pure and spontaneous unity of the sexes, he had ever pussessed the highest reverence for, but such a bond as that existing but vixt Marian and Dexter Harland could be such only as the find of pandemonium delignt to revel in, bratality and just"

Fierce thoughts, these, to revolve through the free thinking brain of A. Darlington R melson as, all absorbed in the moral of the late incident, he continued on through the silent falling flacey . flakes of the 'beautiful snow.'

Some days had passed, and the effic s of the storm passed with them away. Several casual interviews between Marian and Romeison had occurred. Imprulent they may have been, yet though Albert's respect ripened gradually into est.em, and the regard, as he continued to learn more and more of her real worth, and to discover new and entearing attractions in her social gifts of mind and heart, cucied her si uply as a sister, his was a triendsulp genero is and pure.

Once Marian desired to make an evening visit to her friend Mrs. Somerville, and Ronelson being on intimate terms wit i George, accompanied her. This evening a slight slow was also falling. They were nearing their destinatim when, as they passed beneath a street lamp and out again in o the light, Receisen exper lenced a sudden twinge of sharp, quick pain in the side, which startled him for a moment, a quick step forward, and the next he lay on the payement, wounded by a pistol ball, aimed by Harlan, who had followed them stealthily and concealing himself partially behind the trunk of a tree by the sidewalk, fired the cowardly shot. He was arrested and promptly imprisoned. Bat assiduous nursing, care, medical and surgical ski l, restored the wounded man to nealth and soundness again, and, too generous to prosecute his assassin, the unworthy Harlan regained his liberty, but only to commence, now more fierce tuan ever, a course of persevering persecution against Marian, until she was forced, by his brutality, to fly for her life. She left his society entirely, and found a home with Emiline Somerville, where we find her ass's log the sick one, at the opening of our story. Darington R melson called with some proof of her forthcoming social story, then pub ishing in the columns of a leading periodical of reform. Marian's respect we will not say had ripeded into a more exquisite affection, but since her protector had so narrowly escaped death for her, it had increased certainly, almost to reverence, for A. Darlington Ronelson was every inch a man-noble, sincere in his attachments, and generous to a fault, and withal talented, ingenious and accom-

Passing the little roll of proofs to the smiling Marian, he inquired after her health, and also that of Mrs. Somerville. Marian thanked him. and answered that "Mrs. Somerville would enjoy very good health were it not for the occasional nervous attacks with which she was visited. Expressing his regrets kindly for her illness, he took his leave of Marian by a cordial shake of the hand, and was joined by Somerville in the hall. They passed into the street together and Marian returned to the bedside of the sick

"Well, George, I am sorry to hear lady Emi-

line is so ill. Dies she improve any?" "O. yes. It is only one of her nervous attacks again, I think. A little sympathy and quiet will restore her. Marian's companionship and care will soon bring her out. She is a well-spring of pleasure, an angel in the house-Marian mean-how shameful that such a household treasure as she is capable of proving herself to any man at all worthy of her, should be so egregiously deceived in the man of her choice. But Thear good news this morning. Her prospects for a divorce are improving decidedly."

Ah! What new phase has occurred in the

proceedings, George?" "The old gentleman, her father, has determined to aid ner in securing a divorce, and to push matters forward promptly. Strange she

lid not tell vou.' "She did not, though now I think of it she did seem greatly pleased about something, all sunshine indeed. But then she is so extremely modest, so reticent on these matters, and is a delicate subject for one directly concerned, one of the parties in the transaction, to converse upon with a gent'eman."

"In her writings on all these questions, now agitating reform, she expresses herself clearly and decidedly.'

"S) she does. So she does. Then she has such a winning, in sidious way, so to speak, of saying these disintegrating truths, and so telling in her well made points. Her writings are a lmirable. If we them much, and esteem their

modest author very highly."
"Why, yes, Darling on, she always expresses so high a degree of respect for you whenever you are named, that I am the more surprised she failed to express to you to day her pleasure in the good news she has been in the late re-

"Reserving it, I suppose, until she could speak of at all as an accomplished fact. She deserves praise, George, for her prudence, and I respect her the more. But have you heard the litest from the reform field?

"Have not. What is the newest in the liter-

ary world?"
"Two more substantial, spl-ndidly got up, and ably conducted journals for woman suffrage and its curellative reforms." "R ght glad to hear it, Darlington. It is indicative of earnestness on the part of the workers, and an increase of strength in the noble

Indeed, George, if there is any virtue in printer's ink, any aid from agrication, or power in a FREE PRESS, worked and controlled by fearless, virtuous and able minded women, to break down the soul-enslaving institutions and social customs of the burbarous and priest rilden pest that yet remain with us, then the late continued development of genius and force man ifested by our weaker vessels (\*) throughout the country indicate, unmustakably, that the long, drear night of the ages is rapidly passing, and that the happy day of woman's release from thrail, the glory of her mellenial eramust soon

"The powers of heaven aid them to accomplish so laudable a revolution. 'Tis a consummation devautly to be wished.'"

"Why, yes, George, place the ballot in the re-fining hand of woman, and what reforms or ameliorating conditions at all desirable, are there in the conception of man, that cannot be ottained. The infernal rum traffic, in my view, is the pregnant source of the major portion of the evils under which women, especially, groan. Give her the power of redress. Let the issue be rum or no rum, and what wom in the land would fail to cast her ballot against the enslaving treffic "a

a moment ex reise her G d-gif ed reason. The sweet influence of woman would be an angel unit against the very manufacture of the poison, save for manufacturing and pharmacy. Heaven has e the redeeming day."

"S) should a'l good citizens ever pray."

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papers and periodicals from the post-office, or removing and leaving them uncalled for, is PRIMA VACIE evidence of intentional fraud.

### LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 10th, 1870, it will be mailed, "Smith J.—Dec. 10—0." The 0 means 1870. If he has only paid to bec. 10th, 1869, it would stand thus: Smith J.—Dec. 10—9, or perhaps, in would stand thus: Smith J.—Dec. 10—9, or perhaps, in some cases, the two last figures for the year, as 70 for 1879, or 69 for 1869.

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

All letters and communications should be addressed S. S. JONES, 139 SOUTH CLARK STREET; CHICAGO, ILLINOIS.

### LIFE ILLUSTRATED.

Who Shall Cast the First Stone?-The condition of Society Illustrated by its "high" and 'low' Characters.

She is indeed beautiful. Her eyes are cf a dark blue, the auburn ringlets of her hair fall in graceful profusion over her shoulders, her complexion is clear, just tinged enough with the tint of the rose to render it exceedingly beautiful. As we passed this little child on the sidewalk years ago, we turned aside, and taking her in our arms, gave her a kiss, and invoked the blessing of God on her head. Estelle Bland. for that was the name of this little child, was the daughter of Charles Bland, E.q., a Banker in one of our large Eastern cities. She was not then five years of age. Estelle was the idol of her father's heart. He showered down upon her all the affections of his ardent nature, surrounding her with everything that her youthful heart could desire. Her mother was a pure, noble woman, in whose soul was the seal of divinity, and no one could be acquainted with her without loving and respecting her. Estelle was her favorite child. She had taught her to kneel down each night before retiring to bed, and repeat a sweet little prayer that God would bless her parents, and assist all little girls to do right, and retain their purity, that they might be fit to be admitted to his presence when death should lay his cruel hand upon them. There is beauty in a child's prayer, for there is spotless innocence, and what God would not like to hear the supplications of childhood? Estelle was indeed a sweet little child. Her soul seemed to be a garden of flowers that threw all their sweetness into her eyes, her features, her words, all her actions, and as we held her with her arms around our neck, we thought of the clam. bering vine that hugged the trunk of the majestic oak,—thinking it could make its huge body more becoming and beautiful. Yes, she was a child of rare promise, and one could see the angel manifested in all her actions, in all she said or did. In the house, her presence exerted an elevating, softening influence, and when her father returned from the office to his meals, the sweet smiles and caresses of Estelle made him feel more dignified, and better prepared to meet the storms and vicirsitudes of a commercial life. When she met her papa at the door, she always kindly greeted him, and when she parted with

leave her for the present. "Hurrah there! I say, Jim, get out of the way, or this stone will hit you. I ain't particular which way I throw. I ain't one of the particular kind. I am a sort of a dasher," said Jerome Clark, a wild, harum scarum little fellow, not yet eight years of age.—"I tell you I had a splendid time down at that cock fight yesterday, and did'nt 'Cock-a-doodle doo'—the big one—come out victorious? You bet he did! Tomorrow I'm going down to the dog-fight, and I'll have a bully time; those curs have got no feeling-you bet they haint."

him during the day, she invariably gave him

the "good by kiss," and made him the happiest

of men in so doing. Little does the world ap-

preciate the softening and elevating influence of

innocent, prattling childhood. Estelle, how-

ever, knew nothing then of her future life. We

This Jerome Clark was one of the wildest boys we ever met. His dark complexion, swarthy appearance and tattered garments, told the exact condition of his life better than words could. Still there was something about this boy that attracted our attention. His forehead was well developed, his eyes possessed a dark piercing brilliancy, that told the ardent nature of the soul within, and there was something about him that bespoke a wild, wierd future, There | him. seems to be a path marked cut for each one to

follow, and why so, if true, the most profound scholar cannot explain. Jerome Clark, not yet eight years of age, though so newhat hardened, has within his calloused nature a divine spark that will some day manifest its wonderful powers. Time passed on, and we never expected to hear again from those two characters, Estelle Bland and Jerome Clark. The lucidents of life are very peculiar. They seem to form a chain that pulls us along from the cradle to the grave.

When standing on the verge of the grave, the old man whose locks have been silvered over with the progress of age, can cast his eyes back over his pathway, and carefully scrutinizing the same, can see why he did this, why he avoided that, and he finds that, invariably, there was a chain, as it were, of events, that pulled him along, and while he was free to act in all respects, yet he will recognize the sublime fact. that he was, in every particular, the creature of surrounding circums'ances, obeying the strongest forces, under all conditions.

Life, then, is worthy of careful study. The history of each individual is a volume of interesting incidents that can be perused with profit, for therein is unveiled the influence of surrounding circumstances, and the lives and character of each one of us.

Jerome, in descanting on the good time he expected, seemed inspired with wild enthusiasm. "I tell you, J.m." he said, with his little arms gesticulating wildly, "that Cock a-doodle doo was the gamest cock I ever saw. His eyes was like lightning-bugs, and his feathers shone like mether's pewter spoons, and his steel spurs,-I tell you they was as sharp as a tooth-pick,—and did n't he go in lemons?--and in three seconds four minutes his miserable antagonist was floored,-lail down as quiet as a bedbug would under a dose of catnip-tea. Say, Jim, I tell you I tell you, Jim, there is not much good in such that big 'Cock-a-doodle doo' was all pluck, and he fought, he did, and did n't the other run after the first fire, like a cockroach would before the broom of aunt Sally Ann? Yes, Jim, I like such fights, I do. Why, a cock is no better than a common bedbug, or the louse that mamma cracks that she takes out of my head. Jim I say, Jim, did you ever see a cock-fight?"

"Oh, Jerome, I don't like to see such fightsnot I,—cruel, 'tis. Ma says so. Can't hear to see two roosters fighting without going up to part them instantly," replied his playmate.

"Say, Jim, now look here, none of your moralizing, as Pat Purley said to the man who begged so hard when whipped. I tell you, Jim, that Gospel Dispenser—as Pat Mulligen calls the minister that spouts in the brick church,makes no bones in killing a bed-bug, or a louse, or chasing a cockroach out of his trunk, or killing a musquito that happens to tickle his nose. I tell you, Jm, 'twon't do to stop and moralize, for it you do, there is sure to arise difficulties. Now, wouldn't one of these Gospel Dispensers kill a fly that should light on his nose to take his morning libation,—as Jim O'Sullivan says when he takes his morning toddy,wouldn't he kill him, eh! Well, a Shanghai rooster, Jim, is only a musquito enlarged. Twont do to moralize. Difficulties will arise if you do. Say, Jim, do you say your prayers at

"Why, of course I do.

"Say, Jim, I say mine, right side to at night, and backwards in the morning, and at noon say them both ways, starting in at the middle. Mam says if I only get all the words in, that's all that's required. Say, Jim, did you ever get up an original prayer?"

"What's that, an original prayer?" "I mean, Jim, did you ever make up, decom-

pose a prayer, -- say, Jim, did you?"/

" No." "Well, I have one, an original prayer. I didn't never pray it. I am going to sometime tho',—you bet. Jim, I say, would you wish to

hear it?" "Wouldn't mind."

"Say, Jim, listen. I must kneel. Now here you have it: 'God, having bet three cents on the next fight of Cock-a-doodle doo, if you will let him win, I will give one cent to Gospel Dispenser of the brick church. Amen."

"Say, Jim, how's that for 'hi? Look youder,

And the little fellow with a stick in his hand ran with wonderful speed towards a yard near at hand, where a little girl was screaming violently, frightened by one of those little cross lap dogs, which was tugging away at her dress. Bounding over the yard fence, he hit the animal a terrible blow on the head, rendering it msensible, and repeating the blows, the poor animal was soon dead.

"I tell you, sis, this ere dog is as dead as a terrapin would be, struck by lightning. He'll not pester you any more, you bet, little miss. He's dead as a sweet-scented mackerel. Now, little miss, do you live in this big house?" "Yes," said Estelle Bland.

"And what pretty flowers, too, -Golly, I wonder if I'll ever have such a place. Say, sis, may I walk in the garden?"

"Yes," she replied, "and I will walk with

"Say, sis, what's this flower here, that looks as red as the mouth of a bull-dog when he is grinning over a victory?"

"That's a rose, and it's nice, isn't it?"

"Yes, it's nice-sure as pop that's nice, and it smells as sweet as Oll Granny's perfumery bottle. And what is this, that opens itself like my white linen shirt when ma hands it to me of a Sunday morning?"

"That's a Morning Glory."

"Say, sis, is it any relation to glory hallelujah that the Gospel Dispenser talks about in the old brick church ?"

The little girl was much amused at the wild incoherent talk of Jerome, and having free overed from her fright, she collected several choice flowers, and handed them to him, and then as if to manifest her appreciation of his services, she put her little arms around his neck, and kissed

"Get out of here you little brat!" yelled the

banker, who just stepped forth from behind a a little boy, now five years old. I put my arms cluster of bushes. "Get out of here at once!"

Not waiting a moment, Jerome ran with great speed towards the garden fence, and in one bound was over it into the alley. Then gathering up a handful of stones, he let them fly ore after another, at the fine summer house in the garden, then as quick as thought, disappearfrom view.

Say, Estelle, never let me see you with such a rough, dastardly mean boy again. Look at my summer house, destroyed by him, and see the damage that the stones done on the other

"But, pa, he killed a dog that was biting me. "He did," replied the father, in a half subdued

"Yes, he did, and I like him for it. His curi-

ous talk suited me, But we will not detail the conversation that

occurred between Estelle and her father. Jerome, frightened and vexed at the insolent language of the banker, hastened away, and rejoining his companion, told the character of his

"Say, Jim, she kissed me, she did, and I felt kindy like crying, I did. She put her aims around my neck, and she put her lips to mine, she dil, and she kissed me, and it seemed as if all the meanness left me, it did, but then came a clap of thunder,-there did, and her pap said, 'Get out, you mean dastardly fellow!' and didn't I bound over the fence, and then didn't I. smash the glass in that out-house, I did; then didn't I disappear in a twinkling. I tell you Jum, just as I get to feeling kindy good sometimes, some one knocks it tother end to like, Cock-z-dcodle doo did B-ll's runtling of a rooster. a ragged urchin like myself trying to be anybody, for when you get started in a good streek, some of them rich folks knocks it smash, same as J m O Brien did Paddy O Mulligan's nose. But I must go home now. Old Mike will be there soon, to learn from me which dog will lick at the next dog-fight that will take place soon. I say Jim, I see every time which dog will whip at the next dog fight. I am a 'profit 'you see,they say so."

So Jim parted reluctantly from his companion, and hastened home to meet old Mike, to impart to him the information he so much desired, he receiving for the same, one half of the money old Mike should win.

We leave these two characters for a while. The nature of each one you now know. Jerome was really a wild boy, yet there was a vein of goodness in his nature, and the sweet kiss that Estelle gave him, awakened the better impulses of his soul, and made him, temporarily, at least a better boy.

It was one dismal night in a large city, some fifteen years afterwards, that a man might have been seen sitting on the sidewalk, ghastly pale, and suffering intensely from a sudden attack of an acute disease. He was finely dressed, his well developed forehead, and brill ant dark eyes, indicated plainly that he was a man of more than ordinary intelligence. There he sits suffering, and having no money, what shall he do? Ministers of the Gospel, church members, and those who pretend to be actuated with a philanthropic spirit, pass him on the streets, notice his suffering, but do not stop to inquire in reference to its nature, or to offer him assistance. There he sits, calmly waiting, with barely strength to movewaiting for death to take him suddenly, when lo! he feels a gentle touch on the shoulder, and a female voice asks, "Sir, what is the matter?"

"Sick madam, and can hardly walk," And his eyes met those of one that seemed to be bubbling over with sympathy and love. "Go to my room, sir, and I will give you

some refreshments, and will nurse you."

The tears filled her eyes as she spoke, and, taking him by the hand, gently assisted him to her room, when, placing him on the sofa, she produced the services of a physician, who administered remedies which soon induced a sound sleep, which continued until morning. On waking he found his kind guardian sitting by his side, her hand smoothing back his hair, and her countenance lit up with a radiant smile of hope. On the stand were some refreshments, which were given him, and which made him feel much

"And who," says the patient, "am I indebted to for this kind treatment? Who is my benefactress?"

"Don't ask me now," she replied. "When you have recovered, and are ready to depart from my roof, I will tell you. Talk no more now, you appear weary."

For ten days the unknowns were constant companions, and when able to walk, and just before taking his departure, his benefictress came and sat by his side, and inquired:

"And you desire to know my name !"

"Yes."

"But where did you get this ring, please tell me, that is connected with your watch chain?" "That," replied he, was given me by a little girl, many years ago, that I saved from being bit by a dog. Sie gave me the first kiss I ever had. and I prize it the highest, for it was the kiss of innocent childhood.

At this remark, she burst into tears. And laying her face in her hands, she sobbed as if her heart would break.

"Why should you cry?" he anxlously inquired.

"I am Estelle Bland, the little girl who kissed you at that time. But times have changed since

"Ah, is this you, Estelle. Well, I am the rough boy that you kissed, and whom your father frightened so badly. But how came you

"I will tell you, Jerome," she said with a tremulous tone of voice, and still sobbing. "My life has been for the last five years a bitter one. I loved, but not wisely. I was driven from my father's house with more violence than you were from the garden. There is the fruit of my crime,

around my father's neck and begged his forgiveness, and moistened his cheeks with the tears of my affections, but he would not relent, 'Go,' he said, 'never darken my house again. You are an outcast.' As I stood on the steps of his residence, I sent a prayer heavenword for his prosperity. For a while I supported my child on what he had kindly given me; then tried sewing, but failing in that, I was forced to adopt this method of living, or part with my child, which I never will do-never! I will learn my boy to respect his mother, even in her crimes, and I feel that he will grow up pure and good, though I am an outcast. You came here in the evening; you shall depart from here to-night. No one will see you when you leave, and you will not be disgraced by the little girl who, years ago, put her innocent arms around your neck and kissed you."

And then she stopped talking for a moment, and it seemed as if her heart would burst with agony.

"I tell you, Jerome, life to me is wretched. I have sinned. In an unguarded moment I lost my chastity, and disgraced my father and mother. I loved my parents. I wove around them the choicest treasures of my heart, and the noblest wreath of flowers that will crown them in the Spirit World, will be one that is emblematical of the prayers that I have sent heavenward in their behalf. Yes, though an outcast, I still love them, and in my loneliness I bless them. Here I am, living with a princely merchant. He has sworn to high heaven that he will never desert me; that he will educate my boy, and should he die before me, he will leave me a competency. That man was once my father's partner. His vow is registered in heaven, and I know he will keep it. By and by, when my boy becomes a man, I will unfold to him my history, for he will love me the more. Now, Jerome, this night you must go, for Mr.

C— will soon return from his trip West." "Well, Estelle, I will leave you. You are pure, though you have sinned. I will always hold you in faithful remembrance. Church members, ministers of the gospel and the world's people passed me on that eventful night, and no one but you, an outcast, as it were, proffered me assistance. Henceforth, I will dedicate my life to suffering humanity. The world shall feel me in thoughts that will burn in defense of those that society wrong Why, Estelle, in this very room there are as pure angels as ever entered an orthodox church? And now, poor, woman, I will describe the scenes that surround you in

Jerome, who was a natural clairvoyant, and partially entranced, sail:

Estelle, I see by your side a young man about twenty five years of age. His arms clasp your neck, and he stoops and kisses you, and says sister, dear, I love you. He has large blue eyes, auburn hair, dark complexion, and there is a peculiar scar on his forehead. He says his name on earth was Edward."

"My dear brother."

He says, "Estelle, dear, fear not. Father and m ther, and society, that point the finger of scorn at you, are greater sinners than you. You are purer, dear sister, than those who despise you. Your forgiveness of those who have misused you, will be prized by them when in the Spirit World more than you know. Fear not sister dear. All will be well with you."

I also see a lady standing near. She says she is your aunt. She is pure and noble,—tells you to be of good cheer, and that ere long you will be with her. She puts one hand on your head and with the other pointing Leavenward, invekesheaven to bless you!" :

Coming out of his trance, Jerome left the aparlment, but not until his kind benefactress

had given him ten dollars.

Thus it is with society. Those who make one misstep in life, society compels to make two, and for that second step, society is the guilty party, -is the criminal. Ministers of the gospel and church members, and people of the world, passed Jerome on the street, but an "outcast," a "harlot," a "prostitute," cared for him, nursed him in sickness, and sent him away with a donation of ten dollars. O, the world is full of misjudgments, and those misjudgments cause crime and misery. There is always some one ready to east the first stone, to point the finger of scorn at those who make a missten in life. who, perhaps, are pure, because, they have never been tempted. We tell you, if you are pure, man or woman, deal gently with the erring; place around them a garland woven from the sympathies of your nature; smile upon them and encourage them; bless them and cheer them, and great will be your reward. But "cast the first stone at them," if you dare, and we speak whereof we know, when we say it will react upon you, and hurt you much more seriously than the one you would injure. This "Life Illustrated" is no ficticious sketch, but represents an incident that actually occurred, showing that even in the "dens of infamy," are divine sparks that occasionally light up the dark pathways of life with deeds of benevol-

# SPRING.

Josh Billings has poetry in his na'ure, and he sometimes sings sweetly, though he conrec s therewith those animals that are not very attractive in appearance, and the company of which is not so desirable. His last subject was "Spring," and he treats it in the following delightful way:

"Spring came this year as mutch as usual, Hail, butuous virgin! 5,000 years ol 1 and upwards, hale and hearty old gal, welcum tew York State and paris adjacent. Now the birds jaw, now the cattle holler, now the pios skream. now the geese warble, now the kats sigh, and Nature is frisky; the virtuous bodbug, and the nobby cookroach are singing Yankee Doodle and "Coming thru the rhi." Now may be seen the muske ear, that grey ou lived critter ov destiny, solitary and alone, examining his last year's bill, and now may be heard, with the naked ear, the hourse shanghigh hawling in the MEETINGS IN HOBART.

According to pravious announcement, the Hull Brothers held a grove meeting near the 1:10ge of Hobart, Lake County, Indiana, commencing Fri. day evening, May 27th, and continuing over the following Sunday.

Prejudice was so strong there that it was feared no one would turn out, but, contrary to our expectations, there was a full attendance. Many Spiritualists from different portions of the country were in attendance.

The meeting was opened on Friday evening, by & lecture by Rev. D. W. Hull, on "The tests of Christianity." Saturday forencon, Rev. Moses Hull spoke on the subject of "Immortality," which was treated in his peculiarly masterly style. The other, subjects spoken upon were "Progression of religious ideas," "The Mission of Spiritualism," "Vicarious Atonement of Caristi mity," and "Objec. tions to Spiritualism," in which Moses Hull gave the "Devil his due,"

At the close of each evening lecture, Mr. E. D. Keene, of Philadelphia, gave descriptions and names of spirits he saw in the audience, with

many incidents of their past his ories.

The meeting was a success. Quite a number of skeptics went home convinced of the truth of

This is the first of a series of meetings to be held annually on the last Sunday in May, as long as the Hulis shall make Hobart their awelling place. Let the friends take note and come to the grove meetings the 28th of next May.

A clergyman argued that he was right in calling all his congregation "brethern," because the brethen embraced the sisters.—Ex.

"Open confession" is good for the soul—so said -and we have no doubt the Rev. centleman felt that he had said a sharp thing when he gave expression to the above. Whether he intended to include in his remarks the Reverend rascal in Kansas, who is row under bonds of \$1,000 for his appearance at court, to answer the charge of seduction, we know not. At any rate, the expression is truthful, and is well calculated to open the eyes of those who do not wish to walk in the path of licentiousness, which so many Methodist ministers are traveling.

### MRS. M'CORD, THE MEDIUM. We call the attention of our readers to the ad-

vertisement of Mrs. McCord, of St. Lcuis. Mrs. M'C. as many can testify, is an excellent medium, and worthy of patronage. During her stay in this city many called upon her, and were well pleas. ed with her as a medium.

# Personal and Local.

Mrs. Emma Hardinge lectured at Crosby's Music Hall on Sunday last. Her lectures were received with much enthusiasm.

The following announcement, spread out on a large "poster," came to hand one day last week: "A challenge! A lady challenges a gentleman! The challenge accepted! Mrs. Addle L. Ballou has challenged B. F. Underwood of Boston, to meet her in public debate in Jollet, on the subject of Spiritualism. The challenge has been occepted

House, Wednesday eve., June 1st, 1870, commencing at 8 o'clock. Proposition for debate:

'Man has an intelligent immortal spirit or soul, that lives after death, and is capable of visiting and does visit and communicate with mortals in

this life, after bodily dissolution. Mrs. Ballou affirms, Mr. Underwood denies. Mrs. Ballon is an acknowledged representative of Spiritualism; is a lady of rare talents and an eloquent speaker. Mr. Underwood is an opponent of Spir itualism; is a centlem in of ability and reputation and an exp renced lecturer and debater. Ar. rangements for this debate have been made by the filends and opponents of Spiritualism. A lively

and interesting time is anticipated. Per order committee of arrangements." We hope some of our friends at Joliet will furnish us an account of the debate. Mrs. B. is now prepared to make arrangements for lectures du-

ring the summer and fall months. We have received two beautiful photographs of Pythagoras and Patto, from Albert Stejman, for which, brother, please accept our thanks. See

advertisement in another column, Wm. E. Mills, of Omro, Wis., writes to us, rec. ommending J. H. Priest, of Berlin, Wis, as an excellent healer.

Dr. Cleveland has returned again to Chicago. He is an excellent healer, and is instrumental in doing great good.

Mrs. J. M. Wilcoxson speaks in Joliet the second Sunday in this month, and at Lockport the third Sunday. She then will take a trip East. Eastern societies would do well to engage her services. She is one of the ablest advocates of our cause. J. R. Dutton, writing from Waco, Texas, speaks as follows of her lectures:

"I will here add that the cause of Spiritualism is advancing as tast as could be expected in this town. Mrs. M. J. Wilcoxson's soul inspiring lectures at this place were seed sown that will spring up and bear fruit in days to come."

The following is from the Rooms of the Central Association of Spiritualists of Louisiana:

"At a regular meeting of the Central Association of Spiritualists of Louisiana, it was unanmously

Resolved: That we take p'easure in recommendng Mrs. M. J. Wilcoxson as an inspirational speak. er and worker in the cause of Spiritual progress; that this association desire to thank her for the interest manifested in behalf of our society." J. W. Allen, President; Emile F. Simon, Sec-

Mrs. M. J. Fowler was thrown from a wagon in Adrian, Michigan, last month, and severely injured. The accident was caused by a fractious The Kalamazoo County circle met at Yorksville,

Mich., Saturday, May 21st. A. B. Witing, Miss Charlotte Powers and Mrs. Addie L. Ballou\_addressed the Conference.

The following letter from the authorities at Washington, speaks for itself.

TREASURY DEPARTMENT. ) Office of Internal Revenue, Washington, May 6th, 1870. )

Sin: -I reply to your letter of the 3rd inst., that persons who prefess to heat diseases by laying on of hands, but prescribe no medicines or perform no surgical operations whatever, are not regarded as physicians or surgeons within the meaning of the law, and should not be required to pay tax as

Very se pectfully,

J. W. DOUGLASS, Acting Commissioner.

A. M. CRANE, Esq., Assessor 6th District, Staunton, Va. I hereby certify that the above is a true copy of the original order.

Dr. Simon Van Etten. Staunton, Va., May 20th, 1870. Lois Waisbrooker's address is box 44, Denver, Colorado Territory.

# 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,

### HELL.

This is a very expressive word, if not a very euphonious one. We like the expression of a good brother, that it is a place or condition of "continued uncaseness." It has been frequently remarked that every tradition has some basis of truth in it. So the popular idea of fire in connection with hell, presents a grand philosophical truth. Fire is simply a very rapid change in the conditions and relations of the elements in any body,-set in motion by the application of heat which overcomes the molecular attraction, and in combustible bodies is kept up by the nature of the elements of which they are composed, though in fact all bodies are combustible -only requiring different degrees of temperature to set in motion the elements of which they are composed.

We have an illustration of this in the early history of all planets, when amid the grand upheavalof the crust of the globe, the internal fires produce those terrific convulsions which the most vivid imagination can not fu'ly portray. If some of our good theological brethren, who delight in drawing vivid pictures of their supposed infernal regions, could visit a planet in this condition, they would doubtless suppose they were having a hell of a tine there, and might repeat the wise saying, "Did not I tell you so?" But out of, and through these very conditions, our Mother Earth has come forth with her green and tesselated carpet, in the myriad plant forms, its wonderful and magnificent animal structures, and lastly in its crowning work,-man, thus illustrating that the road to heaven is through the regions of discord and

But it may be asked, have Spiritualists no hell? We answer most emphatically they have. There never has been a religion or a philosophy that has furnished so just and so certain a hell for every violation of law as this. Then, too our hells are made precisely in accordance with the demands of each individual spirit. We do not go it blind, and tumble every body headlong into some great pound, without any discrimination as to their demands and their condition.

We assert that every hell is in answer to a human demand, and made according to the order of some individual who needs it, and consequently is appropriately adapted to the demands of that individual. We do not accept the absurd idea of an ancient writer, that if an individual fulfills all the law except some minor item, they shall be punished in the same manner and to the same extent as if they had committed thousands of violations, and spent a whole life in crime and degradation which must fit them only for the companionship of the vile.

John Randolph, on his dying bed, declared that he realized what hell was, in the emphatic words, remorse, REMORSE!

Heaven is harmony and peace. Hell is discord and confusion, whether it be upon the outer s illustrated in the battle field amid the clash of arms, the groans of the dying, the smoke and thunder of the artillery, where there is "confused noise and garments rolled in blood,"--or whether it be in the grawing worm of conscience that dieth not. Although the Spiritualists have an endless variety of hells calculated to meet the demands of all, and to burn up all the dross and impurity that ever has been or ever can be gathered by any human soul, and thus to purify and fit them for heaven or harmony,—there is one hell which the Spiritualists know does not and can not exist, and that is the endless hell of the Orthodox Church, which they declare is to burn on forever and forever more.

We realize that God, the human soul and the divine principles that flow from the former and are gradually perceived by the latter, alone are eternal. Conditions are temporary and evanes cent, and among the latter we find heaven and hell. Loking upon hell as a condition of activity, either of the material or spiritual elements, even if this be disorderly and discordant, we may readily see that it is a means by which progression and order can be brought about better

than any other, -hence it is always good. On the material plane, the evidences of this are every where apparent, since stagnation and mertia are death, while motion ever leads onward to life, and it is no less true on the spiritual plane; and hell is just as much an expression of a condition which requires it, as heaven itself.

Art thou disturbed and in torment, my brother or my sister, be patient and sin not,—but trust to the sweet influences which shall flow down to thee from the inner life, and lead thee out of this confusion, which has cast thy soul into bondage,—into the glorious liberty which belongs to the children of God, when they have overcome and risen above the conflicts of life, and are prepared to set down figuratively at the right hand of God, and be at peace with them-selves and their fellow men.

We rejoice in the beautiful idea that there is not and can not be an eternal hell, but that out of all the conditions of inharmony and strife, the soul will rise, phorix like, purified and redeemed, and thereby fitted for the realization of the higher heavens to which our holiest aspirations lead us.

With these views, we realize that hell is a part of the divine cennmy, essential to the perfection of the whole,—that as progressive beings, there could not possibly be any other plan than to have a limited freedom,—suffering for the violation of law, and a peaceful compensation or the appropriate fulfilment of the same.

# Salvation.

In a recent lecture, we were questioned in regard to the use of this word, by a strict church member who thought it inappropriate since we had asserted the impossibility of an eternal hell-Our reply was that this was one of the princinal reasons for its use. If there was an eterral hell from which there could be no escape, it would be useless to talk of salvation so far as that was concerned. To the Spiritualists, salvation means progression, and Spiritualism teaches the necessity for a far more extended plan of salvation than any other form of religion has ever

We must have salvation upon the physical plane,—other religions have generally ignored there, this declares it to be a positive necessity. and insists emphatically that inasmuch as we do not experience this salvation in this life, we must come back to the earth plane from the after-life, and work out this salvation, if not with fear and trembling, often with severe and painful suffering. We call upon all to seek for physical salvation, through purity and progression in

the life of the body. This is the basis of true, practical religion.

There is also a certain amount of mental salvation or progression that must be obtained in earth-life, or, if not so obtained, a necessity is laid upon us to return to these conditions, and learn those things which can only be properly learned here. The spiritual manifestations of the hour, as well as those of all past ages, go to confirm these statements, and we are assured that modern Spiritualism has been of vast importance to the dwellers in the border land of the inner life, in enabling them to come back to earth with greater facility, and work out their salvation on these planes. The lines of sympa-thy which are felt by earth's children, extending towards those who have recently passed away, are hailed by advanced spirits as a means of rapid progress to those who sit in darkness and in the shadow of death. Many spirits on leaving the body are in the condition of the man who went from Jerusalem to Jericho,—they have fallen among thieves, and low spirits who can not help them. They must depend on sympathy and love of earth's children to raise them from the depths of their degradation. Spirits can not reach them, and when they come to the churches of earth, these are like the priests and the Levites, who pass by on the other side, and do not so much as recognize them,-much less, render them that aid which they need. It remained for Spiritualists to pour in the cil and wine of sympathy, and counsel upon these wounded and bruised ones, and literally to set them upon their own beasts, by ministering to their physical necessities, and thus carry them to the inn where they may begin to find rest to

Thus is modern Spiritualism not only a savior to the world of mankind, by the extension of its knowledge to all classes and conditions of humanity, but it is also a glorious and beau'iful savior to the angel world in all i's spheres and departments,—opening up avenues of progress for all of Gcd's children every

where. Alas! how few of those, even among the most favored of its recipients, have a realizing conception of the grandeur and beauty, the all com-prehensive and divine character of the system, under the broad folds of whose banner they have enlisted.

Every true Spiritualist must love it, and ever seek to munifest it to the world in its purity. There is still another field of salvation, the spiritual, which is considered by many of the churches as the only essential salvation. Spiritualism, however, teaches that the interior spirit or soul of man, is a spark of the divine being, pure and incorruptible, subject only to growth and development, and by the influences of the two first subjects to be retarded in these. The salvation of the soul consists in the proper salvation or progression of the mental and physical powers first, and then in giving to it opportunities for its own action,—the freedom of which is the source of the highest enjoyment. Here then is a broad field of salvation, the minutia of which each individual may fill out for themselves; the whole of which, however, is to be outworked by mankind, aided by their spirit friends who are mutually interested in it, and by the light of Spiritualism, mankind will not only see what are their real wants, but find the aid which is essential in carrying out all that is required for the production of the most heneficial results to themselves and the race.

For the Religio-Philosophical Journal

## SPIRITUALISM.

Will Spiritualism do to die by?

BY J. G. FISH.

We often hear it asserted that Spiritualism, like all other forms of infidelity, will do very well to live by, but will not sustain the soul in the hour of mortal dissolution. In reply to this. I am most happy to relate the following of the departure of the beautiful spirit of Mary Arabeila, daughter of Dr. J H. Racdes, of this city, aged 22 years, at 1 o'clock, on the morning of the 17th ult., to join the still living and loving m ther and sis er in the "nome of the b'est." Being selected by herself to attend her funeral, the writer was sent for to come to her bed-side, where he found the once beautiful form, though wasted by Consumption, which had for moat is been silently but surely doing its work, still encasing a spirit occupant, strong and bouyantnot with faith-but knowledge, absolute knowledge, glorifying its future upon which it was about to enter. The injunction that fell from her feeble lips was, "Tell the people I did not die. I on'v went to the loved embrace of the dear mother and sister, who are waiting me on the other side. Tell them I was not airaid to die, I was only glad I could. I was not really a Spiritualist iill lately; I did not really know it was true. Now I am tully one, and know it is true. I can't he'p knowing it. My dear, blessed mother and sister come to me so frequently, and talk so sweetly, and tell me they are only waiting for me, and I see them s) plainly, and hear them talk so lovingly to me, that I know Spiritua'ism is true. I want no consolations of the church; that is only faith, this, is knowledge. Tell them I love everybody, and that I know I shall be happy when I get there. Tell them all to be good and they will be happy." Then singing the hymn, so touchingly appropriate to tue weary spirit, "There is rest in heaven." her work seemed done, and she only waited calmly, serenely, at the "golden gate," till, noiselessly winging on its hinges of light, the sweet spirit glided into its reward, and its rest. The once rounded face was pale and thin, and the fair lineaments, as they settled to their last repose, retained the beautiful smile the departing spirit had imprinted there on-its triumph stream moulded in silent clay. And then they wove flowers in her curling hair, laid them beside her pallid cheek, p'aced them in the palsied hand, and strewed them over the withering form, and placed a wreath pure and white upon the narrow tenement, and their cdors ex haled like the spirit that had fled, and filled all the room, and the vault where they laid the empty casket--an offering to the angels that waited around--and their mute accents were but a re-echo of the sentiment of the blooming spirit in its list moments of earth, when the soul is honest and sincere with itself. Though dust claim the mortal body, the spirit eludes the grasp of the "King of terrors." Believe it you who read, faith may do to live by, but knowledge, and a view of the soul's hereafter, will alone do to die by. Faith eddies

about in the turbulent tide, Of death's chilling waters, not seeing the shore, While glorified vision esples the far side; And soars o'er the current of life evermore.

# MRS. JENNIE FEBRIS.

Testimonial of Appreciation and Regard from her Many friends in Mobile.

Permit us, in behalf of ourselves and such of our citizens as have had the good fortune to witness your recent Seances in this City, to return to you and the Spirits controlling you, our most sincere acknowledgments of high regard; and, furthermore, to inform the Public in behalf or yourself and the Spirit Band, that we have winessed, through your Mediumship and their

courtesi s, the most satisfactory testimonials of a Life Beyond.

Through you, as a Magnetic Medium, your controlling Spirits have sent us messages written by their own hands; have spoken to us with their own lips, touched us with their own hands, and shown us their own forms. They have thrown solid rings of iron, wood and leatner, on our arms while we held firmly to your hands; and while thus held or tied yourself, and while the hands of all the company were firmly clasped with each other, your controlling Spirits have handled us familiarly, transported our various articles of apparrel or tied us, as their seeming humors suggested. Under these conditious they have played, as with a deafning din, in mid air, Guitars, Tamborines, Drums, Violins, Trumpets, Music Boxes and Chiming Bells by the score.

In addition, your descriptions of our kindred spirits, as well as of personal character were, so far as we know or could judge, easy, apt and accurate. All this and much more of a strange suggestive and uncomprehended character, we

have witnessed and hereby attest. Be pleased, worthy and estremed friend, to accept for yourself and Spirit Band—Bell, Rosa, Richard and others—this humble unbute of

grateful regard from Your Honored and Profited Friends, Y. A. CARR, M D., J. N. HOLMES, JNO. BOWEN. J. P. DR MGO LE, M. D, JNO. J. SHEPHARD, O. S. Beers, A. M. Quigley, MRS. J. H. POPE,

Mobile, May 10th, 1870.

T. GIVAN,

ROTICE.

All persons attending the Convention at Farmlegton, June 21 h, 25 h and 26 h, 1870, will state to the ticket agent when purchasing tickets, as round-excursion tickets are promised on the St. Paul and Milwaukee R. R., Minnesota Valley R. R. and St. Paul and Pacific R. R.

HARRIET E. POPE.

R BOMFORD OWEN.

And others.

### BLACK LIST.

H. H. NORTON,

Dwight, Illinois, owes \$2.50 for the JOURNAL. The postmaster informs us that he has left the county. Will some one who knows his present whereabouts inform us, and will H. H. Norton please remit?

### P. W. MORRIS,

Lincoln, Illinois, owes \$2 15 for the JOURNAL The postmaster informs us that he has gone to Missouri, leaving numerous small bils unpaid. Will some triend inform us where he is to be found, and will Mr. Morris take notice that "honesty is the best policy?"

### DR. DAKE.

The healer, met with great success in Rockford He visits Joliet this month, and it is with pleas ure that we recommend him to the friends in that city. The following is one among his many

"My wife has been a great sufferer from rheumatism and female difficulties, lame for one year. After treatment at the hands of the doctor, she was healed. E. Crowell.

"Reckford, June 21, 1870."

# HEALING, BUSINESS AND TEST MEDIUM.

Mrs. A. H. Robinson, 148 Fourth Avenue, is having excellent success in treating diseases at a distance by letter, as well as those who call upon

She is also a remarkable business and test medium. See advertisement.

# MONTHLIES.

THE STANDARD for June is on our table, and is replete with interesting matter. It is a success. THE LITTLE SOWER is just the magazine for the young It should be in every family. W.

W. Dowling, publisher. Indianapolis, Indiana. THE LADIES' OWN MAGAZINE for June, published by Mrs. W. Cora Bland, is unusually interesting, and is becoming a great favorite with the ladies.

THE HERALD OF HEALTH for June contains a vast amount of reading matter that should be perused by every one who wishes to retain his health or restore it waen lost. Wood and Holbrook, publishers, New York.

# Statistical Department.

In this department we purpose to publish all reports that shall be lorwarded to us by individuals or committee that shall be norwarded to us by individuals or committee of local societies, in reply to questions hereunto appended, and our readers are requested to aid in furnishing reports, not only in regard to their own towns, but in regard to adjacent towns or localities, where our paper may not be circulated. This is intended to remain a permanent department, and will be of inestimable value for future reference. We wish it to be understood that we expect that each report will be subject to supplemental reports from time port will be subject to supplemental reports from time to time, as in errections shall be discovered, and changes made in the status of the spir-tual philosophy, by the dissemination of light and knowledge, which is now so rapidly disintegrating old theological systems.

13. Be careful and gve the correct Post-Office Address of all persons reported.

# QUESTIONS.

1, How many avowed Spiritualists are there in the town of --- county of ----and state of-2. How many lectures have you had within the last

How many mediums, what phase of mediumship and what

are their names

4. What churches are the most prosperous in numbers 4. What churches are the most prosperous in numbers and ability of preschers?

5. What is the apparent status of the old theological churches, and the more liberal in the estimation of the mass of minds in your town?

# REPORTS.

Cardington, Morrow Co., Ohio,

Cardington, Morrow Co., Ohio,
Reported by L. F. Hager.
Number of Spiritualists:—Forty-four,
Names:—Sitas Ensign, John Mishey M. M. Gray and
daughter Wm. Smith, Sally Ann Smith, D. T. Ward, A.
Smith, Joseph Smith, Fanny Smith, Rachel Cook Martha Smith, R. N. Underwood, Martha Underwood, Deborah Mesher, Sasannah Butler, Theodore Rugg, Eliza
Rugg, J. Southwick, Destamonia Southwick, Hester
Southwick, Daniel Spear, Caseey Woodford, Eber Smith,
Mary Ann Smith, Olive Smith, Henry Smith, Laura
Smith G. Emery, Elsa Emery, Nancy Emery, T. M. Ewing, Libbic Ewing, Wm. Harce, Mrs. J. Wood, Emely
Wood, J. M. Allen, Roxana Alien, Franklin Sargent,
Nine Sargent, Wm. Baker, Nancy Baker, Josephas Lewir, Mary Lewis, and Jane Winegar. Besides many that
entertain convictions privately.

Lectures:—Fourteen since Christmas by O. L. Sutliff,
of Ravema, Onio.

of Ravema, Ohio.
Churches:—Two church edifices. One occupied by

Churches:—Two church edifices. One occupied by Methodists and Presbyterians, and the other by M. E. Methodists, which are in the ascendancy, although air seem to be on the decline in power and influence over common thought and teelling, and those revival efforts are jabored and barren of fruit.

I should have said that the majority of those whose names we have recorded above are mediums in some phase or other of partial development.

Dundee, Monroe Co., Mich.

Reported by E Sorter.

Number of Spiritualists:—Fourteen.

Names:—Mr. Colwell and wite, Mr. Pulver, Mr. M.

Irish and wfe, Mr. Ira Irish and wife, Mr. G. Irish,
Mr. J. Tingley and wife, Mrs. M. Sorter, Mr. E. Sorter,
and wife.

Lectures:—Five last season, Mr. Woodworth, Mr.
Taylor, Mrs. Green, Mr. Pulver, and Mrs. Green were
smong the speakers.

Meduum:—Three. Mrs. Irish test medium and speaker.

Mrs. M. L. Shorter chairvoyant test medium, partially developed, and myself clairvoyant physician and speaker. Reported oy E Sorter.

speaker. Churches:—The Methodist church are the most nume-

South Adams, Mass.

Reported by J. M. Center.

Number of Spiritualists:—Fifteen.
Names:—Mrs. Carrie Whitney Mrs. Julia M. Edmunds, Mrs. H. E. Burten M. S. M'Carter, George Banden, Angeline Banden, Eunice Wood, Lydia Wood, Mr. Caswell, Mr. Caswell, Russel Burton, Mrs. D. Deun:
Mrs. Phelps, Job Deun.

Churches:—Four. Baptist, Congregationalist, Methodist, and Universalist.

Volney, Allnakee Co., Iowa.

Volney, Allnakee Co., Iowa.
Reported by E. Whi more.
Number of Spiritualists: Fourteen.
Names:—E. Whitmore, Mrs. S. A. Whitmore, H. Judd'
Mrs. E. M. Judd. Dr. J. E. Howes, Mrs. A. D. Howes, J.
H. Batts, Mrs. L. F. Butts, L. A. Butts, Mrs. Mary Butts,
J. Adams, Mrs. Adams, Mrs. Savah Adams, S. Candee.
Lectures: Two by Mrs. Laura De Force Gordon. Four
by Mrs. Waisbrooker.
Mediums: Dr. Howe and wife, clairvoyant Physiciau.
Mrs. Howe is a good usychomitrist for answering scaled.

Mrs, Howe is a good psychomitrist for answering scaled letters and examining disease. They are doing wonderful work, and have great success especially in chronic diseases. Mrs. E. M. Judd is a clairvoyant medium. Has given many remarkable tests. Mrs. Judd is also a clairvoyant medium.

### Obituary.

Passed to the higher life, May 31st, 1870, Mrs. Mary Jones Kimball, of Naperville, Ill, wife of J. J. Kimball, Esq., aged 43 years.

Our niece, Mrs. Kimball, was the youngest daughter of a deceased brother, who has long been a resident of the Summer Land, -one who loves to commune with us, and other mortale.

Mary was not only a Spiritualist, but a me-

Her father, as well as many other spirits, have controlled her as a medium, and watched over her with guardian care through a severe and protracted sickness. They often advised her of the fact that her earthly duties were soon to close, and that a happy home awaited her in spirit-life. Her husband, who is a Spiritualist, two children and an aged mother, constitute the family circle yet remaining. Two prothers, and a sister far away, one of whom arrived from Sin Francisco on the day of her funeral, survive her.

She talked calmly of the great change that awaited her, until the last,-fully believing that her powers to watch over, guide and guard her dependent chi'dren, would remain perfect after as before the change. In this happy frame of mind her spirit left the physical form, and took on immortality.

It was our happy privilege to administer the consolations of the gospel of Spiritualism to the mourners and friends on the funeral oceasion. ED. RELIGIO-PHILOSOPHICA JOURNAL.

Passed from the worn out casket of materiality to the higher life, in Ellsworth, Maine, April 21st, 1870, Mrs. Sallie Hingman, aged 87 years and 10

Resolved, That whereas Sister Kingman was so worthy a member of the Grand Eucampment of Ancient Pyramids, and in reverence and memory of our aged sister and co-worker in the beautiful harmony of spirit philosophy, we do hereby attest that she was ever known as a faithful Christian of the Evangelical church for fitty years, and for the last fifteen years has been in investigator in the beautiful mysteries of a more liberal theory, Spiritualism, working in her sphere to harmonize the world. Retaining every faculty to the last breath, she expired, and manifested her spirit presence at the moment she left the mortal form, through a medium dauguter present, saging. "Grieve not, I am with you,"

M. Kingman, R. Ames, J. F. Brown.

Committee.

# Mediums In Chicago.

### MRS. A. H. ROBINSON AS A HEALING MEDIUM.

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TERMS :- \$2, in advance, for the first prescription, and one dollar for each subsequent prescription. if such be needed.

Same terms if the patient is present. But one prescription is usually required. Call on, or address her at her residence, No. 148 Fourth Avenue, Chicago, Illinois.

# TEST AND PHYSICAL MEDIUM.

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[Late of New York,] is now stopping at the Recention Rooms of the Religio-Philosophical Publishing House, No. 187 & 189 So. Clark Street, Room 23, Upper Floor, near the Post Office; where she will hold scances with all who sincerely desire communion with spirit friends. between the hours of 9 o'clock, . m., and 12 a. m., and from 2 to 6 p. m. She will also make arrangements for public scances at private houses, and at her rooms, day and evening, during the week.

Mrs. Sawyer is one of the most remarkable mediums o the present age. Her phaze of physical manifestations includes the simple rap, loud and distinct, the iron ring feat, the playing on stringed instruments, toned bells, the piano, (closed,) all keeping excellent tune. Also the shak ing of hands by spirits with friends, and holding on to the same until the spirit's hand entirely dissolves and disappears; and speaking, singing and laughing by spirits, in audible voices, without the aid of the medium's lips. Tying and untying of the medium, moving of tangible objects, etc.

As a trance, test, and business medium, Mrs. Sawyer is not excelled, if equaled.

Spirits also answer sealed letters with great accuracy, through her mediumship.

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# HELEN HARLOW'S

BY LOIS WAISBROOKER.

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"As I gazed, and as I listened, there came a pale blue-

As I gazed, and as I hatched, there there is footed maiden,
Eyes filled with lurid light;
Her body bent with sicknes, her lone heart heavy laden;
Her home had been the roofless street,
Her day had been the night:
First wept the angel sadly—then smiled the angel gladiy.
And caught the maiden madly rushing through the

open door:
And I heard a chorus swelling,
Grand beyond a mortal's telling,
Enter, sister, thou art pure, thou art sinless evercome.

Price \$1,50 . Postage, 20c. Eer saie at the Execute-Philosophical Publiquing House, -199 So. Clark at, Chicag: Also at the Banner of Light Both Store, 153 Weshington at. B ston, and the Ameri-can News Co., 119 Nassau st. New York. Vol. S. N. S. St.

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THE

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advertisers of the country. TERMS OF SUBSCRIPTION:-Daily per year, \$16, Tri-Weekly per year \$4, six months \$2,50, Weekly. hirty-six column sheet \$1

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VOICE OF A PEBBLE. By Warren Sumner Barlow. THIS volume is startling in its originality of purpose, and is destined to make deeper inroads among sectarian bigots than any work that has hitherto appeared.

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The Voice of Nature represents God in the light of Reason and Philosophy—in His unchangeable and glorious attitutes. While others have too often only demoished, this author has erected a beautiful Temple on the ruins of Superstition. Judge Baker, of New York, in his review of this poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didaction poets of the age."

Doets of the age."

THE VOICE OF A PERBLE delineates the individuality of matter and Mind, fraternal Charity and Love.

matter and Mind, fraternal Charity and Love.

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Prof. Spence's Positive and Megative Powders for sule

# Communications From The Inner Life

For the Religio-Philosophical Journal. INNER LIFE.

My Homo in the Spirit Land,—from a Spirit.

BY MRS MARIA M KING. .

The weary-worn traveler journeying through earth life, whose experience of its hardships has overbalanced that of its pleasures, at least in his own estimation, is apt to ask the question to his own mind again and again, "When shall I find rest and relief from these burthens, -where shall these tired limbs repuse this wearied heart?" "In the grave at last," is the response; "and bayoud, my spici: if it lives at all, will either be blessed or cursed. What shall be my fu ure state, the character of my rest, if it comes at all, it is not given me to know.

Brother, sister, groaning and waiting for deliverance, understand that it is given you to know the charac er of your future life with sufficient accuracy to satisfy the cravings of your spirit for this knowledge, it you will but accept the light that is offered you. The gates of the celestial world are ajar, and swinging gradually. open, and through them the inhabitants of that world send messages for the express purpose of helping you along in your journey thither, and to prepare you for what awaits you there. It is of much consequence to you that you know something of the realities of the future state beyond what is revealed in ancient writings as the inspiration of prophets, although you have doubtless been many times told to the contrary. You suffer for the lack of this knowledge while you have it not, and at length enter our future home enveloped in such darkness and uncertainty as to what awaits you that your progress is retarded thereby. I give here a few items of my own experience and manner of life, with the desire and hope that such as you may draw from it instruction and comfort.

"Home, sweet home:" there is, indeed, no place so sacred as home, and there is no human being but acknowledges this at some period of life, if not on earth, in spirit life, and seeks for consolation and rest within a home of his or her own. It is an attribute of human nature to love home and to make a home. However much one may love all mankin I, and desire to cultivate social intercourse and fraternal love, there is yet in his nature a fountain welling up with the sa-cred sympathies, the sentiments, which the home, the family, develops, that are sweeter to his spiri: than aught else, and which in their legiti mate tendency open the fountains of fraternal love, and keep its waters perpetually flowing in ever i icreasing abundance.

My home in the sphere is my heaven. It is what I denominate an Eden, or Paradise; for it lacks nothing of beauty of adornment, as I c mceive beauty on my plam,-and its appointments are harmonious, as I conceive harmony. I would not be understood as stating that I do not aspire after a more perfect heaven than my home now is; but the home which my loved ones and mysel have made, is a place of happiness for us, and that we believe we enjoy is it all our natures are capacitated to enjoy. I am a mother and a wife, and I have, also, clinging around me, and daily, and almost hourly, following my footsteps, little grand-children, who are dependent upon my care, and some older who have pussed beyond the age of infancy and childhood, but who yet look to me for counsel, as to a mother. I feel like a mother towards all these children of my children, as, indeed, I am: and their pr since in my home a portion of the time, gives me the utmost pleasure. My home is theirs whenever they choose to make it so, though the yonger ones are in the care of aunts and uncles as adopted children, until their own parents claim them, or they have reached adult age. My children are in the spheres, have each a home of their own, but my home is their place of resort; and I am happy in administering to them still as their moth-They love to come to the home of their parents, and expect parental endearments, caresses and counsel, as they did in infancy; and I have learned to be less sparing of the former than I was in earth-life, when I considered is childish to lavish caresses upon large chi dren. Our manner of life in this higher state does not preclude the intercourse of friends and relatives when such intercourse is desired. We may visit each other for each other's good

at pleasure, when we will, and distance is no

barrier. We who have learned to live, never

let pleasures interfere with our duties, and our

duties we make our pleasure as muca as possi-

My husband is my companion, dearer to me now than when we threaded together the tortuous windings of our path on earth, and then he was all to me, -more than father, mother, children, or friends. We have both been sanctified by sorrow. Trials, deep and bitter, were our portion on earth, and our experience in spirit life has b en, what might be termed harsh, or severe, and has served the purpose of qualifying our natures to enjoy our present life, as well as to labor to some purpose in an important field. We have, and sill expect, varied experiences, such as would be trials and hardships to those who have not learned the legitimate use of trial, and cannot see plainly the good that is to follow, decipline of every nature. But we have arrived at a state where our peace flows like a river," whose fountain is unfailing; notwithstanding we labor where difficullies confront us at every step, and in view of the trials and sufferings of those dear to us as our own lives-our children; and of others, who demand our deep love and sympathy,-being the children of our common Father,—our brethren. We "weep with those who weep, and rejoice with those who rejoice;" feeling burdened with the sorrows of others, that we cannot remove, and yet satisfied that all is to work together for good to every one of God's children, who, we believe, are each one, and all. the objects of his care, and to work out their perfect salvation through the decipline and experience to which they are subjected.

Trust in the love, wisdom, and super-intending care of a Divine Intelligence, whom we discern, distinctly in nature, is the chief source of our unfailing peace, the happiness that is heaven within us, whatever may be our employment, and whatever we may be witnessing of inharmony on the plains below us. Trust in ourselves and each other is a source of peace, and also the love that glows in our hearts for all human kind, and that which is bestowed upon us by others,—our children, relatives and neighbors. Love binds us all together, who dwell upon this plain; and we have a share for all who wear our Father's image, above or below us.

My home is where roses and violets bloom. where waters play and birds warble; where green overspreads the landscape, relieved by varied shades and hues, and trees and shrubbery scattered here and there, adding beauty and variety to the scene. I have seen many a garden, in this lovely land, that furnishes a far greater variety of flowers than mine, but none which suited my taste better than my own; laid out and furnished by ourselves, aided by the ittle children. We expend as much time and abor on our garden as we deem necessary to

make it what we need. We add to the varieties it produces, as we desire, making it a part of our recreation to attend to it; and we consider it an indispensable appendage to our home: for it yields fruits necessary for our support, as well as flowers to perfume the air, and variety to delight the eye. One very important purpose it serves is as a place where the children can amuse themselves. The little ones who are our charge a portion of the time, have their play houses in the garden, an I they may roll on the grass, and repose in the shade of vines and shrubbery, without fear of being disturbed, or injured by noisome insects or reptiles. They sleep like cherubs in the bowers, where they are besprinkled with rose leaves, and regaled at every breath with fragrance. They sit in groups by the bubbling waters, or in the shade, their playmates with them, and often their teachers, relating stories, asking questions, and amusing themselves variously, as children love to do. I often glance at them thus; and have turned my thoughts to the bereaved hearts in earth-life who miss the presence of these lovedones in their own gardens, by their own firesides. How satisfying such a glance would be to that mother's heart, whose lost little one sits the most tenderly watched and cared for, of all the circle. It is a tender plant, recently transplanted from an earthly garden to a heavenly; and all make it their business and pleasure to make it happy and contented. 'He carries his the lambs in his bosom," verily He does. They repose in the bosom of love; being as tenderly cared for as it is pussible for them to

My dwelling is unostentatious. It is canacious and furnished tastefully. Its exterior is white, of some transparent material, and its interior airy and commodious. It has all the appearance of a house, and serves the purpose of one,—and it is one. It is not an "airy nothing," the dwelling place of unreal beings,—and furnished with what is as evanescent, or unreal, as that which adores "fairy castles," in fairy tales. I am relating what is, and what will be realities more real to you, children of earth, when you pass to this life which is real, than your present surroundings are to you now. This may not seem possible to you, but inasmuch as the living elements which animate material substance are the real life of it, so we say that spirit is more real, or life-like, than physical matter. This you must learn by actual experience when you have laid aside your physical forms, and find yourselve yet living, moving thinking beings, requiring support from spiritual nature as

you now do from physical.
In my dwelling I rest or labor, as I choose. I have my study there, my parlor, where I en-tertain my friends; my bed chamber, my diningroom, and other rooms for other purposes, and for other members of my family. We improve up on the plan of constructing in earth-life. We combine more beauty and harmony with utility, and make our dwellings, as well as other things, serve the purpose of aiding in the development of beauty and harmony of character in us, as well as other uses. We combine colors in the adornments of our rooms so as to be perpetual lessons to us; lessons that can be studied with much profit. Colors represent characteristics of mind, and quality of material.

In another article I will enlarge upon this subject, and continue the description of my

For the Religio-Philosophical Journal. The general Influence of the Indian Spirit on the Plans of the Whites.

LYDIA H. BAKER, MEDIUM.

As the purple light of early morn gilded the eastern horizon, all my outward senses was folded in the embrace of the angel, who so beautifully and untiringly kept guard over me, and so often thus folded me to her willing bisom, and poured into my listening ear words of wisdom, hope, joy and comfort, opening my eyes to the beautiful conceptions born only of the exalted minds of the celestial hosts that people the inner world

"Sweet monitor, -what now?" The question was not uttered by me, for my whole being was in obeyance to this lovely sister, and powerless even to ask it. The slumbering babe upon its mother's bosom, reposed not more unconsciously nor confidingly, nor could the question of its welfare be by it more truly spoken, than its baby-hood demanded, and so with myself. And as the mother uses her wisdom for the little one. so did the mother-angel for me, when she softly unfolled the pages of my interior mind, and seemed to whisper in an angelic prompting, See the lesson!

Immediately, sight, hearing and understarding were given, and before me was a populous town, as in the quiet Sabbath day, while in and out through every street and alley, was busily passing to and fro on their missions of mercy and welfare, the angel bands, some of whose missions was of a high order of parental care, while others was armed as soldiers or warriors, working with the strife of human nature. This latter class armed with long spears, like the Moslems, seemed active in carrying out some purpose of warfare unarmed in the message. And while I was observing them, several who carried no such weapons, approached me and conversed, among whom was a Welsh spirit, of middle age, medium size, and rather heavy make,-a very intelligent and pleasant spirit, with whom I talked of things that passed my memory, like some pleasant drean forgotten. Then there was with me, a wellformed fine looking spirit of a man, quarter-blooded Indian, and the question came to him, through me, from a gentleman in the human form, as he recognized the presence of the Creole; "What part does the race of Indian spirits, as a mass, take in the development of the white race on the human plane.

I was immediately interested in the question. and waited the reply of this fine looking spirit, whose whole physical and mental system was lain bare before me, and my mind reasoning upon his capacity to answer. In this reasoning process of my own mind, I saw his mental capacity was good, and but very slightly diluted with the Indian blood, while from some psychological ante-natal cause, the Indian in him, had localized itself about the loins.

This reading of the spirit was also pictured before me, as upon canvas, with the brain tissue of a fine rose color, that of the white man's generie, with but the least possible shade of copper color, that deepened as it went through the flesh, growing still nearer the copper color of the Indian about his loins.

And while the spirit was thus pictured before me, he was replying to the question in these words: "As a mass, the Indian in connection with all spirits of savage nations, which may come under the one term "Indian," hinder the progress of all the enlightened and civilized nations mentally. The mass of these influence the mass upon the human plane for war, rapine and all the grosser evils of human nature, while the mass or majority of intelligent and more developed spirits of the white race, take their birth by virtue of their earth conditions, above the plane of war and kindred evils. The inner magnet control that rules the whites, through their own willingness to be ruled. Is mostly from the Indian class of spirits, and the effects as seen in our political strife, especially, must re-

class of white spirits, men and women, of large earth capacity, who are the means of promoting and bringing about all human reform and progress: and the other class that retard it.'

As he gave me the knowledge that enlightened humanity was influenced by this Indian spirit it, was humilisting, and I could not help wondering "Is it possible the intelligent American nation suffer themselves to act under the psychological influence of the mass of such spirits.

Then my eye swept over the millions of minds, and they were folded; as it were, in the narrow compass of my own; or else mine had widened its dimensions and grasped that of this yest concourse, and I was reading them, and proving the words of the speaker. And mentally I could see resurrected warriors, and chiefs of tribes, enacling over their deeds of chivalry and power, in the persons of civilized nations, more capable of enacting them in the higher forms, eliciting the admiration of the spirit-sava-

Then this part of the scene faded before me as I turned to look at the questioner of the Creole, recognizing him in the person of atolerably large, fine-looking, middle aged man, sitting at my left, while there was many beautiful mag-netic currents resembling burnished silver, playing between us, as they passed from the positive currents of his system, to the negative of mine, materially aiding the direct channels of spirit thought to me. But how they operated the machinery of thought, I did not see, for with the inquisitiveness of a daughter of "Mother Eve," my mind was directed to " what kind of a fellow are you, sir," and the question answered,
—a very clever, sensible man with a large
amount of human kindness and affection. Lancaster, Texas

> For the Religio-Philosophical Journal. READ BACKWARDS.

No Personal God - The Heaven of the Different Sects.

BY JOHN SYPHERS.

Many chapters of the bible scriptures should be read backwards, in order to get the true sense. The scriptures of the Old and New Testament have become badly mixed and transposed in coming down to us. They have been trans-lated, interpolated and transcribed times without number. The original was once lost, and was never found. The copies are sorry things, compared with the originals. If their authors were to return to earth, they would not recognize their own writings, they have been so changed and corrupted. If the spiritual destiny of the world ever did hinge upon that book, it certainly does not now. Why does God pay so little attention to that book if it is so important? Why does he not tell men where to find the original? Interested priests, and men who have supposed themselves to be reformers, have racked and tortured the book in every conceivable manner, until it cries out, in its agony, a sanction to the doctrines which these men wish it to teach, and which were first hatched in their

The bible teaches that "God created man in his own image." This should be read backwards, to get the truth,—thus: "Man created G d in his own image." Man's mental image of God is nothing but the picture of a big man,-grand and powerful,—shape I and patterned in his own image, in every respect; having eyes, cars, hands and feet, together with all the parts that make up the human body. The Christian, then, has nothing but a mannish god, that has even become the father of children, like men on the the earth. They hold him to be be a real, living person, but how they know this fact, they do not pretend to say, for nobody is fool enough to say they ever saw him. But I speak "as one having authority," and tell you that such a pers in does not exist, either inside the universe or out of it.

The highest living, individual, organized personal beings, that exist in this universe, are the spirits of men and women who have once lived either on this globe or some of the planets of our solar system

Men also create their heaven af er the type of things here on the earth,—an earthly heaven, clothed in the imagery of earth. Hence, where gold and precious stones form the highest ideal of happiness and earthly bliss, heaven will be composed of those ideals. The Christian's Heavenly City or "New Jerusalem", has its streets paved with gold, its walls all flashing with jasper and its gates richly set with pearl. The Indian's ideal heaven is composed of beautiful hunting-grounds, full of fine game. He has not a single grain of gold, nor the smallest shining ruby in his heaven. He wants no goldpaved streets, nor jasper-flashing walls around his "happy hunting grounds." He never speaks of his heaven as a "city," from the fact that he never had any cities, consequently they, not being precious in his eyes, are no part nor parcel of his heaven. How unlike the white man, whose heaven must be in the form of a big New

Jerusalem, 144 furlongs square! The Chinese manufactures his heaven, like all the rest, out of materials from the earth surrounding him, and embracing his highest ideal of bliss on earth;—A great harem, full of darkeyed, curley-headed, beautiful maidens, and a large tea-garden surrounding it.

But the Christian says, "The Indian and Chinaman are mistaken." We answer, "Not one particle more so than you are. You worship gold and silver so devotedly here on earth that you must line your heavenly mansions with it, or you could not induce the Americans or Englishmen, by any means, to go there." And so it is with every nation; they create their god in their own likeness. Their heaven they make up of earthly imagery. They make it of themselves, for themselves and to suit themselves.

"The fear of the Lord is the beginning of wisdom." Here again we should read back-ward, as follows: "The love of the Lord is the beginning of wisdom, but the fear of the Lord is the begin-

ning of bondage," At the time when this scripture was written, mankind were low and animal in their developments, and had to be governed through and by the principle of fear. Hence the rulers taught the people that it was "a fearful thing to fall into the hands of the living God:"-I suppose quite as bad as to fall into the hands of tne devil. But progression has brought to light the great fact that our spirits, when they enter the spirit world fall into nobody's hands but our own. They can see no more of a personal God, or a personal devil than they saw here in this world, and, most certainly, nobody ever saw them here in this world. Indeed, the bible declares that "no man hath seen God at any time," neither, indeed, can they see him. The reason why he cannot be seen, the bible does not state, but men have, at last, discovered it,—and the best of reasons it is, too: - Because he does not exist.

But the world cannot be governed upon the principle of tear any longer; it has outgrown that altogether. Men are babes and infants in knowledge no longer. They do not scare now worth a cent! The preachers cannot trighten ignorant people entirely out of their senses, by preaching up an angry God and a big, black devil, whose principal business seems to be to main until the people educate themselves above roast souls in "hell-fire," and fry them in cheap the psychological influence of this mass of spir-brimstone. They had better take down their its. It is the higher order, and more intelligent scare-crows and save their credit, for the world

now only laugha at them. But again saith the scripture: When this mortal shall have put off immor-

Wrong end foremest again,-the true sense being, "When this immortality shall have put off mortality,"—that is, putting off the body or covering of the spirit, which it drops at death. All that bodies are for is to form a hull or covering for the spirit, to protect it against the severity of the elements, until it is fully developed and able to exist without the body,-then this hull, naturally, drops off it, being no longer of any use to the spirit. Many beautiful analogies of this are to be seen in nature, and in the growth and development of the vegetable world. The body is mortal, because it must decompose, and go back to the earth and its original elements agaia; but the spirit is immortal, because it is composed of very fine magnetic material, which cannot be decomposed. Hence, men and women are immortal upon natural principles, and not in consequence of any particular system of religion which they may have received and practical. Theological immortality is a myth, consequently natural immortality is the only immortality there is. The only positive proof that we can have of man's immortality, is to either hear from him after he is dead, or to see him on the return of his spirit to the earth again. The intercourse between the natural and the spirit world, is a thing well established. But the church adopts (hakepeare, and all sing and talk of "that bourne from whence no traveller returns." They deny the intercourse with the spirit world, and, consequently, have noth-ing but a speculative proof of the immortality of the soul. The spirits of the departed may dwell around these dupes of old theology, letting their light shine amid the darkness of the churches, but the darkness comprehen leth is not. "Christ arose from the dead, hence we know the spirit is immortal," say they. Yes, that might be good proof to those who saw him, but men now want to see for themselves, and not be governed in these things altogether by hearsay. It is now well known that Christ was no special case of rising from the dead, but that any person who has died, and can find the proper medium to appear through, can do the same thing now. Carist had prepared mediums through which he might appear after his death. He had this point steadily in view when he selected his disciples, chosing only those whom he saw possessed fine nervous organizations, and who, by his constant care and manipulations, he could develop into good mediums. In this he succeeded to a considerable degree. Spirits could use their vocal organs and speak through them, as they did on the day of pentecost. "They spoke as they were moved by the Holy Ghost. This "Holy Ghost," as they called it, was the spirit of some dead person who once lived on the earth, and who seized upon this occasion to speak to the people through the apostles, their mediums. Spirits returned who, in life, hid hailed from many different nations of the earth, and used the languages peculiar to their re spective sections. This accounts for the different tongues spoken on that day.

The key that unlocks the spirit world has been lost or thrown away by the churches, and the Spiritualists have found it. They are be coming great adepts in its use, so that they walk by sight and not by faith in things spirit ual, and are showing signs and wonders that should follow them that believe, and are the only people that have positive, tangible proof of the great fact of man's immortality.

For the Religio-Phitosophical Journal.

BY WM. B. FAHNESTOCK.

Spiritualists do not deny that some spirits who return to earth, or manifest themselves through various mediums, are, according to certain standards of goodness, comparatively evil. But that there is such a thing as evil (per. se), in which there is no goodness, they certainly deny. But that some spirits wilfully try to deceive, lie, and do all other villianies that evil hearts delight in, there can be no question, and that they often do instigate and influence those who are mediamistic to do evil deeds, and wreak their vengeance upon those who have in this life thwarted or crossed their paths, there can be no doubt. But those who cavil at this fact should remember that there are thousands of mortals upon the earth sphere, and many, perhaps, in their immediate neighborhood, who delight in doing the same things, yet they overlook the fact and live contented in their dangerous vicinity.

It is unjust to blame or ascrib; evil to all spirits who return, because some are comparatively so, when conditions favor their dispositions, and as dying does not improve their habits or inclinations, we cannot expect anything better from them as spirits It must also be remembered that there is an offset to the power of these spirits, and that each mortal (whose conduct does not prevent it). has a guardian spirit to protect them against the evil doings of those in a lower condition.

This wise provision is not taken into considera. tion by those who embrace every opportunity to magnify the fact that evil disposed spirits can and often do influence those who lay themselves open, or bring about the condition which enables them to do so. It is, therefore, ratner the fault of the mortal than that of the spirit, for the results which may follow.

This state of affairs will be likely to continue until the habits, inclinations and morals of the world change for the better, and as long as we persist in sending criminals and evil disposed persons into the Spirit Worl i, we must expect to reap the fruits of our folly, and ought rather to censure ourselves, than those who were the children of circumstances, over which, they, perhaps, had no

Instead, therefore, of hanging, or making way with those who have been guilty of committing evil deeds, it would be wiser and betfer to restrain. confine and teach them the truth, viz., that their condition in the world to come will be happy or miserable, in exact proportion to the deefs done in the body, and that neither, priest, Christ, or God Himself can forgive sin or the transgression of any law of nature, whether physical or moral, and that the utmost penalty will be exacted from all who may transgress the same.

The greater the sin the more miserable the spir

it's condition,—no leaning then upon another's worth, or by another's virtue to be saved,—all must work out their own salvation. Faith will not aid or turn aside the ills that follow as the natural consequence of crime. The one will follow the other, as night does the day. On the other hand, they should also be taught that every deed of mercy, every thought of good and every use applied, will be treasured up and placed to their account. Nothing will be lost; for pain, for griet, account. Nothing will be lost; for pairs, for grier, and toil, there is a compensation, a joy for every sorrow, and a crown for every cross. The beggar may excel the prince, and if their part upon the world's stage be well played, however small or large, humble or exalted, they will reap a rich harvest in the realms of joy, where love forever reigns and sorrow cannot come.

There is no effect without a cause, and as the rearing and education of children throughout the world is generally wrong, we cannot expect anything but corresponding effects. All the misery resulting from the same, can be traced to the talse doctrines instilled into their confiding and unsuspecting minds. So, too, the various re-ligious denominations adopt without examination e teachings of their clergymen, preachers or priests, who, from various motives, endeavor to irighten their hearers into embracing doctrines which teach that God is as revengeful as He is jealous, and that if the creeds of the church are not duly observed or lived up to, that hell fire will be their portion throughout eternity. These and many other absurdities are repeated from year to year, until they become a matter of faith, to live and die by. It is no wonder, therefore, that the world is full of crime, and that villiany stalks about at mid day.

about at mid day.

More than half the civilized world are made to believe that priests can forgive sins, or step between the transgressor and the broken law, the penalty of which, even the God of Nature cannot alter or prevent, much less the intercession of a priest. No! the penalty must follow the offense, or Nature cease to be hersilf.

When love shall take the place of fear, And creeds give way to re son here; The Spirit Land will give us back, The good we send it, but alack ! Till evil here shall cease to reign, We seek pe fection there in v.in.

> For the Rel gio-Pailosophical Journal. AN INVOCATION.

BY ELIZA A. PITTSINGER.

To Thee, oh, Father, now I lift my prayer, . On wings of light my spirit sours away To Thy unnumbered worlds and planets where Thy reigaing power and beauty blend for eye l O. Father, hear! a child to Thee do.h call, That in Thy love, Thy glory and Thy might, Thine hand will life the yeil, and disentaring Each soul from all that throws around its hopes a bright!

Thy power all forms of matter doth create, Thy will all shades of beauty doth portray, Tny wisdom guides and samp s each wayward

fate, And all wi hin Thy realms Thy laws obey! The morn is radiant with Tay crowling light,
The noon resplendent with Thy dazzing rays,
And all the mystic voices of the night Their strains attune to Thy eternal praise I

The soft-eved moon, all centred, bland, serene, That sits a queen upon her shadowy throne, The stars that glimmer from the dim Unseen, Attest to Thy creative power alone! At Thy command the flower its odor gives. And myriad swarms their leafy coverts seek, And all within thy vast domain that lives Thy glories in one grand triumphal chorus-

To Thy resplendent throne our spirits sour, O'er Thy grand universe encaptured gaze, Thy wondrous laws and systems we adore With joy, with love and reverential praise! Thou are a God of light I to Thee we bow! Thou art a God of love! on thee we call! A God of peace! Thy chastening wisdom how Doth every kingdom, clime and state entarall !

Thou great, supreme and ever ruling One With sovereign power o'er every thought and

deed;
While pain and discord their dark orbits run, On, teach and hallow to each soul its nee?, With strength to bear, with faith to cheer and

guide, In doubtful times Thy children look to thee, That Thy lar-reaching glance, above the tide Oa which their bark is borne, a peaceful fate may see.

To our dim sight the past remains unscanned. Save from the records of Tny bounty wrought, The future spreads, an unexplored land Great in the sacred annuls of Thy thought-The present, only, with its chastening deeds, . Obscurely to our measured view defines, And wisely limits to our utmost needs

The beauty and the glory of Thy Vast designs ! Enough for us Thy purpose thus to serve, Enough to teel Thy ever boundless love, To know that all these lower laws subserve em a that rules and Thou art that power! oh, Father, now to Thee In Thy unbounded realms our spirits soar,

Thy holy name we praise, Thy perfect works

With ever-grateful soul and bended knee

Thou art our parent! we Thy power contess,

And as Thy children would be safely led; Thou art our guide I our path way kindly pless, And o'er us all Thy loving mercies spreal— Thou source divine of universal creed Thou the creator of each doubtful fate,

Thou only judge of every thought and deed, We bow before Tny throne, for Thou alone art great.

A Gem by Bjornson.

The tree's early leaf-buds were bursting their "Shall I take them away?" said the frost sweeplag down. "No; leave them alone,

Till the berries have grown,"

Prayed the tree, while he trembled from rootlet

The tree bore his blossoms, and all the birdssung.
'Shall I take them away?" said the wind, as he swung. "No; leave them alone,

Till the berries have grown," Said the tree, while his leatlets quivering hung. The tree bore his fruit in the mid-summer glow; Said the girl, "May I gather the berries or no?"
"Yes; all thou canst see—

Take them all; all for thee,"
Said the tree, while he bent down his laden boughs low.

A VISION.

LETTER FROM W. W. RODGERS.

We have had remarkably strong proofs of .. spirit power in our little town of Hamplen.

A young lady of this place, after retiring, about 10 P. M., on Tueslay night, was taken with what appeared to be spasmodic-affections. She jumped out of bed and ran down stairs to her parents, and told them she was dving. She was laid on a lounge and bathed and rubbed in spirits of camphor and other stimulants. After lying for a short time in an unconscious condition, frothing at the mouth, apparently in a convulsive fit, to the surprise of her friends, she was restored to her senses and perfect health instantly. The first words she spoke were: "Bryant Tennan is dead. I saw him fall and kill himself."

This vision, or whatever you chose to call it, was talked over again and again throughout the village, on Wednesday morning, as early as 7 A. M.. At half-past twelve o'clock, on the same day, a telegram was received, verifying her statement.

His death occurred near the Isle of Shoals. The particulars will, probably, never be known, As he was on deck alone, and was not missed until 6 A. M., the presumption is that he had a fit, as he was subject to them, and fell over-

A little daughter of W. T. Parker, of Parkerman, Maine, ate the whole of a large nutmeg, producing a comatose condition of the brain, accelerated pulse, dilated pupil and partial paralysis of the involuntary muscles, from which she had not recovered twenty-four hours after.

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Ticket Office, south-east corner of	Clark and I	ako streots.
그는 그렇게 하루 살을 때 가게 하셨다.	Leave.	Arrive.
Gedar Rapids Passenger	19:15 p. m. 19:15 p. m	8:50 m. m.

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Kalamazoo Accommodation *1;30 p. m.	*12;00 : m	
Cincinnati and Louisville Trains		

19:00 a. m. 19:23 p. m 14:33 p.m. 16:30 a. m Through Express for St. Joseph via New Buffalo. Day Express

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Profit John A. Rennardy.

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Portland Me., Feb., 22, 1879.

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John A. Kennardy.

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Harrington, Kent Co., Del., Dec., 7 1869.

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N. R. Floring

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# Andrew Brown

From Rev. James S. Finley Lawrenceburg Tennessee. From Rev. James S. Finley Lawrenceburg Tennessee.

Lawrenceburg, Tenn., reb., 8, 1870.

This is to certify that I had used tobacco for 28 years.
I have many times tried to break off, but have suffered so much from a heavy dull sensation, and a complete prostration of my nervous system, with a constant and increasing hankering after tobacco that I have soon given up the trial. This will also certify that my wife was a regular smoker for twenty years. She had many times decided to quit the use of the pipe, and has as often failedher own will not being strong enough to successfully resist the demon—tobacco.

Twelve months ago I resolved to try one hox of Orton's Preparation and it has effected an immediate and permanent cure. I have induced my wife to try one box, and she is completely cured. Each one of us has gained from ten to fifteen pounds in weights since we quit the use of tobacco, and our health is greatly improved. I do not hesitate to say that one box of Orton's Preparation, used according to directions, will permanently destroy the appetite for tobacco in any one, no matter how long they may have used it.

James S. Finley.

James S. Finley.

# From J. W. Wilber, Cloverdale, California.

Knowall men, and some women, that I am 55 years old, and that I have used tobacco ever since I was sixteen years of age, with the exception of occasionally resolving that I would leave off the filthy habit, but as often as I would form those resolves, just so often would I fail to carry them out, until I began to think there was no use for poor humanity to attempt to the second fail to carry them out, until I began to think there was no use for poor humanity to attempt to overcome that strong and powerful appetite. But thanks to this progressive age, I saw by the papers that a number of old tobacco chewers had got to be their individual selves by using Orton's Preparation for destroying the appetite for tobacco. Some three months ago I purchased a box of the Preparation, with as little faith as I ever done anything in my life. I began to use it according to instructions. A strong conflict ensued between myself and the appetite. I did quite often, when the struggle was going on, use Orton's Preparation, and it has completely and effectually destroyed my appetite for tobacco. It is now three months since I began to use the Preparation, and I have some of the same box left, yet I have not the least desire for tobacco, neither have I for the antidote.

J. W. Wilber.

Subscribed and sworn to, this 29th day of September, A. D. 1869.

D. C. BRUSH, Justice of the Peace.

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lism upon diseased subjects.

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

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# Erontier Department,

Eleccococococococococo E. V. WILSON

dispiratualism in Advance of Universal.

P. V. WILSON .- DEAR SIR :- I believe in the Spiritualism taught in the Holy Scriptures of the Old and New Testaments, and that many of the writers thereof actually saw and conversed with departed spirits; and believing this, I have no disposition to deny the fact of spiritual communication up to the present time, so far as it harmonizes with the above. Instead of Spiritualism being better then Universalism, then, it is but a part of Universalism, as embraced in our Confession of Foith. The Spiritualists of the Bible taught Universalism as the standard of our belief; they were Universalists, and so is every one to-day who teaches the same spiritual truths that they taught. Whether he knows it or not; and I am surprised that so many people, simply because they believe in the fact of spiritual communication, or even know it to be a reality, take for granted that they are not Universalists in belief. I can account for this only on the supposition that they are deceived either in relation to what true Spiritualism is, or elce that they do not understand the doctrines of Univercellem, or, perhaps, both. There are those at present who advocate what they term to be Spirituslism, that is in direct opposition to the Spiritualism of the Bible, and hence are opposed to Universalism. Such p rsons condemn the Bible, claiming, for instance, that it is "as full of errors ng a book can well be," "that it is a compilation of lies, etc." .:

· A certain woman in Alamoosi, Iowa, I was told, kicked the Bible across the house in condemnation of it, and a man whom I heard lecture there in favor of Spiritualism, declared in substance, of it (Bible), as did Alexander Smyth, viz:

"It (the New Testament) is a compilation of lies, contradictory statements, ridiculous absordities and mystical nonsense, too ridiculous for any intelligent person to give credence or dependence

Now I do not believe that such utterances as these were ever prompted by immortal spirits, and if they were, they are none the better for it, and should be adhered to none the quicker. No doubt some persons feel confident that such are the teachings of spirits, but when I take into con-sideration the nature and power of thought, the mundane influences at work upon the human mind, often deceiving it—as illustrated in the Sa-lem witchcraft, when people felt sure they saw their neighbors when they did not,—I feel confi-

dent that this is only an hallucination of the mind. But such Spiritualism as Mrs. Hardinge and some others are advocating, as referred to in my last communication, agrees very well with the Scriptures and Universalism, and so far as it does agree, is just as good as Universalism, and no better. After the street is the second as Universalism, and no better. ter speaking in commendation of the prophets, in Philadelphia, Oct. 15th, 1869, she made the follow-

ing remark concerning Christ:

"It is sufficient to point to the fact that the
most civilized nations of the ear h bend before the pure teachings of Jesus,—nearer to truth and the necessities of such than any other." But you say that your Spiritualism is in advance

of Universalism, because you know, whilst we only believe in "the final holiness and happiness of all mankind,"—that all shall be equal unto the angels in the resurrection, "neither can they die an

Now, dear prother, if you know all this, and did not pretend to know anything in direct opposition to it, I w. uld be free to admit that both you and your Spiritualism are far in advance of Universalhom, but unfortunately for you, you stated, just previous to this declaration, that "Spiritualists know that the world eternal is full of liars." The resurrection is in the "world eternal," of course, so that all the angels of God are liars, then ! ! "Belief is credit given to what others know," you

esy. Well, then, the knowledge you claimed in your first article, that Spiritualists derive from witness, is nothing but belief, after all, and I am constrained to ask you if you have "seen, heard the world eternal, after they shall have become "holy and happy," so as to have p rfeet knowledge that they are ever going to be? If not, then it is faith only you have in this result, (if, indeed, you have even this)' and hence Spiritualism is not in advance of .U. iversalism on the score of knowledge. You say, "I make no prete slons," but if the world eternal istull of lying spirits, isn't it a mistake that you have helped several Universalists ministers out of the dark and lying spheres?

I did not notice your "test case, given in Wash ington." because I do not know but that it is true, and because the question before us is not in relation to the truth of Spiritualism and Universalism. It is not the proof of either ism that we are contending about, and hence I shall not notice the tex's you referred to in your last.

Universalism, as expressed in our Confession of Foith, and Spiritualism as individually defined by its advocate, for want of a general Confession, it is my wish honestly and candidly to compare in this discussion, and in as brief a manner as possi-ble I will now conclude all I have to say upon this

Art. 1st. "We believe that the Holy Scrip'ures of the Old and New Testaments contain a revela-tion of the character of God, and of the interest, duty and final destination of all mankind."

Mrs. Hardinge admits of this in the lecture referred to, as follows: "The prophets as they were moved by the Holy Spirit " " proclaimed the voice of immortality, and lead to the worship of God." "The

mission of Christ was to teach man the immortal destiny of the spiritual nature, and the spiritual destiny of man. You and others may teach something different

from this, but if so, it is not as good as Universalism. Remember that this article does not require need believe in the plenary inspiration of the Bible, neither do we; nor that every word in it is true, for we are all agreed that it contains various imperfections, especially in the translations of it. Neither does this article confine us to the Bible as containing the only revelation, but simply "the Holy Scriptures of the Bible contain a revelation of the character of God and the destiny of man." Hence we have the same liberty of others in reading nature, and studying the lessons of science in our search after truth.

Art. 2nd. "We believe there is one God, whose

nature is love revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and

Love is perfection, and hence the God we believe in is perfect and harmonious in all His attributes. No one can believe in a better God than this. "Re-vealed in one Lord Jesus Christ,"—not in his own person or blood, as you have asserted, but in his character and teachings. This article does not re-quire us to believe that Christ is the "very God," Love is perfection, and hence the God we believe neither do we, as you also asserted. Even his re-lationship to God is not stated here, so that we have the liberty of every one else in belief on this

point. "Revealed in Christ by one Holy Spirit of Grace," or as Mrs. Hardinge says:
"As moved by the Holy Spirit." "Who I that is God] will restore the whole family of mankind to holiness and happiness," by means of the purifying influences of the Gospel of Christ.

influences of the Gospel of Christ.

This is as good as Spiritualism, is it not?

Now comes the article you failed to notice, and which contains something good in addition to the belief in immortality and "spirit manifestations."

"We believe that holiness and true happiness are inseparably connected, and that believers ought to maintain order and practice good works, for those thirds are profitable into men."

for these things are profitable unto men." This article teaches that happiness can only be attained through holiness, and its concomitant, misery, is the inevitable result of wickedness, and thus that no sinner can escape the just consequences of his sins. "And that believers ought to maintain order and practice good works, for these things are good and profitable unto men," forms the expression of our belief in relation to morals and duty.

If any person can present a more perfect source of instruction and belief than is acknowledged in our first article of faith; a better God, more ratis factorily revealed, and a better destiny for man than is expressed in our second article, and a sys-tem of morals more perfect than the last article embraces,—with a better incentive to virtue, and a hope more joyful in contemplation than is em-bodied in the entire Confession, let us have it, by all means. It is comprehensive and brief, not re-strictive in belief, but grants all the liberty of in-dividual thought in scientific and religious discov-

eries that can be asked for.

I admit that the thought of apirit manifestation and communion, especially of our departed friends, is pleasing to some, and this is why so many have made this a special study, no doubt, and in many instances have over estimated its character and influence. Continued to be spirit manifestations. influence. Granting all to be spirit manifestations that are claimed to be at the present time, yet, after all, they form but one branch of the multiafter all, they form but one branch of the multitude of truths to be learned, and should not be
made a specialty, to the ignoring of all things
else acquired in the pas. With the charming expectation of hearing something from the immortal world—and therefore new and in "advance of
present attainment"—many seem to forget the
good already in store, or condemn it for its age.
They evidently forget that the future is without
birth, who condenm a thing as of "the dead
past." It is a question of doubt whether a single
new discovery, either in literature, science or re ignew discovery, either in literature, science or re ig-ion, has been made through the medium of the socalled modern spiritual phenomena,—twenty-two years old,"—and if every one would search as carefully the past as the future, the decision would probably be in favor of the doubt.

Allow me one remark of caution and advice to you, and I am done. As to the extent that you dislike sectorianism in contradistinction to Spiritualism,—be careful lest ye be sectarian also in laboring for the spread of Spiritualism. Make it no longer a specialty in theory, but "hold fast to that which is good"—Thess 5:21,—everywhere, past or present; and then, if you should want a name for it I suggest that you should want a name for it, I suggest that you should choose one more universal [ism] in its application than the term Spiritva'ism.

Yours tru!y. FLETCHER WILSON. Mequoketa, Iowa.

"THE VOICES,"

This book has the warmest friends and bitterest enemies.

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The Washington Sunday Morning Ga-ZETTE says, "this is a strange work, -- in a religious sense it outstrips the worst efforts of Paine or Voltaire.

The Amineal Spiritualist says, "the voice of nature and the voice of a pebble are the outspoken thoughts of a mind deeply sympathetic with the world of man, and realm of causa-

Judge Barker says, "viewed as a didactic work, it would unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

The SPIRITUAL ROSTRUM says, "we challenge any man or woman of literary taste, to take up the book and read a few pages without feeling an irrepressible desire to finish it."

The BANNER OF LIGHT says, "Barlow's Grand Poem The Voices, should be in the hands of liberal w noever 'erusu the different Voices, baginning with the Voice of Superstition, in which he shows so clearly the absurdity of the common conception of God, and the myth that the Creator of the world uses it for a mere battle ground with an enemy he cannot successfully overthrow, and follows the author faithfully through the Voice of Nature, in which reason and philosophy set at ile the ignorance which goes hand in hand with superstition, will have to admit that the task proposed has been skillfully done, and with genuine power; and the further fact that he has hit the mark in the very center."

We might select pages of a similar import showing the general appreciation of the work, but it must be read to obtain a just conception of its peculiar merits and marked originality. It is, indeed, a Literary Jewel, a garland of fresh thoughts woven by the master hand of a poet. Each leaf is a Literary Treasure. It is all meat, -there is no shell to crack, -- no circumlocutory verbosity to wade through in order to come to an oasis of real truth. The authors ideas are nointed, clear and concise, his narrative is beautiful, musical, and bubbling over with the emotions of a soul that is inspired from the central source of truth.

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# THE STONE CREEK GHOST.

We clip the following from the Ohio Demo-

Our readers will remember that two weeks since we gave an account of some strange deings at the house of Mr. Geo. Fisher, on Stone creek, who is receiving an unwished for an unwelcome notoriety. In addition to the strange things then recounted as being seen, and done in presence of his little girl, we have learned the tollow-ing: It seems she had gone on one occasion to her grandfather's, about one-half mile distant, and was sitting at the table eating, when she was suddenly struck in the face by an unseen hand. Her grandfather, Mr. Abraham Walter, heard the sound of the blow on the little girl's face and saw her motion; but could see no one else. It was a palpable and decided slap in the face, given with considerable force, sufficient to throw the little girl from her seat. On another occasion, Mr. Walter says that in company with the little girl, he "chased the witch for some distance," say 50 or 60 rods, and on the way he saw a mark on the tence that looked as though some one had crossed, and when they returned back to the house the witch was standing near the bake-oven-having reached the house before them. Mr Walter did not see any thing;

but the little girl insists that she saw a woman. If true, and we have no reason to doubt them, these are very curious things. Mr. Fisher, Mr. Walter, and this little girl, are no doubt all truthful people, and tell what they believe to be the truth; and now it only remains for some one to solve the mystery and let us know what these strange doings mean. What are they, and whence come they? Ignorance of plain, palpable facts will no longer avail. The people want to know what these things mean. It is within the memory of the writer that when such things occurred thirty and forty years ago, as they often did, the custom then was to convence a dozen or more of the clergy to ascertain the cause. Sometimes, upon examination of the premises, they decided that troubled spirits did the mischief, and in those cases they held prayer-meetings--"circles," and allayed the troubled spirit, then selecting sometimes a hearth stone as a suitable place to put the spirit, where it

should "cease from troubling" and be at "rest.' With all due deference to the ministry hereabout, we suggest to them an investigation into this so called "witch" business, and let the people who are thirsting for "knowledge" have the result of their investigations. More anon.

MRS. SAWYER is still at the Circle Rooms of the RELIGIO PHILOSOPHICAL JOURNAL, and is giving, by her wonderful tests, excellent sat

# Spiritual Meetings, Conbentious &c.

The Spiritualists and friends of progress and free thought, will hold a two days' meeting in Elleworth, Hancock County, Saturday and Sunday, the 25th and 26th days of June next, commencing Saturday at ten o'cloak A. M. A cordial invitation is extended to all. The Spiritualists and friends in Elisworth will entertain all free that they can. Per order of the Committee, M. Hingman, Chair -

Manersville, May 25:h, 1870.

WISCONSIN.

The Northern Wisconsin Association of Spiritualists will meet at Spirta, Wis., on the 17th of June, and continue in session through the 19th. Halt-fare ticke's can be procured at all the stations on the M. and St. Paul R. R., and hold good through to the 20.h. Important business connected with the work of diffusing the gospel of Spiritual. ism, will come before us for attention.

MASON PRIST. Appleton, Wis, May 27th, 1870.

GROVE MEETING.

The First Society of Spiritualists, of Farmington, Mich., will hold their second annual meeting in a grove near the village of Farmington, Satur-

day, the 24th, and following Sunday in June, 1870. Mrs. Frank Knowles, of Breedsville, Mich., and G. C. Stebbins, of Detroit, have been engaged as speakers for the occasion.

Come one, come all; let us have a good time. Friends from a distance will be provided with

The Quarterly Meeting of the Oakland County Circle will be held in connection with the yearly meeting. We have a church in case of bad weath-

> N. LAPBAM. President.

NOTICE.

The Quarterly Meeting of Spiritualists of Nunica, Ottawa County, Mich., will be held at the Bartholomew School House the third Saturday and Sun day, the 18th and 19th day of June, commencing at two o'clock, P. M. Mrs. L. A. Pearsall and Mrs. Sarah Graves are engaged as speakers. A cordial invitation is extended to all.

A. BARTHOLOMEW. Nunica, May 24th, 1870.

SOUTHERN WISCONSIN SPIRITUAL CONVEN-

Will hold its third Quarterly session on the 17th, 18th and 19th of June, at Sparts, Monroe County, in conjunction with th State Convention shall be substituted for this Convention.

The Spiritualists of Southern Wisconsin, are urgently solicited to attend, as subjects of great importance are to be considered. Half-fare excursion tickets can be had at all sta-

tions on the Milwaukee and St. Paul R. R., good from the 15th to the 20th of June inclusive. By order of the Committee. E. W. Stephens,

Secretary, Southern Wisconsin Spiritual A saccia-

# Three Days' Meeting in Sturgle.

The Spiritualist friends of progress and free thought, will hold their eleventh anniversary meeting at Sturgis on Friday, Saturday, and Sunday, the 17th, & 18th days of June. Eminent speakers from abroad will be in attendance to address the people. Ample provision will be made to entertain strangers from abroad. By order of the Committee.

# Convention.

The semi-annual Convention of the State Association of Spiritualists of Minnesota, will be held at Farmington, Dacota Co., Minn., June 24, 25, and 26, 1870.

All Spiritualists throughout the State, are requested to attend. Arrangements have not yet been perfected with he various R. R. companies, for return tickets, (free) but we hope to secure the same. Delegates will repair to the Occidental Hotel, where they will be met by friends. Hall and entertainment free.

# Pennsylvania State Society of Spiritual-

The Fourth Annual Meeting of this society will be held on Taesday, the 21st of June, 1570, at 3 and 8 p. m., at Harmonial Hall, 11th, and Wood Streets, in the city of Philadelphia,

The friends of the cause are carnestly invited to attend this meeting.

Our missionaries are at work, but we need your hearty co-operation in order to prosecute the work with greater success. There are hundreds of thousands throughout our state who are anxious to hear the gospel of Spiritual-

Those who cannot come will confer a favor by sending reports of the condition of the cause in their sections. and their contributions to the secretary. Carolina A. Grimes, 1919 Walnut st, or to

Henry T. Childs, M. D., 684 Race st., Philadelphia.

# BASKET MEETING.

The First Religo-Philosophical Society of Hillsdale county, will hold their annual Festival at Clear Lake, Steuben county, Indiana, on Saturday and Sunday, June 18th and 19th. Mrs. M. P. Fowler, and Dr. Brown, of Kendleville, are engaged as speakers, assisted by as many others as may chose to occupy our free platform. A cordial invitation is extended to all, as ample provision has been made to accommodate our friends from a distance. Trains will be in waiting to convey passengers from the line station to the Hotel and Grove.

Clara E. Coney, Sec'y.

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8100.00, IN GOLD. 8200.00, IN GOLD. 2300.00 IN GOLD. 8400.00 IN GOLD. 8500.00, IN GOLD, 8600.00, IN GOLD. 8700.00, IN GOLD.

8600.00, IN GOLD.

8900.00, IN GOLD.

81,000.00 IN GOLD.

### MAGNIFICENT!

The above Premiums are offered to agents of the Posts tive and Negative Powders. Such immense Premiums in addition to the very large and liberal commissions which are given to agents of the Positive and Negative Powders, make such an agency more profitable than any other that can be under aken. For the terms and conditions on which the above Premiums will be given, and for all other information, address PROF. PAYTON SPENCE, M. D., BOX 5817, NEW YORK CITY, Also read the rest of this column.

THE CELEBRATED CASE

# HUSTON RUSSELL

Terrific Attack of Tic-Douloureux, or Neuraigia, lasting nearly two years.

Skilful Physicians fail to cure it. Surgery and Hydropathy give only partial relief.

Patient prostrated, reduced to a skeletons. and his life despaired of.

HE FINALLY TAKES THE

POSITIVE POWDERS. IS CURED.

AND GAINS FIFTY FIVE POUNDS IN FLESH.

Brownsville, Nebra-ka, Dec., 22, 1869: This is to certify that I, Huston Russell, was taken onthe 24th day of September, 1867, with a pain in my eye and head, and it was so severe that I thought I would rather die than live. I called on Dr. Hoover, and he attended me for some twenty days; at times I was easy, when nuder the influence of medicine but confined to my bed. I called on another doctor, by theadvice of Dr. Hoover. Under a new system of treatment entirely, he gave me no medicine at first, but pricked me with instrumints and put on something to blister; but it had no effect. Then I called on two other doctors, who had me under their treatment for several months without any permanent relief. On the 15th of September, 1868, I called on Dr. Arnold, and he had me under his treatment until April, 1869. I used the shower bath every morning during the treatment of Arnold. Under his treatment I improved some, but the pain never left me until I commenced taking the Powders called Spence's Positive and Negative Powders. Six boxes of the Positives have cured me of the pain. And I had the Liver Complaint for several years, and the Diabetes, and new I believe I am entirely well. At one time the doctors and friends gave me up to die; but thank God on the :5 of May 1869. I commenced taking Spence's Positive Powders. My weight then was 132 pounds; now it is 187, and I know that is

was the Positive Powders that cured me. Boal of Subscribed and sworn to, before Nomaha C unity me this 22nd day of December, 1869.
Nebraska.

County Clerk of Nehama County, Nebraska.

I also certify that I have been acquainted with Huston Russel for twelve years, and that he was seriously afflicted for a long time, and I regard his as one of the wonderful

> WILLIAM POLLOCK. Postmaster at Brownville, Nebrasks.

> > WM. ARNOLD.

On the 29th day of September 1867, Huston Russel came to me with a pain in his left eye, which I treated for the Neuralgia, and treated him several times afterwards for the same, but the complaint returned each time after treatment. He was under treatment by several physicians afterwards, but got but little relief. I have used Spenc 's Positive and Negative Powders in Scarlet Fever and Diarrhoes, and found them to be good for those complaints.

JEROME HOOVER On the fifteenth of September, 1868, Huston Russel came to me with a furious Tic-Douloureux, Neuralgia. I had him under treatment until last April, 1869, at which time he was dismissed improved.

State of Nebraska, County of Nomaha.

I hereby certify that I am acquainted with Huston Russel, and that I know him to have been sick, and I also certify that I am acquainted with Drs. Wm. Arnold and Jerome Hoover, and know them to be practicing physicians.

Witness my hand, and scal of said County, this 22nd day of December Nebraska.

Witness my hand, and scal of said County, this 22nd day of December JAMES M. HACKER. JAMES M. HACKER. County Clerk For further information about the Positive and Negative Powders, see advertisement

# THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S POSITIVE & NECATIVE

POWDERS. . The Magic control of the Positive and Negative Powders over disease of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing, no purging, no nauscating, no vomiting, no narcotising. Men, Women and Children and them a silent but a sure

Hon, Women and Children find them a silent but a sure success.

The Positives cure Neuralgia, Headacha, Rheuma; tiem, Pains of all kinds; Diarrhesa, Dysentery, Vomiting, Dyseposia, Flatulence, Worms; all Female Weaknesses and derangements; Fts. Oramps, St. Vitus' Danos, Spasms; all high grades of Fever, Small Pox, Messles, Scarlatina, Srystypelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Langs, Womb, Bladder, or any other ergan of the body, Catarra, Consumption, Bronchitis, Goughs, Colds; Scrofula Mervousness, Sleeplessness, &c.

The Negatives cure Paralysis, or Paley, whether of the muscles or of the sensee, as in Blindness, Deafness, loss of teste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

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

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

Physicians are delighted with them. Agents and Druggists find ready sale for them, Printed terms to Agents, Bruggists and Physiciams, sent free. Agents, Briss of Diseases and Directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Directions.

Hend 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. COFFICE, 87% Se, MARE'S PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M.D.

Box 5817, New York City. If your Druggiet hasn't the Powders, send your mon-ey at once to PEGOF. SPENCES, as above directed. Fo-sale also at the Office of the Rauggo-Panosormual Journa's lot and 180 South Clark street.