\$3,00 PER YEAR IN ADVANCE.

Bruth wears no musk, bows at no human shrine, seeks usither place nor sopiause; she only uses a hearing.

SINGLE COPIES EIGHT CENTS

3.3. JONES, PUBLISHER AND PROPRIETOR

CHICAGO, JUNE 18, 1870.

VOL. VIII.-NO. 13

Ziterary Department

For the Religio-Philosophical Journal. SPIRIT MINISTRIES.

While treading the rough, thorny pathway of life, Oppressed with its burdens, and faint with its Sometimes in the twilight, when no one is 'near, Come sweet voices whispering,'Be of good cheer.''

When weary with longing, and striving to gain The joys that I dream of, yet never attain,— A sweet, subtle perfume the air seems to fill, And wrapped in soft languor, my spirit is still.

When most bitter the bondage that holds me in thrail, And the clouds in the distance my sad heart ap-Then, wonderful music my spirit surrounds, And sorrow is hushed by the exquisite sounds.

When those I love dearest have passed from my sight, And the world seems a wilderness, shrouded in

Sometimes, the thin veil rent apart, I can see Their spirits, still faithfully watching o'er me.

When false friends forsake me, and love groweth cold And "passing away" seems on all things en-

scrolled, I see in a vision, the joys that shall be,— When, earthly bonds broken, my spirit is free.

Poor children of suffering, lift up your eyes! Cease your weary complaining, your pitiful sighs. Ouly look! close beside you fair messengers stand,

Bringing comfort and aid from the bright Morning Land.

ADDRESS

BY THOMAS GALES FORSTER. ON THE OCCASION

Of the Funeral of Miss Josephine Barly At Harmonia Hall, Philadelphia, May 3, 1870.

"In my Father's house are many mansions." So said the beautiful medium of Nazareth, nearly two thousand years since,—notwithstanding which, however, my friends, most of the religions of the past, and most of the religions of the present, would teach that this occasion should be one of gloom and sadness. But a newer and better light has shot athwart the horizon of mind, and mankind is beginning to realize more and more fully the goodness of the Divine Father and the practability of organic law to all the needs of humanity,-consequently this philosophy is teaching that our sister, whose mortal remains are before you, is not dead,—that she has gone forth, in her womanly purity, out from the golden day, -faded away in the night, -so sweet that the silvery stars and sunbeams meet above and form a path for her angel feet over the silent grave. It is teaching that her beautiful spirit is born through the agonies of the body into another and brighter world, where man-sions have already been prepared for her. It is a beautiful and consolatory reflection, and should be esteemed as such by her nearest and hest friends, as well as by the members of the Lyceum to which she was attached, and by all those who profess the same faith with her. It is a beautiful reflection, and one which should prove consolatory to those who are still moving among the pathways of earthly existence, that she realized the grandeur and beauty of this faith, prior to her departure; that the phenomena termed death was to her even before she was called to experience it, no death,—on the contrary it was a beautiful birth into relations nearer and nearer to our common Father's home. The beautiful spirit, that but so recently animated this form, came to the parlor where my medium was seated, and she said to him by the aid of a good sister who accompanied her, tell the people what great consolation I have already received from my glorious faith, and say that I will be there myself upon this occasion. Now, can there be anything that could be more consolatory amid the relations and conditions of human life? Let me then as briefly as possible speak for the benefit of those who remain in the form. What are the consolations to which this sister referred? She finds that her Father is God of life: She finds that His children are all one common family, that the laws of being, the laws of death so-called, as well as the laws of life, are part of the beneficence of God, and that the one is as much a kindness from Him as is the other; that death to her has been but a kind friend that has opened the flower-encircled door of time, and has introduced her into a newer and brighter home,—a home where she can realize all the beauties of this and appreciate all the glories of that.

This philosophy teaches us, as it taught her, consolation amid all the conditions of time. It speaks to mourning friends, for as yet, humanity must mourn when a beloved member of the family circle is taken. It speaks in consolatory tones to them and tells them that that friend is not lost.—that that friend is not dead, that this friend has only pitched his or her tent a day's iourney nearer our common Father's home; but that they are in such close proximity to the conditions of loving and affectionate hearts, that they have left behind, that from their homes in the brighter world they can return to bring to

them peace and consolation. Too long and too often has the idea been in-culcated in this beautiful world of yours, that death has been inflicted upon humanity as a curse, and for the last quarter of a century, although the angel world has been occupied in endeavoring to eradicate these terrible impressions with regard to the dealings of God and the destiny of man, --still it is called a dispensation, and whilst we are sorrowing, with those

who have met this temporary loss, we, too, can not but let fall the tear of sympathy with those who still remain in the form, and whilst humanity can not but appreciate the vacation of the favorite chair, or some spot in the household, they must weep, and the tear will fall because we are but human. But remember, friends, that the philosophy of Spiritualism catches the tears as they course down the cheek and lights them up in the prismatic colors of the rainbow, with the smile of the angels.

Death, therefore, becomes one of God's beautiful angels,—a pale angel, it is true, visiting humanity and bringing tears as well as smiles, and in this case, gathering the beautiful violets of earth and transplanting them amid the roses of heaven. This is no imaginary theme, my friends; no mere declaration given forth simply for the sake of the comfort it may bring. It is a dcclaration based upon the firm corner stone of organic law, based upon the recollection that God is love, based upon the phenomena of modern Spiritualism, that angels do return; based upon the experience of a large portion of mankind with regard to those who have gone before them into what has been mistakenly called the dim unknown. Then, my friends, if death is not the curse it has been represented to be,-what does this faith that cheered the sister, this faith which cheers the family, that remains, this faith that cheers many of you,—what does it teach? It teaches that this body which was but the encasement for a time, is composed of elementary and atomic particles, that, having subserved the purposes of this life, is deposited in the common wardrobe of humanity,—the grave, and that it goes forth to perform other relations to day. It may be that some atoms are careering amid the beauteous sunset, or amid the conditions that pertain to the morning light or the evening shower. But you ask, where is the spirit, the deer reprint that animated this form? the dear spirit that animated this form? ask where are all those affections, sympathies, kindnesses and loves, that animated that form here, and the spirit will tell you, that it is here with all its attributes of love and sympathy, that whatever you may be when the time for your departure from your body shall arrive, you will meet your sister and she will still be her beloved self. This philosophy calls upon humanity to recognize the beautiful beneficence of the Divine Father in all things, to realize that God is love, even in the dispensation of what is called death, as well as the manifestation of what is called life. Therefore this philosophy is furnishing a beautiful response to the longing, lingering hopes of humanity with regard to their vanish-

We may rest assured, in connection with the dear sister, that what the Infinite wisdom of Almighty God has commenced, the Infinite love of the same will perpetuate, and, therefore immortality is an absolute necessity, and not a mere possiblity, as has been taught by some.

This beautiful faith cheered the sister, and

opened her eyes so quickly to enable her to come to this medium, This beautiful faith taught her where her starting point was in the spirit world. This beautiful faith you should treasure, because it is the most powerful influence assisting in the entire range of phenomenal manifestations through the processes of organic law. It is beautiful in life, it is glorious in what you call death; it is glorious in eterni-And the dear sister, I trust, feels satisfied when I say to you that it is consolation beyond the power of expression. It is no fancied picture. It is no coined story, but it is the legiti-mate outgrowth of the communion of mind with mind, of mind disembodied with mind embodied.

These beautiful facts are all within the domain of philosophy and religion. They are the result of intercourse and communion between the two worlds, which has become so positive, so fully and so naturally demonstrated that it gilds all the conditions of life, and even burnshes up the portals of the grave.

Then this is no occasion for gloom, it is no occasion for despondency. I would not check for a moment the tear of sympathy. I would not check the tear that maternal and sisterly and brotherly love may let fall, but whilst these tears fall in obedience to natural laws that belong to the natural body, oh, let the spirit assert its prerogative in unison with the dear spirit that has left the body. Let these tears be speedily dissipated by the smile of conscious recognition that the dear sister is still near, though she has gone to her long home, where there are no more pains, no more consumption. Oh, if you could realize fully what a glorious change it is, -how truly happy this member of one of your Lyceums feels since she passed through the regular course up to Liberty Group,—has been transplanted into the eternal group of liberty in the worlds that are to come, you would dry your tears, and decorate your countenances with smiles. Could you realize how beautiful the blush of her being has blended with heaven,—how the windows of heaven were opened when her darling spirit came fluttering up,-how the angels were on the watch to let her in, you would decorate your countenances with smiles and go from this hall rejoicing that so speedily that dear sister was called from her pains and disease to the Lyceum of liberty and of life.

Oh, it is a bright and beautiful thought for humanity to remember that there is no death, as this new philosophy is teaching now, and that beautiful sister is being domiciliated into the bright and beautiful spheres, among the pure angels,—she still lives. She is domiciliated there in consequence of her divine and immorial nature, and you may all meet her in the beautiful mansion to which she is gone, by striving to be true to your spiritual natures.

Is there not a lesson to be derived from this for those that are left? Is there not a lesson to be gathered from this, far more beautiful, far more impressive, and having a far better influence than those of terror and of fear, that other and

darker faiths have been suspending over humanity? This world of yours, beneath the glorious gospel of the hour, is no longer a vast mausole. um,-this world is constituted no longer of a vast funeral pile, but, on the contrary, it is simply a primary school where spiritual beings are placed in conditions, preparatory to their entrance into those brighter and more beautiful graduating classes in the worlds that are to

Oh, then, when you think of her, do not think of her as a lost member of the household at al.! Do not think of her as having departed! It is her wish that you should realize that ane is here. It is her wish that you should realize v/ha greet consolation her faith has already been to ber, that you may know her again by the bright scenes she will bring to you, by sweet trutoe she will utter. She bids me say that she has the same smiles. She bids me encer these was knewher, and those who did not She bids me say it is a bright and glorious pathwey. It is all a beautiful theme for contemp'atic n,- i is a bright and glorious subject for pessession. Then, while you are re-naming it the form, with this glorious sight, let it be remembered that this faith is gilding God's beautiful cathedral, the universe, with new brilliancy. Clouds and suns, trees and birds and flowers are all made more beautiful with

this glorious faith. This faith bids you enjoy all these and manifest your appreciation of them, and you will thus be prepared for the higher and more beau-

tiful glories that lie beyond the conditions of time, of which these are but a simple outgrowth. This, dear sister, then, has gone to a world of affection. She has gone to one of the beautiful mansions of the brighter world. She has gone to that condition that her longing hope and desires had already presented to her, and let me say to you that she is happier far than in the best relations here on earth. Then, why should bitter tears be shed for her, who is not here in the coffin, but far, far away in the regions where a tear, or a regret. Oh, then strive to appreciate the beauty of death, as it is called. Strive to realize, actually, that there is no death, that light reigns, and where lingers not a sorrow or those atomic properties that compose that beautiful organism, were but for the conditions of time, that they will now go forth into other conditions, preparatory to other uses. But that the spirit has gone beyond the conditions of time, where it will realize that time was but a necessity,-that all the conditions and influences of time are but so many necessary experiences incidental to man's education for a higher and better life. Already she feels thankful for her early departure, though she was bound to life by many ties, to those she loved. Throwing aside the electric, and magnetic conditions, she feels now that it is a blessing; and thanks her Heavenly Father and the beautified angels that convoyed her, that met her. Many of them she knew. She thanks them and thanks God that it was so speedily over.

And now in conclusion, let me say to the friends assembled, and to the Spiritualists, that whenever an occasion like this occurs, it should cause you to revise your faith; it should cause you to fully appreciate the conditions of time, the conditions of death, as well as the conditions of life. It should enable you to realize more and more as to each condition. Thus, how beautiful is your faith, and how glorious has the realization been to those of you who have investigated this matter. Let me ask of you if a religion is not worth having in time that can cheer a human being as it did this dear sister, amid the pains of her disease, that can cheer us in death, and beatify us in eternity. Is not such a religion worth having? And when a believer possessor of such a beautiful faith, passes out of the body with a smile on the lips, it should be no occasion for grief or sadness. Remember that though earth has one sister less, heaven has one angel more.

How to Eat.

The common vice of our people in the United States, in both town and country, in city and village, among old and young, rich and poor, is rapid eating, when the stomach, like a dark bot-tle which is attempted to be filled with a funnel, gets full, and overruns before one knows it. There are two ill effects from hasty feeding; the food expands considerably, both by increased warmth and by its being divided and liquefied, so that if the stomach is not full when one ceases to eat, it will be full enough in a very few minutes by the heating and liquefying process; thus it happens when a person is called from the table, he may feel as if he could very easily have eaten more, but if detained a very few minutes, he comes back, feeling that he does not want to taste another particle, and ofttimes expresses himself impatiently about his dinner being "spoiled," when the truth is, his food has been enlarged in bulk by the necessary preparation which it has undergone, thus making the stomach full enough for all healthful purposes, and full enough for comfort. If a meal is eaten with great deliberation, this expanding, heating, liquefying process begins and keeps pace with the meal, and the man does not feel like a gorged anaconda. The English people thus eat, as a nation; they give themselves time to enjoy their food, to experience the pleasure of its taste, and make eating a gratification; while we Americans, in multitudes of cases, look at it as a thing to be gotten through with, -as a task which has to be performed, and the quicker the better.- From Dr. Hall's Health by Good Living.

A somnambulist walked off an Erie express train while it was going at the rate of forty miles an hour. The train backed down to where his mangled corpse was supposed to be lying, where he was found still asleep and uninjured. For the Religio-Philosophical Journal. ТПОССИТ.

BY J. L. SUTHERLAND.

Thought 1 Who knows what thought is? Is it an entity—a substance—or what is it? Thought is as little understood as the soul itself, -if it is, indeed, distinct from the soul.

We think! Are we distinct from thought, or is thought essentially us? If thought is us, and all there is of us, that constitutes us self-conscious beings, then are we being continually—so to speak—breathed out, exhaled into the

universe of matter and spirit.

Our thought, for the moment is us, is all there is of us, but it soon passes away, and is us no more, for it is no longer thought. Thought is like a spark that rises from a burning lamp; it glows for awhile and then mingles with the atmosphere that surrounds it, and disappears; or it is like the rays of light that emanate from the sun, and, shooting through space, touch this planet and then that, glancing from globe to globe, kaving something of itself with every thing it touches, until it is entirely lost amongst the glittering orbs that stud the starry firmament. The ray of light is lost — its individual character is no more;—but its properties, its life, continues. When next it is seen by human eyes, it may be in the sparking dew-drop, or in the falling rain, or in the hoar-trost or glittering icicle of some northern winter,—or it may be looking out from the petals of some beautiful flower, or from the gorgeous plumage of some

tropical bird. It is thus with thought. It is but a spark of intelligence from the organism that has garnered it up, and as it is struck from the train, it burns with brightness and beauty for a season, and is then lost to view. Thought is, therefore, conscious existence - our existence. Conscious existence is but concentrated life, the heat, the spark of organized matter, and that heat or spark, to use a chemical phrase, in a nascent state or, in more common parlance, in the state of just being freed from the organism from which it is evolved. Since thought is, then, a manifestation of lite, it follows:—the more intense the thought, the more intense the feeling,—the existence.

"We live in thought and not in heart-beats, In deeds and not in years."

Thought and life are alike in their natures, and yet distinct. Life is in everything,—in the heavenly orbs that move noiselessly through space, obeying heaven's first, great law - order, -in every phase and condition of matter on our earth, -in its tempests and thunderstorms, -in the swells and calms of old ocean,-in the showers and smiles of spring,—in the frost and cold of winter,—in the rocks, the mountains, the valleys, the plains; in the fruitful fields and sandy deserts, -in the crisp moss that grows on the bare rock, and the forest trees that have braved the storms for centuries,-in the grass, the grain, the flowers, -- in the beasts of the field, the fouls of the air, the fish of the sea, the insects that people earth, air and water, and in man also. This life is the cause of all motion, all action, all change, and of all thought, feeling and conscious existence. It is "all and in all," --everything and everywhere. "It has neither beginning of days nor end of years." "In it we live and move and have our being." "It is the great and only potentate, the King of kings and Lord of lords. It only hath immortality, dwelling in the light, which no man can approach unto proach unto, whom no man hath seen or can see;"—"the Alpha and Omega —the beginning and the end."

This is life, and "who by searching can find it out to perfection?" But this life is not thought,—it is not us; or, to speak more correctly, it is thought,-it is us; but we are not it. We are mere atoms as compared with it. Thought is its manifestation, or one of its manifestations,. It works itself out through an organized form of thought in a conscious, individualized existence, and we are, so to speak, sparks of intelligence from the Great Universal

This view of thought makes it us,-makes it the true spiritual essence, which has received its form and character from the mould of nature from which it is struck, and it may glow with the celestial beauty of goodness and purity, or be the loathsome image of moral deformity and vice, according to the mould in which it has been fashioned. Could we but see with a clairvoyant's eye, the thoughts as they arise from any human form, the heads of some would be crowned with an auroral light and burn like Moses' bush, and yet be not consumed, while others, like Mount Ætna's summit, would belch forth sparks of fire with clouds of blackest smoke. The light of the one will shine on, with ever-increasing lustre, and the other will smoke and burn until its inward fires that feed on evil passions and impure desires, have burned their fuel up, and then will stand forth, a form purified and, like the other, crowned with the clear light of pure and holy thoughts.

PORTLAND, MAINE .- J. W. Hatch writes .-For five Sundays, up to the 24th of March, the Spiritualist's hall has been occupied by Miss Susy Davis, of Lowell, and each lecture was a rich treat. She had good audiences during her stay here. She has gone to Camden to spend the summer. Next month we are to have Miss Susan Johnson. I understand that she has been laboring for the cause for some time, and I expect is a ing for the cause for some time, and I expect is a good speaker. The Spiritualists here are not, as a body much alive, but if they had the stampesto back them, they could make things lively here.

MANITO, ILL.-S. Rakestram writes.-Sincere thanks for the continuation of your truly good paper. Pheartily admire your mode of circulating it, for the reason that it you did exact the pay in advance, there are so many poor souls that would have to do without the many precious gits that are given through its columns.

DON'T CROWD.

Don't growd: this world is broad enough For you as well as me;
The doors of art are open wide—
The realm of thought is free;
Of all earth's places you are right
To choose the best you can,
Provided that you do not try
To crowd some other man.

To crowd some other man

What mafter though you scare can count Your fules of golden ore: While he can hardly strive to keep Gaunt famine from his door? Of willing hands and honest heart Alone should man be proud; Then give him all the room he needs,

And never by to crowd. Don't crowd, proud Miss, your dainty silk Will glisten none the le-s, Because it comes in contact with A hercar's tattered dress: This lovely world was never made.
For you and I alone:
A paper has a right to tread The pathway to a throne.

Don't crowd the good from out your heave By fostering all that's had; But give to every virtue room— The best that may be had; Be each day's record such a one,
That you may well be proud:
Give each his right—give each his room, And never try to crowd.

GERRIT SMITH.

The honorable gentleman expresses his ideas of religion in the following pointed remarks;

"Since, then, books and traditions are not fit to be the foundation of religion, let us pass on to inquire what is. And, first, let me say, that, inasmuch as the remedies for even the greatest errors are generally found to be very simple and very near by, so we might, in advance, be pretty confident of not having to go far nor out of plain paths to find the only foundation of the one true religion. The wise and good had long been studying how to dispose of slavery. At then how. Recas, simply, to stop develoding. So, too, the wise and good had long taxed their wits to discover the remedy for drunkenness. It finally came to light, and was as simple as the remedy in the other case; it was but to stop rum drinking. And now we flud that the remedies for these gigantic vices, are no more simple, no more certain, and no nearer at hand than is the basis of religion. This basis is seen to be Nature. Not a book written by erring man, but a book written by the hand of God. Not a human uncertainty, but the Creator's certainty.

"I mean by Nature as well our own physical, mental, moral, spiritual human nature, as also whatever else of Nature falls within our observation and study. Nature, as well as Jesus, (who may also be called a part of Nature,) teaches that we are to love our fellow man as ourself, and God supremely. For it teaches not only that our fellow man's rights and interests, being equal to our own, are to be respected as our own, but also that for the gift of our being he and we owe to the Giver all the gratitude and praise and love of which so sublime a Being is deserving. It needs no more than a very superficial acquaintance with our being, to show us that we are made to be religious and not irre. ligious; for the more religious we are; the more benevolent we are, and the more benevolent we are, the happier we make ourselves, as well as others. On the other hand, the more irreligious we are, the more selfish we are, and the more selfish we are, the more unhappy we make both ourselves and others."

Spiritualism Among the Germans.

Whoever undertakes to declare the religious views of the Germans in this country must evidently speak with precision and not in general terms. The majority may possibly be rationalists, but the minority is divided, apparently, into as many sects as in the English-speaking population. The Maryland Staats Zeitung, in a recent article on German spiritualists in the United States. ited States, says that, although they lack congregations of their own, they are, nevertheless, more numerous than is commonly supposed. They are to be found in all the larger tities along with American believers in the same faith, like Dr. Blode, editor of the New York Democrat, whose wife also, lately deceased, and known as a poetess under the signature "Marie Westland," was a spiritualist. Mr. Herman Schlarbaum, of this city, was instrumental in getting the works of Mr. Andrew Jackson Davis, translated into German. Their voluminousness naturally daunted the publishers who were asked to take the risk of this enterprise, and it would have fallen through but for the pecuniary support of a Russian court counsellor at St Petersburg. Another spiritualist, Dr. Schucking, conducts a weekly paper, Columbia, at Washington, in which he, from time to time, prints discussions of the subject by German-American authors of repute. The names, also, of Dr. Dignowity, of Texas, Dr. Cyriax, of Cleveland, and, among recent converts Dr. Tiedemann of Phila-delphia, Dr. von Puchelstein, of Egg Harbor, Dr. Geran, of Brooklyn, A. Steinbach, of Evansville, and Freidrich Munich, of Missouri, are cited by the Staats Zeitung, and indicate both the spread of spiritualism among the Germans, and the sort of persons who have accepted it. They consist, says the authority we have been quoting, in large proportion of thoughtful minds, who differ from he rationalists chiefly in the belief in a future existence. They reject miracles and the whole body of dogmatic theology. They possess a good deal of fascination for those who approach them, and are ardently at-tached to their philosophy as the religion of

the future, resting on a scientific basis, demonstrating the indestructibility of the human spirit, and ridding the world of death .- The Nation.

Northwestern Speaker's Convention.

In session at Joliet, Ill, May 28th. According to the published call, the convention met in the Court House at Joliet on Saturday, May 28th, at 1014 A. M.

On motion, Mrs. M. Fuller, of Chicago, was elected President, pro. tem., Mr. Hoag, Vice President; and Mrs. Mary Milspaugh, Secretary. Committee of arrangements, D. H. Reese, Mrs. M. Millspaugh and Mr. Smith.
Committee on resolutions, Mrs. M. J. Wilcoxson, Mr. Searles and Mr. Walker. A conference

In the absence of H. S. Brown, M. D., Chairman of Committee, and by request, Mrs. Wilcoxson opened the meeting stating the objects of the fraternity, which was the protection of speakers and mediums against the difficulties and perils of a public and unpopular service, etc., referring to the success of their first initial convention, held at Ra-

eine, Wis., closing the first of Oct. last.

Mrs. Addie L. Ballou followed in her usual impressive style, relating events in her public career, and the action of a recent township in Missouri, where the municipal authority imposed a heavy tax upon the philosophical and intellectual ontertainments, but characteristically exempted circuses, menageries, etc! And this was done in mediately following her advent there! She expressed her determination to go back there and preach the gospel of freedom again, in defiance of the municipal act.

Or. Balley did not know that he understood the object of the committee. Would labor for every humane measure, but could not endorse anything that ostracises a child of God. Had lived a devoted life, even to the verge of poverty; had been blame! and persecuted for this devotion, had scen his family suffer from it, but had ever sought to be true, etc. Could not east out any unfortunate, and believed it contrary to our principles and philosophy.

Mr. Hallou varied, as meeting Dr. Ballou varied.

and pantosophy.

Mrs. Ballou replied as meeting Dr. Bailey's pocition. Made a marked distinction between "anpostore" and "unforturates." Impostors were
schemers going the rounds deceiving all, unfortunates were a different class, and should be cared

Mrs. W. rose to explain that in the inauguration Mrs. W. rose to explain that in the inauguration of the movement, it was made a "fraternity," and mutual protection society. The reason they had "elected a private counseling committee," with official powers, was to protect all parties. Many drones and counterfeits had preyed upon the hospitalities of the benevolent, until a distrust had existen, and it was an object in their movement to prevent a repetition thereof, etc.

Remarked the importance of harmonious surroundings to our over worked and depleted mediums, as much as repair is necessary to the watch or musical instrument, etc. She continued in remarks upon the length and breadth of this glorious truth. Let each strive in his or her own way, to comfort and elevate the needy, no matter what others may think or say of us, meeting all in the best way we can.

Dr. Bailey again replied in regard to "protection." Said we were not only preyed upon as speakers and mediums, but by boarding houses, etc. [Does the doctor know how "naif the world"

gets a living? Reporter.]
Mr. Smith spore of the generosity or liberality of orthodox professors and consequent expendi-

[Reporter. Is this true "generosity?"]
Mrs. Ballou, ever spicy, referred to the course of
many wealthy or well-to do Spiritualists!

Mrs. Wilcox on pointedly contrasted this little council with the Ecumenical Council at Rome,—making its laws for our American people! Referred to truth in its minority as ever governing the great majorities of the world, and referred to the historic page of the past in support of the triumph of truth.

Dr. Bailey, apparently laboring under some sympathetic influence, at this point made interesting declarations in favor of every humane move-

Dr. Munn made pertinent and forcible remarks upon the teachings of A. J. Davis, and their effect upon his mind. Alluded to the persecutions and martyrdoms which have been the offspring of the church or Unristianity. This testimony, not exactly endorsing the Spiritualistic claim, was listened to with profound interest, and altogether was a manly and heroic confession. Dr. M. is evidently a free thinker. "May the gods attend him." It is impossible for the Sec. to do justice to Dr. M. in

his candid and masterly expression.

Mrs. Ballon, ever devoted in soul and sympathy, expatiated upon reasons for calling this convention made comparisons between spiritual speakers and orthodox or Christian ministers. Our speakers are granted no special privileges or immunities, but we do demand and claim respect, as long as we live worthily. We respect others religion, though we cannot be governed by it. We only ask to be as

Mrs. W. referred to Alabama Legislature. [See Mrs. Hardinge's "History of American Spiritual-Mrs. Ballou playfully adverted to "Alabama

Mrs. W. continued in admiration of recent North Carolina decisions, etc. Compared this liberality with the action of Northern Legislatures, prohibiting the use of catnip tea, unless prescribed by the legalized M. D.'s I Made laughable allusions to emolients and plasters which must not now be to emonents and plasters which must not now to touched by non-graduates, under penalty of a fine and imprisonment. No more laying on of hands in this Christian community, no more "healing of the sick" after the manner of Jesus, for to day, in

Dr. Kayner followed in review of recent state legislation to prevent the practice of healing, except by the M. D.'s. Law has now become in advance of God and humanity! Sheep skin diplomas are granted to kill by law! Now is the hour for action, the notion for action. for action, tis no time for levity. Action, action! must be our watchword. God help those who can not help themselves! Let us work! Plenty of

time and opportunity now to work for humanity.
Spoke of the land question, of monopolies and oppressions. May we all be ticketed through on the work system, and not on the "setting" princi-ple singing psaims till Gabriel toots for us! What in God's name would be our heaven when we reach the other shore? [Applause.] Mrs. Fuller made brief and interesting remarks

upon the subject, and was followed by
Mrs. Baliou. She adverted to Minnesota, Wis consin, Ohio, Pennsylvania, etc., making laws to control healing, and related her own experience in restoring the sick, where she had been audaciously told she could not collect pay for her services, not having a diploma, and this, after tending and nursing the suffering at the peril of her own life. Mr. Underwood, a speaker of the materialistic school, remarked that he stood upon the side of infidelity, but had been acquainted with Spiritual-

ism for afteen years, and though not a believer, had found the Spiritualists with him in demolish ing the tyranny of superstition and theological rule, and for this reason felt to sympathize with the movement. His remarks were quite interesting and fraternal. Dr. Kayner followed in remarks upon the worth

of opposition and difference of opinion, to bring out the strength of any cause. Abby Kelly Foster and Wni. Loyd Garrison had to be pelted with rotten eggs to prove their cause.
Dr. Bailey followed in earnest words, and the

AFTERNOON SESSION.

At two o'clock, Mrs. Wilcoxson opened the meet-At two o'clock, Mrs. Wilcoxson opened the meeting with earnest and forcible remarks, relating interesting experience, in which she went out upon the apostolic sea, giving her powers "without money and without price," till her angel teachers had schooled and tried her; when they at last promised her a better living, which had been fulfilled to her, etc. Spoke of the first little meeting in Racine, in a cold charless hall, which brought in Racine, in a cold, cheerless hall, which brought out the earnest co-operation of many friends, and made her feel how many noble sympathies lay locked from sight, and only needed a call to bring them out. Discussed the peculiar susceptibilities of mediums and their need of sustaining influences and said the object of this fraternity was to assist

all, etc.

Mr. Smith made remarks upon various difficulties in the way of an unpopular faith. Spiritualists were generally forced to pay exorbitant prices for all their religious purposes, halls, advertising, etc., and all these things fell hard on speakers.

Mrs. Ballou followed, relating personal experiones as confirmatory.

ence as confirmatory.

Dr. Balley touched upon the practice of demanding certificates of character. He could look a

man in the eye and tell at once his true character. Any impostor can carry a certificate, but the true seer can look into the soul and know for him-

Dr. Kayler spoke upon mediumistic character. They atool between two worlds, partaking of the influences of both, and if any mediums fall, let us lift them by our sustaining strength and power. Let us meet them with charity and compassion. Afternoon session closed.

EVENING SESSION.

A short conference preceded the regular lecture of the evening by Mrs. Addie Ballou, one of our most giftel speakers. The speech of the evening was a most masterly and logical production, which no long hand reporter could well do justice to. Sunday, A. M.—A conference at the opening of the session. Mr. Steele spoke of the necessity of bread and butter. When that was taken away, bread and Dutter. When that was taken away, mediums must leave their gifts and go to sawing wood. This crushing out of the spirit of freedom is all wrong. Men would starve on cold philosophy and materialistic problems. We want some spiritual food. Give us the high and holy aspirations upon which the soul may lead!

Dr. Baiey sail he could not give up his religious freedom. Would not feel to take the life of a fellow being in any cause but that of liberty—as securing to him his individual right to worship.

OUR PLATFORM.

Whereas, The present organization of ecclesiastical powers affirms its right and authority to decide all matters of religious opinion by the arbitrary and compulsory methods of dogmatic rule, always ending in the enslavement of the people, Resolved, That no man or set of men may ever rob us, as peaceable, law-abiding citizens of these United States, of that innerent, inalianable right of moral and religious freedom, which was planted in our veins and secured to us by our noble revolutionary fathers in their Declaration of Independence.

Resolved. That we so che ish in our souls the names of our immortal Washington, Jefferson and Paine, that we will to the last hour of our lives defend our religious freedom by precept and by example, as the greatest legacy of modern times,—and while we seek this liberty of the true gospil, as granting the same to all others, we do most deliberately protest against all legislative rule and dictation in matters of religious belief, as subversive to the principles and aims of our American Charler. And

Resolved, That we extend the most hearty hoshesolved. That we extend the most hearty nos-pitality of feeling to every truly humane and char-itable movement, and will ever, most heartly sup-port the sovereign principles of humanity and true brotherhood, as infinitely more saving and imperative in their requirements, than any dogma or creed which seeks the subjugation of our reason, and destsuction of our liberties. That to this end, we appeal to the legislative and protective spirit of this convention in support of our fraterhity of speakerrs and mediums, and would rally around our standard, animated by the strong conviction that reternal vigilance is the price of our liber-

The above resolutions were unanimously passed. Dr. Kayner gave the lecture of the morning, proving clairyoyance as the logical outgrowth of physical vision, etc. He was listened to with profound attention.

Afternoon session opened with a short confer-

Dr. Bailey gave the regular discourse, followed by Mrs. Wilcoxson in a few remarks which were wrapped in a spirit of deep enthusiasm.

Sinday eve.—A short conference preceded the evening's speech or lecture by Mrs. W.,—a com-

parison of theology with the spiritual philoso-Mr. Underwood expounded his views in contradistinction with Spiritualism. Admitted a remarkable development of mind by the sp'ritualistic movement, believed the movement highly significant in this respect. The large and ence listened attentively, as some pleasant sparring wound up the last hours of the convention, in which our zealous Sister Ballou challenged Mr. Underwood

zealous sister Banou chanceged Mr. Cate
to a discussion, which he accepted.
Committee adjourned sine die.
(Will spiritual papers please copy.)
M. Millspaugh.

Secretary.

*Mrs. Wilcoxson had alluded to "charlatans and impostors," who had invaded our ranks and left their influences, etc.

Original Essays.

For the Religio-Philosophical Journal. THE EARTH.

A New Theory in Regard to its Structure. BY WILLIAM F. LYON.

I am not, and have never been, a subscriber to your Journal, though I have admired the hold stand you have taken, in presenting the most radical ideas, and have many times perused your columns with great interest. But I have taken the Banner from its infancy, while it was struggling for an existence, and until now, when it rests upon a broader and more secure foundation. It seems like an old and well-tried friend, and its smiling face always brings a word of cheer. But somehow the idea has arisen in my mind whether its radicalism of twenty-one years ago has not become the conservatism of to-day, and whether the Banner has not formed a line beyond which if it venture it will do so with reluctance, and whether it can be relied upon as a vehicle for the transmission of ideas that would be damaging to those which it has here-tofore presented and endorsed.

We wish to present to the world a very brief synopsis of a theory we are receiving, concerning the physical formation of the globe, and we wish to do so now, that is, we wish to present our case to the world at this time. We expect to go before the bar of public opinion, within the year, and present a volume containing the evidences in support of our theory, as we have received it from our spiritual delegation or circle, and we think it well, firstly, to make up our case, and show what we design to prove; for if we should finally be successful in proving and demonstrating our theory, there are, doubtless, very many persons who will be ready to contend for the credit of an important discovery, that would studiously avoid the obliquy and scorn that attaches to the advocates of unpopu-

lar views and opinions. Well, then, we propose to prove that this globe, like all other material forms, had an eternal spiritual identity and form, possessing within itself all the forces and powers that are now manifested through the material; that the grandest object for which it could have been produced, was to give birth and sustenance to intelligent beings, and, of necessity, then, the spiritual form must have been such that it could carry out these purposes to the farthest possible extent, and that the existing spiritual form, containing within itself all the necessary forces, distributed the material particles of this globe, and filled up its own spiritual outlines,—and in such a manner as to present the largest possible amount of superficial area, and to require in its arrangement the least possible amount of material,—and hence it must be a shell, with a convex and concave surface, and that such shell is probably less than 100 miles in thickness, leaving an open space in the interior of 7900 miles in diameter, and dispensing with over eleven twelfths of the material necessary to have made a solid globe; and further, that there is, to a certainty, an accessible gateway to this grand interior world, that will be found within the circle of the Open Polar Sea, and that the only possible route by which we enter that open sea with ships or steamers, is through Behrings Strait, following the warm oceanic current, called the Ruso Siuo or Black Stream of Japan, and that an expedition taking any other route

will be unsuccessful.

We propose to prove the Nebulae or La Place theory false in fact and unsound in philosophy, and, of course, we relieve the frightful "fire of a diameter of 7900 miles, and, in its stead, present a beautiful inner world, most admirably adorned and fitted up, with a splendor never dreamed of by the denizens of this exterior surface, -all ready now to receive the surging tide of imigration that are already accumulating upon the Pacific shore in increas ing numbers, and in despairing accents asking where shall we go next. We propose to show that in the succession of human events which have all occurred at a fixed time, the set period has arrived when the great discovery must be made, and that the icy barrier that has kept the secret chambers of that Polar circle from human view thus far, is now opening a pathway which in a few short years shall become a great commercial thoroughfare, as accessible and as casily navigated as the one from San Francisco to Hong Kong, and upon which will float the commerce of untold millions of the human race. We expect to show that the forces that move this globe in its annual and diurnal revolutions are inherent in itself, and that they and not "attraction, heat and moisture," as Cosmology affirms, but forces entirely superior to either, and that hold dominion and authority over attraction, heat and moisture; and we expect as near as possible, to give a clear idea of the manner in which these powers are applied in propelling the world, and also in shaking it up somewhat during the earthquakes that so frequently occur on this coast. We expect to account for volcanic eruptions and the aurora borealis.

It is said that coming events cast their shadows before, and there seems to be an unusual agitation of the public mind upon the subject of the North Pole at the present time. Expeditions are being planned and fitted out by different countries, and each one seems eager to reach that goal and carry off the honor of exploring the charmed circle, and revealing its secret before the other.

We have been receiving for a long time a series of teachings upon this subject, from a circle of intelligences who seem to be well qualified to support what they teach by the most substantial evidence, and they have expressed an anxiety that we should now publish a brief synopsis of some of the central ideas contained in the forthcoming work they propose to bring out through us, as they say we should be entitled to what credit may belong to such a grand discovery, and as ideas of this kind are sometimes presented to different minds simultaneously, hence they urge us to send this communication, as it will be some time yet before the book can appear.

It is proper to state that the medium through whom we receive all the ideas connected with this matter, is Dr. M. L. Sherman of this city, who was au hor of an article published in your paper in January last that hinted upon this subject. I shall be happy to respond to any inquiries of your correspondents or readers at any time. If you should deem this article worthy of publication, and any one takes issue with us, we are in earnest and prepared for the combat. Sacramento, May 6:h, 1870.

CHARLES H. REED.

Letter from S. S. Walker.

I wish to say to your readers, and to the citizens generally, that in the person of Charles H. Reed, the medium (who has just made us a flying visit), we have had presented to us, the very best opportunity to test the power of the departed to manifest themselves through albuman organism to mortals, that can at present be offered us. Mr. Reed gave three or four seances, at which the manifestations were of the most interesting character. That there was no more interest taken by our people in this important subject, rather staggers' my sensitive brain. When at Boston, Mr. Reed was so popular that he remained for a year, and when he left, the ci izens presented him with a cluster diamond pin, worth eleven hundred dollars! and the Free Masons also gave him a gold medal worth \$250.

At New York, Philadelphia and Washington, he was equally appreciated. And what subject, I ask, can call for human investigation so deep, so broad and so high, as that of holding tangi-ble intercourse with those whom we have laid away in their graves, and by the change called Death, have some knowledge at least, of the after-life. This after-life has been the object to which all religious teachers have pointed, and upon the subject more money, human sacrifice and intelligence have been spent, than upon all others combined,-and yet, when by the laws of change and refinement, we have really come upon the time when the spirits have power over the surrounding elements and do, in an unlimited measure, and variety of forms, manifest themselves, and have done so for the past twenty-two years,—why is it, I ask, that in some localities so much listlessness and indifference still exist? Do I hear you say, "I don't believe a word of it—it is all noncense?" Did you ever stop to think that your disbelief does not in the least change or al er the fact? It was a long time before the religious portion of community could be made to believe that the world was round, because the ancients believed and taught that it was flat. It is round to-day. The Bible history makes the earth to be only six thousand years old; but geology proves it to be over six hundred thousand years old. What has our ignorant belief to do with stubborn facts? If we know that we have seen, heard and felt departed spirits through our sences, this takes us above and beyond belief, for, by and through the senses, enlivened by intuition, we do know.

It is all very easy (for 'tis education forms the common mind), for the professing religiou world to believe (among many other things) that Noah took from two to seven in numbers, of all living things upon the face of the whole earth, into his ark which was but a trifle larger than our largest steamers, and there kept them together with his family for over one year! Has any one stopped to consider what he fed them upon, and where he found room to store a years provisions for so large a number of hungary things? or that Jonah lived three days and nights in the whale's belly," after which he was thrown out upon dry land? or that the sun and and moon stood still, at the command of Major Gen. John B. Joshua, to allow him more time to destroy innocent women and helpless children, and lay the land of his enemy, in greater waste? But to believe what you can actually witness with your own senses and what modern philosophy can and does clearly explain and fully demonstrate, requires a moral courage not yet fully developed. Why this lack of moral courage? I ask, because the most intelligent spirits teach a different doctrine from the primitive teachers. All returning spirits teach the sublime and consoling truth, that in the spirit spheres.—life is but a continuation of this: that y the laws of progress, all human beings unfold towards perfection and ultimate happiness. These revelutionizing teachings are so congenial to the human mind, and so fast pervading the entire thinking world, that the conserva-tive element in society, have from the start of the spiritual movement, opposed it with the combined power of the church, and prosecuted it until now it is fairly before the great high court of earth, now in session. It is even in the criminal box! But thanks to God, Intelligent Reason is on the bench. The jury is composed

of the thinkers of earth; and the witnesses everywhere are testifying of what they do know I have no fear as to the ultimate verdict; for God is to plead for the defense and the verdict will be " Not Guilty,"

All new revelations which conflict with preconceived opinions have, and will have to pass through the firy furnace of opposition.

All beautiful children are born into the

world through maternal suffering. But the toleration of the true Spiritualist is unlimited. Mr. Reed, I understand, is expected here again soon. Those who neglect to see his wonderful performances, may have cause to regret, and those who do witness them, will learn a lesson which will make them the wiser for it. The Thunder Shower will come, whether your hay is out or in, whether you have umbrella or none,-for God through nature rules.

In due time. Mr. Reed did return and held another public circle; this time to a large and intelligent audience. I from the first witnessed them, and although I am a Spiritualist, and have been for twenty years, yet I never was more convinced of spirit presence and spirit power than on this occasion. Mr. Reed is now n Troy, where he has awakened an extensive inquiry, and called out the whole editorial corps, who have vied with each other, to give the medium the best and most elaborate report. I for one, Mr. Editors, am of the opinion, that, from the ring and coat manifestations a newer and higher knowledge of chemistry will be developed to the world.

I am of the opinion that the separation of the rings, coat, etc., is accomplished by the agency of electricity, which separates the solid ring or garment, and closed it as quickly. The American mind will ask how these things can be done, and we or the departed must answer the question. The lightning bolt passes through the atmosphere, which closes up as quick as the flash which separated it. The chemist, by his acids, disolves the bar of gold or silver, and as quickly resolves it to its metile state again.

I understand that Mr. Reed will soon go West, and to Chicago. I would be speak for him a universal hearing, for no medium, in my judgment, has the power to convince the enquiring mind (at present) equal to Mr. Reed. Pokeepsie, N. Y.

> For the Religio-Phil sophical Journal. PHRENOLOGY.

BY ROBERT SINNICKSON.

When in New York City, some years ago, I heard a more than commonly intelligent lady remark, in connection with the subject of "Foreign missions," that in order to find heathens, she deemed it unnecessary to go farther than 'over the river to Jersey," my own experience in the locality referred to, debarred a denial of the truth of her position; but the following learned effusion from the Philadelphia Press, of May 27, 1870, under the heading of "Notes Editorial," leads me to conclude that there are 'some of the same sort left,' even in the enlightened States of Massachuset's and Pennsylvania:

"Phrenology never succeeded in achieving a place among the sciences, and of late physiologists, anatomists, and all scientists of recogniz ed eminence, rarely ever waste time in combating it. A writer in the June number of Good Health makes the following references to this subject in an article on "Thought Chains:" "Since anatomy has shown that the form of the brain has no direct connection with that of the skull, and that it is isolated in its cavity as the compass is isolated from the motion of the ship, de regarded as not only an exploded id a, but as a plaything to: children, chai-latans, hobbyists and fools."

Religious sectarians, in the past, tried to throttle the infant Geology—which may be termed "Mineral Physiology,"—for interfering with their dogmatic tenets; but when compelled, by Truth's resistless force, they acknowledged it as a child of Nature, and modified their dogmas to harmonize with it. So, in the present generation, palitical sectarians would for like reason throttle the infant Phrenology, or 'Mental Physiology," which will occupy a prominent place among the sciences when a scientific National Government shall be established, in which it will be used, with the assistence of 'Animal Physiology,' in placing men and women where they naturally belong, in which case asses will not be paid as public teachers, in pulpit, press or forum.

As the spaces below the brain and the skull seem to furnish physical anatomists and their satellites with their strongest weapon in their opposition to Phrenology, I will endeavor to explain by National correspondence (to minds of sufficient calibre to perceive such correspondence--I would advise the editor of the Press not to "waste time" in reading it.) how the seeming inconsistencies may be harmonized. As I have elsewhere stated, the head of the Capitol of the National structure will correspond with the head of a man-each 'organ' or Council Chamber, constituting the special representative Government of its corresponding class of practical operators in the Nations's body. (Organ of 'Veneration,' representing and governing the worshiping class, in all its various branches and sub-branches, generally-each department, branch, &c., being specially governed, guided and directed by its own head; organ of Constructiveness, governing constuctive classinventors, mechanics, & ,,—in a corresponding manner, organ of Tune, musical class, &c. &c.) The skull may be compared to earth-works or entrenchments, for the protection of the assembled governing representatives of the people. The spaces between the brain and the skull, then, would correspond to like spaces between the Government buildings and the outside fortifications, or lines of defensive protection. These spaces might be deemed as neces-sary as the outer walls for the protection and comfort of the parties within; in which case, whenever it might become necessary to enlarge any particular organ or group of organs, to supply the demands of the corresponding class, or classes, the outer works would also be extended, in order to leave similar spaces intervening as before. Nature endures no useless vacuums. Professional Phrenologists like many other

specialists, may claim too much for their favorite pet, and like fond mothers spend too much time in bossting of its beauties, that might be better employed in developing its latent powers. They will now have opportunity, by National correspondence, to extend their observations in detail, to points which could never be reached through the individual man, and thus qualify themselves for leading positions in the New National organizing movement. Physical anatomists, of National calibre, will find their natural spheres of action in organizing the body of the New Nation to be: Mental anatomists, in organizing its regulating Mind, while anatomists psychologically will find a still larger field of action, in organizing the all governing National Soul.

. New ideas, like Nature's physical germs, must work their way by force through darkness into light—the manifest destiny of all thought-germs, despite the efforts of the forgers of 'thoughtchains' to shackle them. Many self-important, and even hoary headed, learned ignoramus, might yet profitably learn their a, b, c's in Nature's school, from suckling babes.

Salem, New Jersey,

TOWA.

Letter from P. B. Jones.

FRIEND JONES:-Not seeing anything inyour paper from this region, in a long time, I thought I would report you a few lines, and let you know that we still live, and, although of a stagment kind of life-inasmuch as we have, by far, too long spells waiting for some lecturing spirit to move the waters into activity, yet we have by no means given up the ship.

The Children's Progressive Lyceum in Rock Island is a live institution, and since its organization by Mrs. H. F. M. Brown, over four years ago, has kept up its weekly sessions all through the Summer's heat, and Winter's trosts, with perfect success, till the present time. The annual May party of this Lyceum was held in Hull's new and magnificent Hall, well lighted and ventilated, last Thursday evening. The Hall was very tastefully decorated with ever greens, and filled with an appreciative audience. The exercises consisted of crowning the May O leen, together with several years fine tableaux. Queen, together with several very fine! tableaux, Queen, together with several very line indicates, the whole ending with a well-played comedy by amateur members of the Lyceum, which was a perfect success, and received with delight by the audience. After the exercises, of course the old-fashioned dancing commenced, which was continued by the happy company till 2 o'clock in the morning. in the morning.

Not having a Lyceum on our side, the friends in Davenport go over the river to the Lyceum in Rock Island, a number of whom went to the festival, and all had a good time. We have not had any lectures in either city for a long time, with the exception of five given in April, by a Mr. Powell, of England, in Hull's Hall, Rock Island. But seeing that Mrs. Emma Hardinge was to be in Chicago in June, she was writen to, and upon ascertaining that she had only one week to spare, she was engaged, and our fine Burt's Opera House,—second only to your own Crosby's, in all the West, has been engaged for her to speak in, on Tuesday evening, June 28th, with, I hope, a crowded house to greet her. She will also speak for the First Spiritual Society of Rock Island, Wednesday, Taursday and Friday evenings, of June 29th, 30th and July 1st. All Spiritualists, therefore, and all the thinking minds who live in this vicinity, who have easy access to these two cities, should avail themselves of this perhaps the last change they may over have perhaps the last chance they may ever have, of seeing and hearing this celebrated, and now world-wide champion of free thought and human rights, as well as the most eloquent exponent of our much traduced, but still dearly be loved Spiritualism.

Davenport, Iowa, May 24, "70.

Voices from the People.

KINGSVILLE, MO.-W. J. Atkinson writes .-Mrs. Ballon was at Holden, five miles from this place, the 3-d, 4-h, 5th and 6th, holding a debate with Mrs. N. M. Henry. The two first evenings were occupied in discussing the first proposition. I was not present only the first two evenings, owing to bad weather. Mrs. Ballou made the best impression upon the audience, she is so mild and so modest. Mrs. Henry is very aristocratic, bigoted and sulfconceited.

FREMONT, OHIO. -O. P. Dodge writes .- Brother Thomas Harding, of Sturgis, Mich, made us a visit a short time since, and delivered one lecture in our place, at the school house, after which he delivered two inspirational discourses in York Township, which were well attended and gave much esticfaction.

RICHMOND, IND .- David Haass writes .- I have heen an occasional reader of the Journal, for nearly a year, and having never noticed anything in it concerning the progress of Spiritualism in this city, I am impressed to send thee these few lines for publication, hoping it will be agreeable to thee and the unmerous readers of thy valuable paper. Spiritualism is progressing slowly but surely in this, our beautiful Q taker City of the West. Since my residence here for the last three marks. my residence here, for the last three months, I have heard with great pleasure, sound sentiments of Spiritualism uttered in the meetings for worship among Friends, Presbyterians, and Methodists, perhaps unbeknown to the speakers themselves. We have had among us for three weeks past, Mrs. Lucia H. Cowles, a highly developed inspirational speaker, from Charndon, Ohio, whose truthful tlectures on the progress of Spiritualism did great good.

FOREST CITY, IOWA.-Wm. Peters writes.-I write you these few lines to let you know how the cause is working on the frontier. We are gaining some, but slow. We have much to encounter, having almost the entire population to fight, but we are growing in the neighboring towns, Clear Lake City and Macon City. I have a medium in my family, a step-daughter, who does wonders. In her presence tables tip, chairs will fall over, and be thrown across the room. By invisible hands the cook stove will tip up by the mere touch of her fingers.

HANNA. ILL.-John Welder writes.-I am at present living in the town of Hanna, and have been making inquiries, but caunot find a single person living in this place who dares to say they are a Spiritualist. This is the most priest-ridden town that I ever was in or heard about. A little incident occurred here the other day that I will mention: A young man accidentally cut his foot, and after it was dressed and the surgeon about to take his leave, the patient asked what he should do for his foot after the surgeon had left. The prescription was,—"Wet it with cold water and read your Bible, young man." I was in Moline one day the past week, and called on a friend and brother Spiritualist, and while there, I learned that three prominent clergymen, a Methodist, a Congregationalist, and the other a Baptist or a Presbyteriau,—I do not remember which,—held a meeting a few days previous, and came to the conclusion that they would investigate and try to learn if the doctrine of future endless punishment is true. If this is so, I do not wonder that the old fogies of Moline raised such a piteous howl as Brother Mitchell wrote about a few days since.

RICHMOND, IND .- A constant reader of the JOURNAL writes.—With longing eyes and anxious heart I have looked and watched for the continuation or answer to the little girl's question, "Does God keep a cat? or, the wonderful antagonism in Nature," published in your paper of Feb. 5th. You promised your readers to show the divine wisdom and harmony underlying all discord in nature. It is a subject that greatly interests me. The reading of your paper was the bomb shell that first burst the fetters from my theological creed-bound spirit. Thank God, I am now free. If you could see my large scrap book, filled with the choicest clippings of the Journal, you would this that I was a lower of your paper. I have think that I was a lover of your paper. I have got many of its thunderbolts against old theology condensed in such a shape that I can lend it to my friends. It does not lie on the stand unread, to gatherdust, as their Bible so often does. I would kamer dust, as their Biole so often does. I would like to have you explain the phenomena of the so-called religious conversion, the happy influence it causes. There is undeniably a power there which no one undertakes to explain and no Christian will give it up without a satisfactory answer. Also the power of prayer, if any, or why do Spiritualists pray, or if prayer is necessary where immutable laws or is

ALLIANCE, OHIO.—C. Rockhill writes.—The paper has come regularly to hand. The science, literature and reform I much admire, but the big stories I read in what is called seances,—seeing spirits and conversing with them, and such like, J could not credit; but having since had an oppor-tunity of attending seven scances conducted h Ira Davenport and his daughter, our senses hav been addressed with wonders equal to any we had read of in your paper, and if we cannot trust our senses, are we not in a deplorable condition ? Written for the Religio-Philosophical Journal.

ESTRANGEMENT.

A COMPANION TO

Magbalena.

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

CHAPTER IV.

It was a mild, bright morning in early spring. Lady Somerville had long since recovered from her illness, which was more of a mental nature her iliness, which was more of a mental nature than otherwise,—hers was a temperament not in harmony with that of her husband,—a spirit frequently at antipodes with his, and greatly lacking that degree of full congentality so essen-tial to happy companionship. But the sweet sympathetic spirit of Marian, so chastened by social suffering, was well calculated in its generous and pure communication to "minister to a mind diseased." And her benefactress rapidly improved and grew strong under her angel-like

They were sitting in the parlor, which was musical with the sweet tones of a melodeon presided over by Miss Lizzie Harlan,—Marian's only child, now some thirteen years of age, and gifted with a proficiency of musical knowledge, and the possession of a sweet voice, well cultured, and of unusual compass for one so young. Born during a temporary estrangement of her father,—she had been the child of Marian's sorrows, but was rapidly developing beneath her cure and culture, the source of much solace and

Mrs. Somerville's attention was called momentarily to the street. Looking from the window, she exclaimed:

"Dear me, Marian, what can be the matter,— such a crowd of men—what confusion! And see, that poor woman seems trying to escape from them. Oh, dear, that burly fellow will kill her. She eludes him and is coming directly for us. Oh, Marian, haste, open the door, let her in."

"Help! help! Save me, save me," shricked the pursued woman, as with garments all tattered and torn, and her long unbound hair streaming in the air,—she darted wildly like a deer direct for the open door of the Somerville's house. Up the steps into the hall,—she fell against Marian, carrying her nearly to the floor, shricking, "Gracicus, good woman, save n.e,—do not let

The door closed with a slam, and the affrighted woman sank down exhausted.

EA couple of officers were now seen to emerge from the crowd with the brutal looking man that attempted to grasp the flying woman. They marched him down the street, and the curious crowd atter gazing a while up at the house in which the poor woman had taken shelter, dispersed and scattered.

Assisted into the parlor, the woman was questioned as to the cause of her pursuit. "Oh, my angels, I am so giad you have let me in here. Oh, he would have killed me," she be-

gan, her eyes filling with tears. "Who is the man, and why did he so pursue

you?" Mrs. Somerville questioned the trembling woman. "Is he your husband?" queried Marian, in a

tone of pathetic solicitation.

"Husband! oh! no, no, my dear lady, he is not my husband," she answered, looking up through

"Poor unfortunate creature, what have you been doing, then, that he would, as you say, k li

"Oh, I can not, must not say it. It would descerate this hely place. The very thought is out of place here. . Then glancing at Lizzie, who stood near gazing at the wonder and pity plainly depicted

in her pretty face, she continued: "Oh; you sweet ange!, heaven keep you from the evil days,—shield and save you from such a

life as mine." The language of the strange woman, confirmed in the mind of lady Somerville the thought that the first glance she had received of her smooth, soft, fair skin and intelligent face had suggested that she had not been born and mustered in some den of vice and prefligacy, as to many, her appearance might indicate. And she realized a greater interest in her. Requesting Lizzle to favor them with some soothing strain of music, she remarked, "It will have the effect to quiet her agitation, and then we shall be the better able to get something like coherent answers to our queries. Sing, Lizzie, sing," said she, and seated herself in her large arm-chair which stood near the center of the room,-and but a little remove from the melodeon. Marian, seating berselt on the sofa by the side of the forlorn one, clasped her by the hand and sat in silence. Soon the apartment was filled with a soft volume of the sweetest music. Its soothing effects were soon perceptible in the stranger. She grew tranquil, and glancing again toward Lizzle, though her beaming eyes were red with sorrow and with weeping, they were tearless now, and quietly closing them, a whiteness, almost dazzing, gradually overspread her face. A sudden twitching along the arms, and in the hard was felt by Marian, as she grasped her the tighter

A REMARKABLE CONFESSION.

tighter.

"To one who had passed several years in a convent in Spain," she said, in a confidential manner, turning her face to Marian, who remained in a listening attitude of wonder. "And thus become acquainted with the suffering and strange devotion of the inmates thereof,-to be thus disturbed at midnight by such sounds, was not uncommon. Yet, my first impulse was to arise and interpose myself on behalf of the suffering one, whose shrick of distress and pain startled me from sleep on the first night of my stay at the seminary of Eminettsburg. But being a stranger here yet, I checked the impulse of my better nature, and remaining quiet, soon heard the hushed voice of her confessor in persuasive whisperings. Next day, the weather proving beautiful and fair, I lost no time in acquainting myself with the grounds, pastimes and privileges of my new home. And I am constrained to say that since I left Hayanna, I have not beheld a spot more beautiful or better regulated. The gardens and walks of the institution were laid out in the most exquisite taste,choicest flowers adorning the garden in the height of luxuriance and beauty, and though artially arranged,—seemed planted alone by nature. Fountains of water springing from the white basins of marble, cooled the perfumed air with perpetual showers, through which the clear rays of the sun glanced ten thousand little rainbows of almost as many different colorsand the surrounding walls, covered with jessamine vines and honey-suckles, from which, and some orange trees in bloom, the gentle breeze wafted towards us a grateful, pleasing perfume. Reaching the center of the flowery walk, Louisa and I, we entered a beautiful formed summerhouse, in a happy train of thought. Each enamored with the surrounding beauties of nature, expressed freely our admiration of her glories. Gradually, I neared the subject of my solicitation; smoothly gliding into the confidence of my youthul companion, I enquired if she had heard the alarm last midnight?"

"The alarm!" she repeated with an air of ex-

treme innocence. "What do you mean, 'Leon,' I heard nothing?"

"The cry for help." The spasm of paleness that flit over her face, was almost ghastly; and giving utterance only partially to an expression of surprise, it died on her pale lips unfinished.

"Come," at length, half rising, "Sister Leon, let us return, please, I grow faint, one of my accustomed spells, I fear." She made an additional effort to rise, but sank back again into the chair. "Why, how weak I

am. "Sit still a moment, Louisa. You'll recover presently," said I, soothingly, yet failed not to note the alternate flashes of crimson and pale-

ness flit over her face.
"Now, let us return. I am better." "Why such haste, Louisa? This is a delightful cozy place. Let us remain and converse a while,-and you must pardon my seeming hold-You said you heard nothing nnusual last night; your apartment adjoins mine, I believe, Louisa, does it not?"

"Well, and if it does?" "Then I am correct,-I heard you call for help, and-

"Come not to my assistance. But why this questioning, Leon? Come, let us within, I am

"Confide in me, Louisa, and you will never

regret it.
"Leonella, do not tempt me so. I have one "On my life, Louisa, I would do nothing to

your injury,—but was he not with you?" "Oh, Leon, you know all. Save me then further pain, and please question me no more."
"Louisa, I am much interested in you. Come, I will make a proposition. Tell me how one so

lovely as yourself, so capable of enjoying all the pleasures and privileges of the world,—came to deny all these, and to prefer a life of sacrifice and seclusion. Tell me but this, and I will tell you of mine." "Leonella, do not insist on this, for my story

is a melancholy one."
"Yet, would I like to know it."

LOUISA'S STORY.

"Well, Leon, I am the youngest of three, and the only daughter. Born in Philadelphia,-my father, Sylvester Sommers, though during his earlier days a sea captain,—at the age of forty, left my mother a widow in circumstances of affluence and temporal comfort. He was, alas, one of the too many victims of what has been termed falsely, honor. My mother, unlike my father, had been educated in the discipline and observances of the mother church,-hence the culture of her children, more particularly myself,—for she doated on me, partaking of her belief and practice. My father, though careful to provide layishly for his family, troubled himself but little about the aflairs of the church, and was absent from us frequently, months at a time. Lincoln Sheldon, a young merchant of the firm tor whom my father often sailed,—and a member of the church of St. M., was a frequent and welcome guest at our table. My father scemed to love the man, and they would often sit after the cloth had been removed, and chat and laugh over their wine, as tried familiar friends.

But alas, -'How vain are all things here below,

How false and yet how fair.' His visits to our home, were not any the less frequent during my parents absence. In a moment of weakness, my poor mother became enthralled with the charmer's sylvan voice, and fell. In an unhappy moment, all unsuspicious, father returned and came upon them under circumstances which they could neither palliate or explain. Yet, strangely, proverbially impulsive, as sailors are said to be, he did not rush upon the destroyer of his domestic peace. He acted not rashly at all. So keen and deep was the blow, that the shock seemed for a time to deprive him of both action and of speech.

But the suffering and mortification of my mother,—her distress and frantic cries, drove him at length to madness, and from the house. The two men met, and my poor father was

brought home a corpse, shot through the heart. My brothers, Adeison and George, paralyzed with grief, followed our parent in deep silence to the grave.

Months after, Lincoln Sheldon again made his appearance in the city. My young brother, coming upon him suddenly one day after amply warning him, and when he had drawn a huge knife in detense, shot him dead, and fled, none of us could tell whither.

Mother being with the corpse, was arrested and cast into prison, where she lay for several months in bitter despair. Yet soon after, the burial of Sheldon, mother received much attention from the church. Some believed her guilty, but many advocated her entire innocence of the charge, and among the latter was the good Father B-, and mainly through his effective efforts, mother was at length released from pris-on. But there was a private contract entered into, that the control of her property would be placed in his hands. With a judicial use of a portion of this, her final acquittal was purchased, and the remainder bequeathed to the church,myself thrown in. Thus, Leon, you have briefly the cause of my leading a convent life. My poor mother reduced from a position of affluence to a dependant on the charities of the church, and our family entirely broken up,-yes, it was Confessor B. whom you heard with me last

"A sad history, indeed, but I suppose I must now redeem my promise and give you, Louisa,

THE STORY OF MY LIFE. It was in the Spanish town of Quillota that I fir. t saw the light. In reference to my parents. Louiss, suffice it that, like yours, they were in goodly circumstances, and of considerable renown in the place where I was born. They gave me an expensive education at a fashionable boarding school" connected with the convent at Quillota, where, as at the convent, I formed many acquaintances, who, I think, prized my friendship up to its iull value to them. Among the many who visited me, or rather the institution, there was one more youthful than the rest, who would oft linger in my company after his companions had passed on. I loved the Monk Mendoza, and if his sparkling jet eyes spoke the truth, he, young as he was, had already, in heart, violated his monastic vow. Yes, Louisa, we loved, but dared not confess it.

It was a beautiful evening that, wrapping a deep clock about me, I wandered forth, in a mood of musing, over the garden grounds of the convent. Nearing the green embankment of a delightful stream of water that meandered romantically through the place, I sat down on the soft grass, lost, somewhat, in a pleasing revery. I gazed into the clear, running water, as it murmured gently on its useful way, brilliantly silvered by the light of the fair moon. O, I was happy then! I read heaven's great goodness in all I saw and felt. Strange feelings and thoughts. in pleasing wavelets, followed each other through my soul, and at length I felt a cold tear drop on my cheek involuntary, and then it flut-tered cff and mingled with the watery ripples

"I am happy, sister, to find you so well em-ployed with the communings of your own spir-it," spoke a well-modulated, musical voice near me. I quickly rose to my feet, and turning,

saw it was Mendoza. "Thanks, good monk, for though you have wis.
startled me there is no intrusion, and I shall be P. C. Mills, West Buxton, Maine.

he happier, I doubt not, with the acquisition of your company. Ah, how sweet is it thus to rereire and commune with kind Mother Nature,—to read our Great Father's goodness in the flowers at our feet, and draw sermons of knowledge from the murmuring streamlet.'

"Well spoken, my daughter. It is delightful to think how the life of the righteous is like this brook, passing on known or noticed by but few, yet affording pleasure and happiness to all in its peaceful and quiet course.

We had neared the edge of a wide portion of the stream, and the clear bright moon casting her full form into the calm water reflected us to each other as in a mirror. The instant glance I drank in of the happy incident, thrilled me with inexpressible enthusiasm, and in the burning ardor of my feelings I cried:

"O, Mendeza! See, was ever a picture offered to mortals like this?" "It is a beautiful picture,—a most happy re-

flection of our real selves, my own Leonella."
With his right hand he had clasped my left, and with the other circling my waist, he had drawn me gently to him, and—yes, the monk kissed me. A power till now I had not known entranced me, and I knew no more until I awoke long after in his room. But I must haste-and must not dwell here. I can only give an outline, Louisia, of the principle events which changed the current of my singular

Somerville entering somewhat brusquely at this juncture, and locking from one to the other with great amazement, said:

"What is this, what have we here?" The controlling influence, not a little disturb-

ed, continued, "But I must go now. Maybe I'll come again for my story is not half told. Good bye!"

"Will the spirit controlling please give us her name?" Miriam asked in a kind tone.

"You would not know it, Leonella Harlingjen,—the name of the medium—She prefers not to tell her name. But I know to impart it to you will prove better for her. Her name is Charlton, Elsie Charlton,"

The medium opened her eyes as if just awak ing from a very sound sleep, and seeing Somer-ville standing there, and gazing at her so wonder-ingly, started and screamed almost aloud, shrinking closely to Marian's side, and cover-ing her face with both hands. Mrs. Somerville, after a few moments of collect belief with after a few moments of quiet joking with George in the farther corner of the room, about his spiritual notions and sympathy for mediums, explained to him the circumstances attending the reception of the poor woman into their parlors. We will not dilate here on the great pleasure Gec. Somerville experienced when he learned all concerning the remarkable mediumship of the stranger, who though as he left his wile's side and approached to where she had sat, started up quickly and fled into the hall towards the street.

"Stay, stay, my good woman, do not kave us in that way. Mauian, bring her back, please," said George. "Come we want you to feel assured that you are with friends now, and while you are here no harm shall befall you."

Though somewhat re-assured by this friendly speech, poor Leonella still clung timidly to Marian's hand, and seemed much abashed, by her disordered appearance; seeing which Geo. intimated in a kindly question the propriety of Marian conducting her to the bath-room, and furnishing her with some clothing. This was what Marian had been longing to hear, and she almost flew with the bewildered woman up the stairs, and putting her in a way of refreshing herself by a thorough bath, hurried off to her own room to make up a change of clothing from her own wardrobs.

Spenkers Register.

Spher's Register and Notice of Meetings We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested.

HEREAPTER we shall register such meetings and speakers as are furnished to us By the Parties interested with a pledge on their part that they will keep us posted in regard to changes; and in addition to that, expressivindicate a willingness to aid in the circulation o the Jour-NAL, both by worn AND DEED.

Let us hear promptly from all who accept this proposition and we will do our par well.

Mrs .M. J. Wilcoxson, inspirational speaker. Address Care of Religio-Philosophical Journar, 189 Eouth Clark St., Chicago, Ill.

J. Madison Allen, Ancora, N. J. O. Fannie Allyn, Stoneham, Mass.

Mrs. Orrin Abbott, developing medium, 189 S. Clark street. Chicago, Room 19.

Daniel W. Hull, inspirational speaker, Hobart, Ind. J.'S. Rouse, Casey, Ill.

Rev. J. O. Barrett, Glen Boulah, Wisconsin. Dr. J. K. Bailey, box 394 Laporte Ind.

Addie L. Ballou. Address Chicago, care of Rango-Pullo-SOPHICAL JOURNAL.

H. T. Child, M. D., 634 Raco St., Philadelphia, Pa. Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co., Ind Dr.H. P. Fairfield will answer calls to Lecture. Adress

Ancora, N. J. A. J. Fiehback, Sturgis, Michigan. K. Graves, author of "Biography of Satan." Address

Richmond, Ind. Dr. Wm. R. Joscelyn, Lecturer

Address him in care of this Office, 189, South Clark Street Dr. P.B. Randolph, 89 Court St., Boston, Mass. Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn

Hudson Tuttle, Berlin Heights, O. Benjamin Todd, Salem Oregon. Dr. Samuel Underhill, No. 121, 22nd st. Chicago. Ill.

H. V. Wilson, Lombard, Ill. A. B. Whiting, Albion, Mich.

Job Smyth, Hallsport, N. Y., will answer calls to lecture Dr. E. B. Wheelock, inspirational speaker, Cedar Falls K. H. Garretson, Prichland, lowa.

Bamuel S. Har, man, Goshon, New Paris, Brement, Ind. Dr. G. Newcomer, lecturer, 288 Superior st., Cleveland

M. M. Tousey, Lake Mills. Mrs. L. H. Perkins, Trance Speaker and Healing Medium, Washington, D. C. Rev. J. Francis, Ogdensburg, N. Y.

J. William Nan Namee, Trance Speaker, Elmira, N. Y.

J. Mansfield, Inspirational Speaker and Healing Medium Miss M. C. McClendon, Inspirational Speacer, Rock

Harriet E. Pope, Morristown, Minn, Frank Dwight, Council Bluffs, Iowa. Warren Smith, Elexandria, Madison Co., Ind. Mrs. S. A. Pearsall inspirational speaker, Disco, Mich

J. B. Tuppe r, trance speaker, Jamestown, Wis. R. P Lawrence, Inspirational Speaker, Ottumwa, Iowa. D. P. Kayner, M. D., Clairvoyant, Erie, Pa. Harrison Augir, Charles City, Iowa.

Mrs. P. A. Logan, care of Warren Chase, 897 North Fifth Street, St. Louis, Mo. Elijah Woodworth, Leslie, Mich.

Mrs. Benjamin Todd, Inspirational Speaker, Salem. Henry A. Beach, Spring Valley, N. Y.

Mrs. Hoyse, Trance, and Test medium Waterloo, Wis. Thomas Harding, box 301, Sturges, Mich. Mrs. J. H. Stillman Severance, M.D., lecturer on Spiritualism. Medical Reform, Physical Culture etc. Milwaukee.

Mrs. S. A. Rogerr, inspirational speaker, Address in care of A. J. Grover, Rockford, III.

T. Woodruff, inspirational speaker and healer. L. D. Hay, late of Huntsville, Texas. will answer calls at Jackton, Miss., to lecture on the Spiritual Philoso phy.

MYSTIC WATER.

FROM DAVID'S WELL.

This natural mineral water which now stants pre-eminently at the head of all known medicinal waters for its general Tonic and Alterative qualities, was discovered at a depth of over one hundred feet, through unspiration, an ever operating law. Its peculiar chemical combination of Iron, Lime, Magnesia, Potassa and Sulphur, in connection with its wonderful magnetic power, is fast establishing it, through the unerring test of practital triel, as the best known remedy for CATARRHAL AFFECTIONS, LIVER COMPLAINTS, DIABETES, DYSPEPSIA, KIDNEY DISEASES, INTESTINAL DISCORDERS, FEMALE HRREGULARITIES, CUTANEOUS ERUPTIONS, GENERAL DEBILITY arising from imperfect assimilation and destructive medication, inducing NERVOUS MALADIES, &c. It is attracting the attention of Physicians and scientific men but SCIENCE fails to account for its bountiful supply of magnetic forces which go to thrill the whole system with a new life, when its vitality has been wasted through Ignornew life, when its vitality has been wasted through Ignorance of HYGENIC laws and subsequent pernicious drug

treatment.

Price \$8,00 per box or one dezen quart bottles.

David B. Taylor the discoverer of the MYSTIC WATER, is now engaged in building a large BOARDING HOUSE upon his farm near the WELL, to be completed about July, where invalids will lave the opportunity at a moderate outlay of meno, to drink of the living waters. The WELL is located near Bristel, Bucks Co, Penn D. S. Cadwallad der, 111 North Ninth Street, Philadelphia.

PAIN CURER

EUREKA.

EUREKA.

I Have Found it! I Have Found it ! Roger's Excelsior Pain Curer.

The best preparation ever made for all nervous and neuralgic pains, rheumatism, toothache, headache, diptheria, sore throat, ague, corns and bunions; also invaluable in all cases of sprains and bunises. On application will convince the mest skeptical. Sample box lorwarded to any address in the United States on receipt of 35 cents. Manufactured and sold wholesale and retail by.

W. W. Rogers, Hampden Corner, Me. Or at Room 10, 180 So. Clark Street, Chicago. III.

PHOTOGRAPHS FOR SALE.

Photographs of Pythogoras and Plato, spirit guides or Mr. and Mrs. Albert Stageman. For sale by the undersigned. Price, four-four size, \$1,25 card 25c. Liberal discount by the dozen.

Also " Little Violet" spirit control of Pet Anderson. Address, ALBERT STAGETAN, Allegon, Mich. Vol .. No. S -4t .

DR.J. W. STEWART, M.D., WILL CURE DISEASES and infiguities of man and woman and child free of charge, to all who are unable to pay, from Su. m. to 10 a.m., at the American Hotel, Grand Rapids, Mich., commencing April 26, and remain until further notice. Office hours from Sa. m., to 5 p. m. The Dector will visit patients who cannot leave their beds.

SOUL-READING,

Psychometric Delineations.

A. H.EVERANCE,

THE WELL-KNOWN PSYCHOMETRIST,

Will give to those who wish him in person, or from sufficient, or both of hair, realings of character; marked changes, past and fature; advice in regard to besides diagnosis of the say, with prescription; addition of the state pling marriage, directions for the manufacture; thinks to the inharmoniously marriage of the TERMS 1. The inharmoniously marriage of the State tile Pictin Ft. Milwaules, Wis.

ol. 7, No 13-tf.

THE PHILOSOPHY OF CREATION.

Unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and Spirit world. By Thomas Paine, through the hand o Horace G. Wood, Medium.

Price 25 cents, postage 4 cents. For sale at this Office Chicago, Ill.

PHOTOGRAPHS OF ONIETA,"INDIAN" Control of J. William Van Namer, from a Drawing by Wella Anderson, Will be sent by mail on receipt of twenty five cents and a stamp. For sale at the Office, of the REJOLO PHILOSOPHICAL JOURNAL.

Address S. S. Jones, 189, South Clark street, Chicago, Ill

IMPORTANT TRUTHS.

A Book for Every Child.

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

MAN'S RIGHTS.

HOW WOULD YOU LIKE IT

BY ANNIE DENTON CRIDGE,

It is written in a fascinating style and is well calculated o please both the supporters and opponents of reformatory movements in behalf of women.

Price 15 cents. Postage 2 cents. Forsale at the Religio-Philosophical Journal Office.

UNDERHILL ON MESMERISM.

WITH

Criticisms on its Opposers.

AND A REVIEW OF HUMBUGS AND HUMBBG.

GERS, WITH PRACTICAL INSTRUCTIONS FOR EXPERIMENTS IN THE SCIENCE-FULL DIRECTIONS FOR USING IT AS A REMEDY IN DISEASE .-- HOW TO AVOID ALL DANGER,

THE PHILOSOPHY OF ITS CURATIVE POWERS:

How to Develop a Good Clairvoyant THE PHILOSOPHY OF

SEEING WITHOUT EYES. THE PROOFS OF IMMORTALITY DERIVED FROM THE UNFOLDING OF MESMERISM--EVIDENCE OF MENTAL COMMUNION WITHOUT SIGHT OR SOUND, BETWEEN BODIES

COMMUNION OF SAINTS, OR WITH THE DE-PARTED. BY SAMUEL UNDERHILL, M. D., L. L. D., LATE PROFESSOR OF CHEMISTRY, ETC., ETC.

Price \$1.38. Postage 12 cents, The Trade supplied.

FAR APART IN THE FLESH---

Address S. S. Jones, Chicago. Ill. MRS. FERREE'S NEW PAMPHLET FOR THE THOU sand.

As Mrs Southworth says, "No one is so good or so wise but will be made better and wiser and happier by perusing the Spirituelle."

Prof. Spence's Positive and Negative Powders for sale

Address S. B. JONES, 189 South Clark St.

HEDGED IN.

ELIZABETH STUART PHELPS. AUTHOR OF "GATES AJAR."

" Only Heaven means Crowned, not Vanquished, whon it says, ' Forgiven!'"

"Most like our Lord are they who bear, Like him long with the sinning,"

Price \$1.50, postage 16 cents. For sale at Religio Philosophical Journal Office, 187 and 189, South Clark Street,

[THIRD EDITION REVISED AND ENLARGED.] A PEEP INTO

SACRED TRADITION.

BY REV. ORRIN ABBOTT. CONTAINING

"The Condensed Evidence on both sides, of the most important question known to Man." HIS PRESENT AND FUTURE

HAPPINESS. Price 50 cents. Postage 2 cents. For sale at Religio-Philosophical Journal Office, 167 and 189 So. Clark Street, Chicago.

VILLAGE LIFE IN THE WEST. BEYOND THE BREAKERS.

A Story of the Present Day. BY

ROBERT DALE OWEN. Author of "Footfalls on the Boundary of another World."

Finely Hustrated. Price \$2.00. Postage 24 cents.

Tor sale at the Religio-Philosophical Journal Office. HOW AND WHY

I BECAME A SPIRITUALIST,

Wash. A. Danskin. FOURTH EDITION:

With an appendix giving an authentic statement of that wanderful phenomenon known as the

SOLID IRON RING MANIFESTATION. which is alone worth more than the price of the book.

Price 75cts. Postage 12cts. For sale at the Office of the RELIGIO-PHILO-SOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago, Ill.

MRS. M. A. M'CORD.

Mrs. M. A. M Cord deve oping and healing medium treats patients at her residence, or at any distance Magnetically, on receipt of a lock of the patient's hair, with a brief statement of the sex, ago and nature of the disease of the patient. Terms \$1. Address her or call at No. 933 Brooklyn Street, \$2. Louis, Mo.

SEXUAL PHYSIOLOGY. A SCIENTIFIC AND POPULAR EXPOSITION OF TRE FUNDAMENTAL PROCLUMB IN FOCIOLOGY.

BY R. T. TRALL, M.D. The great interest new being telt in all englect relating o Hansin Development, will neable every one. Besides the information optioned by its perceal, the hearing of the various a defecte treated in improving and giving a higher direction and value to human fife can not be over-estimated.

This work centains the latest and most important discoveries in the Anatomy and Physiology of the Sexes: ex plains the origin of Human Life; How and when Menstruction, Impregnation, and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high-toned and should be read by every family. With eighty fine on-

Avings. This work has rapidly passed through ten editions, and the demand is constantly increasing. No such complete and valuable Work has ever before been issued from the press. Price; \$2, Postage 20c. For sale at the Reliefe Philosophical Journal Office, 187, and 189 So. Clark Street

CONJUGAL SIN

AGAINST THE

LAWS OF LIFE AND HEALTH. AND

THEIR EFFECT ON THE FATHER MOTHER AND CHILD. BY AUGUSTUS K. GARDNER, A. M., M. D.

Late Professor of Diseases of Females and Chemicai

Medical Midwifery in the New York Medical College. CONTENTS. I. The Modern Womens' Physical Deterioration. II. Local disease in children and its cause. III. At what age should one Marry. IV. Is Continence physically injurious. V. Personal Pollution. VI. The injurious results of Physical Excess. VII. Methods used to prevent Conception and their consequences. VII. Infanticide. IX. Conjugal relations during the period of Menstration. X. Conjugal relations between the old. XI Marriage between Old Men and Young Girls XII. What may be done With Health in View, and the ear of God before us. Appendix.

Price in cloth, \$1.50. postage 16 cents; in paper, \$1.00, Postage 8 cents. The Trade Supplied:

Address S. S. Jones, 187 and 189 So. Clark St., Chicago II.

IS THERE A DEVIL

The argument pro. and con. with an inquiry into the Origin of Evil, with a review of the popular notion of Hell and Heaven, or the State of the Dead. Price twenty-five cents, ostage two cents. For sale at the Religio Philosophical Journal Office, 189 So. Cark Street Chicago. Vol 7 23 tf

BOOK AGENTS WANTED TO SELL

T'en Years in - Wall Street.

Written by an old operator. The fast selling most attractive and fascinating book out. Profusely illustrated Immense sales. Includes experience of the author and all that is great, powerful, splendid, mysterious, interesting, wicked, amazing, wretched, etc., in the focus of speculation. No competition.

\$50 IN GOLD.

Vol8n9 4t

to the person selling the largest number of books before September first, and Three \$40 Prizes to the next highest; besides the LARGEST COMMISSIONS ever paid in the World.

> Prospectus free. Send for Circulars. STODDARD & PARKHURST,

Zeligio-Zhilosophical Journal

S, S, JONES, EDITOR, PUBLISHER AND PROPERTOR.

Office, 187 & 189 South Clark Street.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

CHICAGO JUNE 18, 1870.

TERMS OF THE Beligio-Philosophical Journal.

\$3,00 per year, \$1,00-6 months, \$1,-4mo. Fifty Cents for Three Months on trial TO NEW SUBSCRIBERS.

In making remittances for subscriptions, always procure adrast on New York, or Post-Orgics Monay Order, if possible. Where neither of these can be procured, send the Econey, but always in a recistred letter. The registramoney, but Always in a redistrest letter. The registra-tion fee has been reduced to Firther cents, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. All Postmasters are obliged to register letters when requested to do so.

All subscriptions remaining unpaid more than six months, will be charged of the verse of \$7.5 ft now year.

will be charged at the rate of \$3.50 per year. PAPERS are forwarded until an explicit order is received by the Publisher for their discontinuance, and until pay-ment of all arrearages is made, as required by law. No names extend on the subscription books without the first payment in advance.

SUBSCRIBERS are particularly requested to note the expira on of their subscriptions, and to forward what is due for the ensuing year, with or without further reminder

NEWSPAPER DECISIONS.

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

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

3. The courts have decided that refusing to take news-

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

LOOK TO YOUR BUBSCRIPTIONS.

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 malled, "Smith J.—Dec. 10—0." The 0 means 1870. If he has only paid to Dec. 10th, 1869, it would stand thus: Smith J.—Dec. 10—9, or perhaps, in some cases, the two last figures for the year, as 70 for 1870, or 69 for 1869.

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

All letters and communications should be addressed S. S. Jones, 189 South Clark Street; Chicago, Illinois.

SPIRIT AND MATTER.

The Undulations Proceeding from Material and Spiritual Objects..

Columbus, actuated by a spirit of adventure, never faltered until he had discovered the New World. Franklin, impressed with the belief that electricity pervaded all nature, sent his kite heavenward, and when the electric spark spoke to him from the murky cloud, he knew that he had established a grand trath. Morse, believing that he could send news with the speed of thought, persisted in his work, until now the deplete the optic nerve and the retina of the eye magnetic telegraph girdles the world. The ancient philosophers, and indeed those of modern times, have been compelled to search for that which they desired to obtain. The immortal Swedenborg, with his vision illuminated, and soul beaming with inspiration, in his work entitled. "The Animal Kingdom," tries to lift the mystic veil, and expose to view the human soul He did believe at one time that there was a line of demarcation between the soul and bedy, just as distinguishable as that which exists between oil and water, or between the fish and the element in which it floats; but finally he came to the conclusion that such was not the case. Whether he investigated this intricate question in his normal condition, or was inspired by his spirit guides, we are unable to say. If spirit is the soul of matter, as it were, it pervades all the realms of space, and there can be no "discrete degree," as Swedenborg says, between the two.-knowing that spirit possesses none of the requisites of matter, as defined by us,—that is does not possess extension, impenetrability, etc in the sense that we apply those attributes to the material universe. Now, if spirit is an outgrowth of matter, there must have been a time when there was no spirit, and if matter is an outgrowth of spirit, there certainly was a time when there was no matter. But if spirit possesses none of the attributes of matter, how can the latter give birth to the former? We will take, for example, the first nucleoated cell of hu_ man life. This cell, in its growth, exhibits elements of life. It has also the attributes of matter. Now, as this little cell increases in size, it bursts, as it were, and then we find three, four, or five cells, combined, resembling at first a gelattinous substance. In this nucleoated cell which is the first starting point of human life, we find matter, and incorporated therewith we find spirit also. One possesses the attributes of matter; the other does not. One impregnates the other. The steam is accompanied by force. develops it, or, in other words, furnishes a medium of communication through which it can act. Steam is matter, but force is not. Take the magnet, for example. It exhibits force by attracting the needle and compelling it to move towards it; yet no one would say that force possessed the attributes of matter, which compelled the needle to move. The water that moves the ponderous "over shot" wheel (where the water falls on the top), is not the power, but the force of gravity existing in some central point. In the first nucleoated cell, there is spirit, and it exhibits its active qualities, for it has found a medium of communication, as it were, in that nucleoated cell.

Matter, then, does not create spirit, but furnishes a medium for its peculiar manifestation. There is magnetism in the knife, and it becomes active when brought in centact with the lode-stone. There is spirit in all things, but it is latent in many cases, until matter is placed in such relations that it can act upon it. There is, then, no dividing line between matter and spirit, or between the various primates of the universe. There is latent heat in the iceberg. There are

clements therein that can melt the hardest iron in the twinkling of an eye. Really, then, being no dividing line between spirit and matter, how is it that the spiritual organization ever became separated from the physical structure? This is, indeed, quite a pertinent question. Seemingly. then, the "discrete degree," supposed to exist by Swedenborg, between matter and spirit, is no myth, but a verity. In his conclusions he was right, but he stopped too suddenly. In matter diffused and spirit diffused there exists no "discrete degree,"-none whatever. Matter diffused and spirit diffused, acting harmoniously together, and possessing all the primates, constitute the element, as it were, in which matter and spirit, imbued with c crecious life, exist. The moment the outer covering is removed, the spiritual body, requiring no longer the elements of matter, exists in the spiritual realms.

Now, the question naturally aris, s, if such be the case, is there not a dividing line between spirit and matter? The spiritual world is not, you may say, connected with the material world, nor is the spirit body connected with the material body, herce there must exist a "discrete degree "between the two. This is indeed a pertinent question, and one eminently well calculted to baffle the most skillful logician. But stop. The first nucleoated cell that we previously alluded to had connected with it spirit, and something more, life. The action of the physical universe arouses latent spirit, which goes to make up the spiritual world,-rising from it, in one respect, as the cloud would rise from the sea. There then exists the same dividing line between the physical and spiritual universes as between the waters of the sea, and the mist arising from it. While there is no "discrete degree," the mist becomes rarer the higher it ascends, until currents of air condense it;this, however, is a crude illustration, but answers our purpose. The earth, then, does not create spirit, but excites it into action. The steam does not create force, but affords a medium for it to act; neither does the nucleated cell alluded to create spirit,—it is only placed in such relations that it acts through it.

Spirit and matter are eternal. They always existed. Spirit exists in matter,-in the tree, the flower, the golden grain, and everything the eye can see. In all conditions of matter, then, there is spirit, and while life and spirit united produce intelligent consciousness, matter,—crude matter, -in its various changes, in the animal, vegetable and mineral kingdoms, is producing a spiritual realm, adapted for the abode of the soul of man. That the latter is the outgrowth of the former, is true,-just as true as that the soul is the outgrowth of the physical body. We do not mean that it is created, but that it exists, in a latent state or otherwise, in matter, and by certain conditions is excited into action.

The spiritual world is invisible to us, from the fact that the pulse-waves or undulation therefrom, impinging on the retina of the eye, are so delicate that they cannot excite it. But -both one, as the retina is only an expansion of the optic nerve - of their animal magnetism, and then let a spirit supply its place with spiritual magnetism, and then those pulse-waves proceeding from spiritual objects, will be transmitted to the mind, and then you can see the scenery of the spirit world. Science has revealed many startling facts in relation to these little pulse-waves. They proceed from every object. When it is too gross to cause them, the object is invisible, and when so exceedingly sublimated, like the spirit world, these pulse-waves are so exceedingly delicate that they do not affect, in the least, the retina of the eye. Without these pulse-waves nothing could be seen or heard. What is true in reference to the various objects that are presented to our vision, is also true in reference to sound. Those little undulating waves that are started in motion when a spirit speaks, are so delicate that the auditory nerve can not feel them at all, and, of course, the mind can not take cognizance of them. But let the nerve be depleted of its animal magnetism, or rendered negative, which is equivalent thereto, and then charged thoroughly with spiritual magnetism, and at that moment those little pulse waves, set in motion by a spirit voice, can be transmitted to the mind, and you become at once clairaudient.

Take the retina of the eye. Science tells us hatt four hundred and seventy-seven trillions of these pulse waves per second, impliging upon the eye, cause the sensation of red. But how different the pulse-waves from the spirit scenes! Indeed, they so far exceed those from material objects, in rapidity, that the wisest mathematician in the spirit world would hesitate before trying to compute them. A wheel may be running so fast that you cannot distinguish the spokes; but let the room be darkened, and a flash of lightning will enable you to perceive every spoke distinctly, and 'the wheel will appear for the moment as if standing still. While four hundred and seventy-seven trillions of pulse waves are required to convey the idea of red. five hundred and five trillions give a sensation of orange. These pulse waves, coming with various degrees of undulations, produce to our view the material world. Pulsations above them are too attenuated to produce any sensation, and those below them, too gross. Here, then, if anywhere, is the "discrete degree" between spirit and matter,--the pulsations that reveal to us the existence of matter. It is then a wise provision of nature, that when these pulse-waves proceeding from the unseen world, become so attenuated, so exceedingly delicate that they can make no impression on the crude optic nerve, that there is a method whereby its condition can be rendered more sensitive and subject to them. In the material world, the maximum of pulsations to the eye, per second, is six hundred and ninety-nine trillions,—the minimum, five hundred and thirty-five trillions. When the pulsations are above the maximum or below the minimum number, nothing can be seen.

While we assert that there is no dividing line between spirit and matter, we claim that indi-

vidualized matter and spirit has its sphere of action in matter and spirit diffused, and that spirit is the outgrowth of matter in the same sense that the mist overspreading the sea is an outgrowth of the same; that is, spirit is incorporated with matter the same as the mist is with the

H. W. Beecher's Views on Spiritualism.

"The Rev. George Haddock, of Appleton, Wisconsin, says in a letter, 'You cannot be ex pected to follow up all the things, good, bad and indifferent, which are constantly being said about you, but from the fact that Spiritualists, very generally, claim you, I should be glad to receive from you a denial of those statements, it they are not correct."

"We reply, categorically, that we are not be-lievers in Spiritualism, neither in the spiritual origin of the phenomena, nor in the religious teachings which are propagated in the books and papers is ned in the interest of this new sect.

"We have no reason to think that intentional deception is practiced, and in the comparatively few cases in which we have been spectators of the spiritual phenomena, we are sure that there

was neither collusion nor deception. "The various explanations that have been given of the unquestionable phenomena that are developed through mediums have never at all satisfied us. The cheap allegations that it is a pure illusion, that it is a fraud, that it is the magnetic reflex of the thoughts and feelings of persons present, are just as unsatisfactory as the belief that it springs from the action of intelligent disembodied spirits. We wait patiently for light upon this very curious, and, as we regard it, very important department of facts. We expect that light from science. When it comes, we shall know something more of the possibilities of the human mind, but very little more, we suspect, of the great invisible realm beyond. We frankly admit that we long to be-lieve in Spiritualism — but cannot. We do not only not resist evidence and conviction, but we rather solicit belief. Who does not wish, with all his soul that it might prove true that windows were opened into the other world, through which we might commune with the disembodied?

"But what shall one do? After seeing, listening, pondering, belief does not come, and the case grows worse, and not better.

"We cannot be so tollerent of the literature of Spiritualism as we are of the phenomenology. It is the most hopeless waste of sentimentalism, the most extraordinary effusion of fancy, futile philosophy and maudlin religiousness,and in the most extraordinary quantity,—that ever broke loose upon the world

"It would be humiliating to believe that dying gives to the soul such a back-set as the revela-tions of Spiritualism manifest. After the growth and experience of seventy years in the flesh, it is hard to think that one is doomed, in the af er life to semi idocy."-Church Union.

It was remarked by an ancient savan, that all men, particularly great men, had a vein of idiccy permeating their natures, which, at times, made them appear exceedingly ridiculous; and that the more prefound the philosopher, the larger the vein. There is certainly a great deal of truth in that statement. Sir Isaac Newton, when engaged in an abstruse calculation on one occasion, was it a proinse perspiration, and suffering terribly in consequence of his proximity to a hot stove; but the vein of idiocy was so large in him that he did not comprehend the fact that heat decreases in a certain ratio when radiating from a stove, and that he could obviate the difficulty by moving back a little,—so he called a servant to take the stove from the room. The servant quaintly asked him if it would not be better for him to move back a little. "Oh! I never thought of that. That will be the better way," he replied.

As with Newton, so with Henry Ward Beecher. He is a great man in every sense of the word,--a profound philosopher, and, of course, that "idiotic vein" is so large in him that, in his metaphysical speculations, he fails to recogrize the simple truths of Spiritualism.

Speaking of the literature of Spiritualism, he uses only disparaging terms. He is, like Newton, so intensely interested in the solution of some knotty question, that he fails to recognize the fact that by simply a change of base, the truth of Spiritualism would at once flash upon his mind.

Spirits in communicating are compelled to use the organism of another, which is, of course, exceedingly difficult, and it is not to be wondered at that many blunders and mistakes are made. Yet we are prepared to show that the literature of Spiritualism is broader, more comprehensive in its details, and embraces grander truths than all the sermons he has ever written. or the literature of all the religious denominations combined.

Denton surpasses Hitchcock and Hugh Miller. in unearthing geological truths. Andrew Jackson Davis is far in advance of the German or French philosophers, in unfolding the beauty and harmony of nature. Hudson Tuttle, in his "Arcana of Nature," excells Hershel, Kepler, or any of the German or French school of astronomers. Dr. P. B. Randolph advances views in regard to Pre-Adamite man that far surpass those of Agassiz. The teachings of Spiritual literature embrace within their ample folds the purest and loftiest morality. They recognize no God who is contemptible and mean enough to give expression to his anger, or who will encourage a falsehood. Here we have a specimen of that literature which Beecher so much admires. Whether it is a "hopeless waste of sentimentalism, the most extraordinary effusion of fancy, futile philosophy, and maudlin religiousness," we leave the reader to judge.

And he said, Hear thou, therefore, the word of the Lord; I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left. And the Lord said, Who shall persuade Abab that he may go up and fall at Ramoth Gilead! And one said on this manner and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth and do so.-1 Kings, xxii. 18-22.

This is the character of the God that Henry Ward Beecher worships.

Then there was Dayld, "a man after God's own heart," who would not now be allowed to associate with the lowest rowdy. He robbed

Bathsheba of her innocenceand parity, and then, with his heart actuated by a malicious spirit, murdered her husband. In the thirtyeighth Psalm he avows himself afflicted with those disorders that often distinguish the lowest debauchce. In the one hundred and ninth Psalm he prayed that widowhood, orphanage and poverty might be the lot of women and children. In 1 Kings, 21 chap., 9th verse, he

"Now, therefore, hold him not guiltless, for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood."

In causing the death of old Shimie, he manifested the hardness of his heart and his mean, contemptible nature, for he was then lying at the point of death. Still, he was a "man after God's own heart."

Whether the literature that Henry Ward Beecher founds his religion upon, and from which we have here taken the above extracts, will compare favorably with the literature of Spiritualism, we leave the reader to judge.

LETTER FROM AUSTIN KENT.

BROTHER JONES: In view of your late suggestion that I send you a receipt per Journal of all money that I get through your patrons, I give the following, as near as I can get it since my general report in February. Much of it has been in the Journal once as it came through you to me. I have acknowledged its receipt by letter when I had the full address

Mrs. J. H. Bradsbaw,	\$1	00
Mrs. Addie L. Ballou	1	00
L. M. & M. S. Severance	5	00
J. B. Ferguson		
Mrs M. C. Young		
J. M. Winslow	2	00
P. Haywood	. 1	00
Warren Chase	. 1	00
R. S. Pond	. 1	00
Phelix Shelling		
Ettie Jessup, \$0 50, Ezra Sellen, \$2 50, }		~
J. D. Jones, 82 50.	5	50
J. D. Jones, 82 50, Frank Searles.	5	00
Total	820	50
, మైన జిల్లా చెప్పారు. ఇం కార్యాల్ కార్యాల్ కార్యాల్ కొంటికోంటి కార్యాల్ కొన్నారి. కోటికి కోయికోని కోయికోని కో	,	

The friends are giving me such temporal re-lief as I have not had for some years, which kindness and charity I can never forget. I hope in doing they may have their reward. I may never be able to personally reward them, though I will greet them again on the other side of socalled death. I have more and more faith that my radical friends will not permit me to suffer from temporal needs as I have, but will continue to remember me at times.

Gratefully yours and theirs, AUSTIN KENT.

THE JOURNAL.

This week's number will be found unusually interesting. The lecture of Mrs. Emma Hardinge, on the sixth page, is replete with sound logic, and will be read with interest. The communication from George Lynn gives us an inkling of the discussion between Addie L. Ballou and B. F. Underwood, at Joliet.

On the first page, the address of Taomas, Gales Forster, at the funeral of Josephine Bayly, robs death of its terror. It will be read with interest,—also other miscellaneous articles.

On the second page, the Report of the Northwestern Speakers' Convention contains much that will interest mediums. The new theory in reference to the Structure of the Earth, and the probable discovery of a "new world," will be read, with the wish arising that it may prove true. Robert Sinnickson's article on Phrenoloogy, advances some new ideas. P. B. Jones' letter shows the status of Spiritualism in Dayenport and Rock Island.

On the third page, the thrilling story of "Estrangement," will be perused with pleasure.

On the eighth page, Brother Wilson's Department contains many valuable truths.

In Brother Child's Department, is an interesting communication, showing the condition of Spirit Life.

The Journal is rapidly increasing in circulation, and becoming a great favorite with the people.

MR AND MRS. J. M. GRANT, M. Ds.

Our Brother, Dr. Grant, late of San Francisco, California, who has performed some truly wonderful cures as a healing medium, during his sojourn in Chicago, has not been idle in other things, while not engaged as a healing medium.

That he has great powers as a spiritual medium, for healing the lame, by simply a laying-on of hands, was fully verified by his curing a little girl who for years, could only hobble about on a crutch, by three treatments, so that she threw away her crutch, and has walked well ever

Among the other things that the Dr. has done, is to attend the requisite terms of lectures at the Eclectic Medical College of Chicago, and to graduate as a well-read physician. But more yet. The Doctor won the heart of another graduate, a lady of high attainments as an M. D., of the same school, united with her in matrimony. in accordance with the rites of the RELIGIO. PHILOPHICAL SOCIETY, and has taken her with him to California, where they intend to settle for life, combining her gifts with his science as a healing medium, and a surgeon.

May good angels be with them.

VALUABLE NEW BOOKS.

We are in receipt of a new invoice of "Talks to My Patients" and "Health by Good-Living," and have filied all orders on hand. We can hereafter supply our subscribers without delay.

The two books contain a great amount of practical information. See advertisements.

MRS, SAWYER'S SEANCES.

Mrs. Sawyer continues to hold seances every day in the week as heretofore, at the Reception Rooms of this Publishing House. See advertisement.

MRS. A. H. ROBINSON, HEALING, PSYCHO-METRIC AND TEST MEDIUN.

Can be addressed or found at her residence, 148 Fourth Avenue. Her powers are truly wonderful in all of their phases. Let the sick everywhere read her advertisement.

We are now prepared to supply our sub. scribers with Prof. Prusson's great work, "Fresh Eggs and Yellow Butter." Upon the receipt of 15,00 we will forward a copy, pastage paid.

Mrs. Abbott, the Developing Medium, is yet to be found at No. 148 Fourth Avenue. She is a most excellent developing medium.

EMMA HARDINGE.

This distinguished lady was again greeted with a large aud enthusiastic audience at Music Hall, on Sunday last. She ably sustains the reputation that preceded her. Having published a large number of her lectures, those who have read them will seem to be in the presence of an old friend when they hear her speak.

Zersoual and Tocal.

Dr. Kayner, Clairvoyant Physician, of Erie, Pennsylvania, called at our office on Tuesday, on his way home, from the West, and gave us an example of his Clairvoyant powers. He is one of of the clearest Medical Seers in the field, and is doing an excellent work among the afflicted. We bespeak for him the confidence of the public.

Mrs. Addie L. Ballou is now sprepared to make arrangements for lecturing during the summer and fall months. From the numerous commendations sent to us from the various fields where she has labored, we judge that she has been doing a grand work for the cause. She should be kept constantly employed.

Mrs. Elizabeth Golden, of Reynoldsville, Pennsylvania, would be glad to entertain any speaker who may give her a call.

Daniel W. Hull, the indefatigable worker, speaks at Rensselaer, Indiana during this month.

Dr. J. K. Bailey took a prominent part in the Speakers' Convention, at Joliet. He is a sharp writer, clear thinker, and the Spiritualists should extend to him a warm reception wherever he goes. He is now on his way to Minnesota. We hope to hear from him often.

Dr. H. P. Fairchild speaks in Philadelphia, this month, and in Williamautic, Connecticut, during

Dr. Henry Houghton's address, for June, is Ash. land, Massachusetts.

Dean Clark can be addressed at Salisbury, Vermont. He is a fine lecturer and a first-class me-

The Springfield Republican -it ought to knowsays that there is a bar-room in Boston, owned by

Mrs. Wilcoxson is engaged to speak to the Spiritual Association in Lockport, on the 19.h of this month; and Dr. D. P. Kayner, Clairvoyant Physician, of Erie, Pennsylvania, is engaged to speak at Joliet, June 26th and July 10th, and at Lockport July 31 and 17th. He will answer calls to lecture in the vicinity week-day evenings and will attend to patients. Address, for the month, at Joliet, Illinois.

Mrs. S. M. Jorgensen has changed her residence, and may be found at No. 69 Cass street, between Indiana and Ohlo. She is a Symbolic Seer and Inspirational adviser.

Dr. H. S. Brown speaks of the Sparta, (Wi.) State Convention, held on the 17th, as follows:

"I have just been informed that the Davenport Brothers have agreed to be in Sparta, Wisconsin, at our State Convention, on the 17th of June. Their presence in the convention will add greatly to its interest, and their phenomenal facts will be most convincing to all persons who are wavering in their opinions about spirit communion with mortals of earth. Now, it is well understood that we shall have the heat Spiritualist speakers in the conshall have the best Spiritualist speakers in the con-vention; and as the Milwaukee and St. Paul Rail-Road will give half-fare excursion tickets to all who wish to attend,—good from the sixteenth to the twentieth of June, inclusive,—it will be one of the best opportunities that can be offered for searchers after spiritual truth to learn it, and for Spiritualists to take sweet counse! together, "H. S. Brown, M. D.

"564 Milwaukee St." Mrs. Hardinge's appointments for August and lep ember, are as follows:

Geneva, O., Sunday, Aug. 7th. Ashtabula, " Tuesday Eve., Aug. 9th. Jefferson, "Thursday " " 11th.

Painesville, " Saturday and Sunday, Aug. 13:h ana 14th. Milan Grove Meeting, Saturday and Sunday,

Aug. 17th and 18 h. Farmington, Saturday and Sanday, Aug. 27th and 25th.

Cleveland (Lyceum Hall), during the Sundays of September.

The friends who desire Mrs. Hardinge's services any of the unoccupied time during these two months, and within reasonable distance of Cleve. land, should make arrangements at once, which

DIRS. A. H. ROBINSON,

47 Prospect St., Cleveland, Ohio.

they can do by addressing :- A. A. Wheelock,

Healing, Psychometric and Business Medium, 148, Fourth Avenue.

Mrs. Robinson, while under spirit control, on recoiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle cariosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and Negativs forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as di rected in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that s produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms

Mrs. Robinson also, through her mediumship, diagnoses the diseases of any one who calls upon ther at her residence. The facility with which the spirits controling her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and

trance medium. Terms :-First prescription, \$2.00: each subsequent, \$1.00. The money should accompany the application, to

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,

THE QUESTION.

What is the Reason all Spirits do not return Im mediately after death and Communicate?

This question has been properly asked by many, and we shall attempt to answer it. We have known many persons who have occupied prominent positions, some as Spiritualists. and some others who have been respected and esteemed by their fellow men, who have disappeared behind the curtain of the other life, and no echoing note or sound has been heard from

We propose to deal plainly with this question, and let the spirit friends tell their own story.

Many spirits on their entrance into the interior life, find difficulty in recognizing other's there. Those who have not heard much in relation to spirit communion, or have strongly opposed and utterly disbelieved it, find spirits who have no idea or knowledge of spirit communion with earth's inhabitants. This class may not desire to, and could not if they did, communicate with their friends on earth. There is another class whose magnetic powers, which are so essential to inter communion with this world, are so repulsive to it that they can not communicate.

If a man fully believes through his prejudices, that the telegraph here is an invention of the devil, he will not go near the office, nor send any message to any operator, and his friends will not hear from him. There may be a repugnance on the part of earth-friends to this intercourse that will interfere with it.

It is very certain that the operators in the spiritual telegraph offices are very busy, and have no need to solicit custom. On the contrary, spirits tell us that they have waited long and sought many mediums before they could bring

about the desired communication. In former articles, we have spoken of Influence, Control and Obsession, and stated that all mankind were subject to one or more of these forms. Intelligent communications require that the controlling spirit, or more commonly the band, operates through the magnetic forces of the medium, and thus sends the despatch. There is a very general mistake, even among Spiritualists, in supposing that the communication always comes directly from their triends, when this seldom occurs, not any more frequently on the other side than here, that the individual sending the communication acts as the

The moral character and standing of the individual is not the test of the power to send, because undeveloped spirits on this side and on the other, go to the offices and send their mes-

Our object in this article was to present the experiences of a personal friend, who has been in spirit-life fifteen y ars, and from whom we have never had the faintest echo until this time. Our triend was eighty years old when he died: we were intimately acquainted with him during the last five years of his life here. He became deeply interested in Spiritualism,-read many of the books and papers; had frequent visits from mediums, received very excellent tests from his friends on the other side, and was exceedingly happy in the prospect of meeting them. He promised to report from the other chore, just as soon as he could, and we hoped for much in this direction.

Fifteen years seemed ominous, and now he comes to teil us his experience. We did not recognize him at first; the haggard and bent form was very repulsive,—yet, something seemed to say, you will know and can help him. The wild blood shot eyes protruded in a horrible manner from a wild and terrific countenance. The voice was changed so that we did not recognize it. Yet, something revealed to us the fact that it was our friend. We reached out our hand to him, and he seemed overwhelmed. Seating himself upon a barren rock, it was a long time before he could become sufficiently composed to speak to us. During a very painful interview, we gathered the following narrative from him:

"Little did I dream when you were teaching me the beauties of spirit-life, that there could be found any where in it, such a hell as that which I have been in. It seems to me thousands of years since I heard your voice and looked upon your face, and you are the first earthly friend to whom I have spoken or whom I have seen. So I must be mistaken as to the time as you seem to be on earth yet, and I have been told by a guide that as soon as I was able they would take me to earth, and I should see you.'

We informed him that it was about fifteen years since he passed away, and begged him to

tell us freely all his story.

"I found the Spirit-World very much as you had described it to me, and felt very happy when I first entered it. I wondered that I did not recognize more of my friends. Soon, however, the panorama of my earth life passed before me,
—pictures that I had hoped were buried forever in oblivious dark vale, stood out with ghastly prominence before me. I shuddered at the thought, and hoping that no one else might see them, I looked around and saw I was alone. In that picture were living realities. You know I had lived in a slave country, and been a slave master. The victims whom I had injured in various ways, were all there in the picture as living realities. 1 need not rehearse all the revolting details, I will give you the worst. I had ordered a young female servant to be tied up by the thumbs so that she must stand on her toes, and that, too, when she was in a very delicate condition, and because she failed to perform her task on account of this condition. She died the night after this cruelty was inflicted upon her. I had suffered very much on earth, though I had no such realizing sense as I have had here of it. At first I attempted to get away from her. I would have given world's if I had them, for the power to hide myself from those hideous looks. Those wild eyes were staring, and the little innocent that was not born on earth was there, too, another victim of my cruelty. I will not attempt to depict the horrors of my situation,language is utterly incompetent for this. I was compelled by the goadings of my own conscience, that is the judgment, to go and serve that mother and child, and no slave upon a plantation ever endured more suffering than was self-imposed upon me by that stern and irrevocable judgment which ever rang in solemn notes through all the corridors of my soul, as conscience proclaimed duties to be done, ere I could wash away the stains of an earthly life. I worked and groaned and worked, and the weary years rolled slowly on. I could see that my victims, though unhappy, because they were ignorant and undeveloped, were not suffering

as I was. For them there came moments of blessed respite, which I had not. Toiling and grinding, groaning and suffering all the weary way, mostly without hope, I retained ever my memory of you. You formed a beautiful picture in the panorama of my life. The lessons on Spiritualism you had given me, were ever as a beacon light to my soul, amil all the darkness of those hours of untold anguish, and again and again have I asked, when shall I see you my brother and the voice ever echoed in you my brother, and the voice ever echoed in my ears, when the appointed time comes, and the fires of this hell through which thou art now passing, have burned away the dross from thy spirit, thou shalt again visit earth, and see not only this brother, but others who will help thee onward in thy journey. Again and again has my soul in the bitterness of its anguish cried, 'How long, oh, Lard! How long?' Of late, some light has fallen around me. The bleak and barren waster that have been my dwelling place, have changed somewhat. The spirits

me, and one has told me of this time, but I could not realize it." Sad and painful as this interview was, it embodied lessons of deep interest to the world. We said to our friend, for such he is now as ever. Brother, God hath written eternal justice over the gate-way of heaven. He hath decreed not in vengeance and anger, but in love and mcrey, that the penalty of every act must be paid.

who have been around me have come nearer to

But my brother, we have the blessed consola-tion of knowing that error and suffering are temporary and short-lived,—while goodness and mercy, peace and happiness, are eternal, and ever enduring. I am glad that your prison doors are now opened, and I can come and preach to you in prison.

We will join in calling upon our Father to send his blessed angels to minister to you, and as the light shines around you again, let us rejoice and be exceedingly glad. With you I re-joice that we met on the earth-plane, and gave you that which you say has been as a beacon light to you in the darkness and desolation of your terrible experience.

We saw the slave girl and her child, and were glad to perceive that they, too, had progressed far enough to feel that it would be bleesed to join in helping our friend out of the dungeonhouse of darkness and misery, into the glorious light and liberty of that land where the sons of God shout for joy, and the glad angels are ever ready to minister to those who have been sitting in darkness and in the shadow of death.

"FRESH EGGS AND YELLOW BUTTER."

This most important book of the age, which has been delayed for some time in the printer's hands, is now ready for delivery, and we are requested by the publisher to state that it will be sent immediately to all who have ordered copies, and impatiently await its appearance.

Over one hundred pages are devoted to eggs. butter and cheese. That this is an exhaustive and practical treatise on these topics, is not to be doubted. The processes of deoxygenating and insulating eggs, preparing kerosine oil and other barrels and vats, by insulation, restoring rancid butter to freshness, and the preservation and coloring of white and streaked butter, as well as many others, are wholly new and original, and are now, for the first time, given to the public through its pages. It is believed that these discoveries will inaugurate a complete revolution in the art of preserving eggs and butter. The information regarding the preservation of wood, metals, stone and muats, tanning, manufacturing ink, wines, cider, etc., are also reliable, and considered the best for all practical apurposes. (See advertisement in another column.)

Statistical Department.

In this department we purpose to publish all reports that shall be torwarded 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 res ment, 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 to time, as imperientions shall be discovered, and changes made in the status of the spiritual 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.

I, How many avowed Spiritualists are there in the town of ____ county of ____ and state of are their names? 2. How many lectures have you had within the last

How many mediums, what phase of mediumship and what

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

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.

Camden, Hillsdale Co., Ind.

Camden, Hillsdale Co., Ind.
Reported by Thomas Harding.
Number of Spiritnalists: Eighty.
Names: Wm. Bryan President of Religio Philosophical Society, of Hillsdale Co., Mr. C. Coney, Mrs.
Coney, Mr. T. Coney, Mrs. Coney, jun., Mr. Burwell,
Mrs. Burwell, G. Barwell, Mr. Ferr, Mrs. Ferr, Mrs. Bennett, Mr. Fowler, Mrs. Fowler and family, Mr. Lewis,
Mrs. Lewis, Mr. S. Lewis, Mrs. S. Lewis, Mr. S. Brayman,
Mrs. S. Brayman, Mr. Jones, Mrs. Jones, Mr. C. Norris,
Mrs. C. Norris, Mr. D. Riggleman, Mrs. Riggleman, Mr.
R. Haughee, Mrs. Haughee and family, Mr. J. Haughee
and family, Mr. C. Hughes, Mrs. Hughes, W. J. Height,
Mrs. Height, Mr. Van Fausen Mr. J. Morrough, Mrs.
Morrough, Mr. A. Throop, Mrs. Throop, Mrs. S. Harris,
Mrs. P. Cook, Mr. B. Webb, Mrs. Webb, Mrs. E. Taylor,
Mrs. L. Taylor Mrs. L. Taylor, Mrs. E. Taylor,
Mr. L. Taylor Mrs. L. Taylor, Ms. J. Welton, Mrs. J.
Welton Mr. J. Morgan, Mrs. J. Morgan, Mrs. M. Morgan and others.
Lectures:—Fifteen, besides the regular yearly meeting which lasts two whole days.
Mediums:—Wm. Lord, Mrs. Morrough, Mrs. Cook, Allen Throop, Chloe Throop,—all healing mediums. Mrs.
Jones, Felic Cook, Inspirational speakers. E. Taylor,
Mrs. Taylor, seeing mediums, and Mr. Welton who has been a seeing medium for over forty years.
Churches:—The Methodists and United Breitven are about equal in strength, and the ability of their preachers is said to be about an average.

Free thought and Spiritualizm is gaining ground.

ers is said to be about an average.

Free thought and Spiritualism is gaining ground.

SPECIAL NOTICES.

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

Mrs. Robinson prescribes, while under spirit-control, for all phases of disease.

REMEDIES,

The POSITIVE and NEGATIVE Forces in Nature.

applied by the simple touch of the person, or by magnetic applications, sent by mail, on receipt of a lock of the sick person's hair, and a statement of the sex and age of the patient, together with the leading symptoms of the disease, and its duration.

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.

NEW ADVERTISEMENTS.

DUPL'EX IMPROVED

FAMILY SEWING MACHINE

A triumph in mechanical science. "Entirely new," and manufactured under the very latest United States Patents, with many important, superior and valuable improvements, which render it, in its perfect completeness, a home necessity. It is without a rival or equal; and for beauty and strength of its stitch, speed, durability and elegance, surpasses every other machine. It is entirely original in its construction, and does not infringe upon any others. This wonderful and extraordinary achievement of mechanical ingenuity, works upon a table. It is perfectly noiseless, easy to learn, rapid and reliable, makes the beautiful, strong and reliable Duplex Stitch; and will do all kinds of work with ease and neatness. Sews with all kinds of thread, double or single; cannot get out of order and is what is wanted in every family. It has received premiums and the full approval of the principal journals, and of all those who have used them.

"This machine works like a charm, and sews neat and rapid. It is what every family requires."—N. Y. World.

"We have visited the salesrooms and examined the machines, and pronounce them well worthy of all the praise claimed."—Illustrated News.

"A great triumph in mechanical science."—Chronicle, Augusta Georgia.

Single machines all complete, packed in a boy to any

"A great triumph in mechanical science."—Chronicle, Augusta Georgia.

Single machines all complete, packed in a box to any part of the country by express, on receipt of price—\$5,00 Safe delivery guaranteed.

Agents wanted. Circulars containing extra inducements, free. Address:—Duplex Machine Co., 697, Broadway, N. Y.

THE AMERICAN JOURNAL

of SPIRITUAL SCIENCES,

In the interests of Modern Spirit mism will be published at an early day in New York.

Subscription \$2.00, now received, with mam -s. county, state, plainly written, is solicited. Also correspondence, with the view of Engagement under, Compensation, of one Test Medium, one Healing Medium, one Seeing, one Rapping, and one Psychometrist. Reports, Circles, Experiments condensed, Associations of Reform, Organizations of Progress are invited to our columns.

Arrangements are now made to answer sealed Ler-TERS, The failure to give satisfaction re-tores the money. Fee \$5.00.

Address :- American Journal of Spiritual Science. No. 58 - 176 Broadway, New York.

TALKS TO MY PATIENTS.

Hints on Getting Well and Keeping Well. BY MRS. R. B. GLEASON, M. D.

This is a valuable book, written at the earnest solicitation of hundreds of patients, who have had the good fortune to come under the treatment of the talented author. The author says, "The book is not intended to do away with doctors, but to aid the young wife when there is no experienced mother, or intelligent nurse at hand; to advise in emergencies, or to guide in those matters of deilcacy with which women's life is so replete.

The book will offer no new theory as to the cause or cure of diseases, but merely practical suggestions, how to relieve pain, or, better still, how to avoid it. Such means as we have for many years found deficient in our infirmary.

Price \$1.50. Postage 20c. For sale at the Religio-Philosophical Journal office 189 South Clark St., Chicago.

SECRETS OF GENERATION.

BY SIMON M. LANDIS, M. D., D. D. Dr. Landis has been imprisoned for publishing this

scientific book for Married Persons on the "Secrets of Generation." It is the most condensed and valuable book in priot. Price \$1 or \$9 a dozen. Sent by return of mail on receipt of price.

Address, DR. S. M. LANDIS, cor. 73d St., and Girard Ave. Phila. Pa.

TO BEE-KEEPERS.

A NEW BOOK on the subject of Bee-Culture. alled the SECRETS OF BEE-KEEPING. It is got up in a very condensed and cheap form, to meet the wants of Bes-Keepers in every department of / picultural science.: Tt Keepers in every department of picultural science. In contains more practical information, and treats upon more subjects than any other book of its kind yet published, and is embellished with numerous cuts and engravings, and contains nearly as many words as a book that usually sells for \$2.00. Published by K. P. Kinder, Burlington, Vermout Price in paper covers, 50cts, bound, 75cts. Sent by mail on receipt of price. Address S. S. Jones, No. 189 South Clark St. Chicago, Ill.

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

REAL ESTATE and LOAN AGENTS.

ROOM 8, MAJOR BLOCK.

Cor. La Salle and Madison Sts, Chicago, Ill. City and Country Real Estate purchased and sold. Investments made and Loans Negotiated. Attention given to all business connected with Real Estate.

1200 Lots and Acre Property in Jewerson forSale. vol6no24tf.

To Advertisers.

The best advertising medium in the Missouri Valley. is the

KANSAS CITY JOURNAL OF COMMERCE,

DAILY, TRI-WEEKLY, AND WEEKLY.

Having the largest combined; circulation west of the Mississippi River. Established in 1854, the Journal has long enjoyed the reputation of being the leading political newspaper in the valley of the Missouri. The great number of advertisements in its columns from the large cities the Union, is as efficient indication of the estimate placed upon it as an advertising medium by the leading advertisers of the country.

TERMS OF SUBSCRIPTION:-Daily per year, \$18. Tri-Weekly per year \$4, six months \$2,50, Weekly. hirty-six column sheet SI ADDRESS

FOSTER, WILDER and CO. KANSAS CITY, MO.

PLANCHETTE-THE DESPAIR OF SCI-

Thes above named work is one of the very best books ever published. Every Spiritualist throughout the country shou d send for it at once. It abounds in facts demonstrating Spiritualism beyond caail. The secular press everywhere speak in the highest terms of it. The work has passed to the third edition in about as many weeks. For sale at this office. Sent by mail on receipt; of \$1.25

and 16 cents for postage.

ndress S. S. Jones, 192 South Clark st., Chicago, Illinois REAL LIFE

THE SPIRIT-LAND: BEING LIFE EXPERIENCES, SCENES, INCI-

DENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT-LIFE AND THE PRINCIPLES OF THE SPIRITUAL PHILOSOPHY.

Given Inspirationally BY MRS. MARIA M. KING. Author of " The Principles of Nature." etc. Price \$1, postage 16 cents.

For sale at the Religie-Philosophical Journal Office, 17 and 19 So. Clark Street, Chicago.

JWILLIAM VAN NAMEE, OLAIRVOYANT, makes examinations by lock of hair. For terms particulars, etc., address, Elmira, N. Y.

NEW YOODS.

HELEN HARLOW'S

BY LOIS WAISBROOKER

AUTHOR OF ALICE VALE-SUFFRAGE FOR WOMEN, MTC. All who take an interest in the subject treated of in the well written story, should buy the book at once, read it and lend it to their neighbors if they cannot get them the buy a copy. Although written in the form of a novel it is replete with sound philosophy, and is by far the ablest work on the subject yet before the public. It has been favorably received by the press of the country and is cordially endorsed by many of the most gifted men and women in the progressive ranks.

The Author says: "In dedicating this book to women in general, and to the outcast in particular, I am prompted by a love of justice, as well as by the desire to arouse women to that self-assertion, that self-justice which will insure justice from others."

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

"As I gazed, and as I listened, there came a page of the 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 gladly.
And caught the maiden madly rushing through the

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

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

Eor sale at the Religio-Philosophical Publishing House,

—189 So. Clark st., Chicago; Also at the Banner of Light
Book Store, 158 Washington st. Boston, and the American News Co., 119 Nassau st. New York.

Vol. 8. N. J. 8. 5t.

THE CAREER

OF THE CHRIST-IDEA IN HISTORY.

A COMPANION VOLUME TO

"THE CAREER OF THE GOD-IDEA."

BY HUDSON TUTTLE.

CONTENTS.

I Introductory; II Career of the Christ Idea in Hinds. stan and among other Races; III Prophecies of the Advent of Jesus; IV Conception and Genealogy; V Birth of Jesus; VI John the Baptist-his relation to Jesus; VII The sermon on the Mount; VIII Miracles; IX sending forth the Apostles; X The fatal Journey; X Burial and Resurrection; XII The Descent Into Hell; XIII The Gospels; XIV Resume of the Life and Character of Jesus; XV Causes of the Extension of Caristia nity; XVI The ultimate of the Christ-Idea.

Price \$1,25. Postage 16 cents. The demand for these new works of Hudson Tuttle both in this country and Europe, is unprecedented. F & sale at the Religio-Philosophical Journal Office-

THE

WOMAN WHO DARED.

BY EPES SARGENT. AUTHOR OF

Planchette, or the Despair of Science.

"Honest liberty is the greatest foe to dishones icense."

12 no. Cloth; 270 pages, fine tinted paper, gills top, extra heavy binding, with bevelled edges, A very Interesting and Cheap Book. Price \$1,50. Postage 20 cents. For sale at the Religio-Philosophical Journal Office.

Vol 8 no 4

NERVE FOOD

A SPIRITUAL GIFT. TO ALL SUFFERING FROM NEURALGIA, HEADache, Dizziness Bronchial difficulties, debility of the
stomach or nervous debility of any kind, diseases of the
liver or kidneys, and all conditions of uterine difficulties.
This combination was never before used as a medicine
on earth. Each element composing it is food for the nerve.
It gives quietness to the nervous system, rest to the sleepless, tone to the stomach, and general activity to the circulation. Does:—From an ordinary teaspoonful to a tableless, tone to the stomach, and general activity to the circulation. Doze:—From an ordinary teaspoonful to a table-spoonful, usually three times aday, half an hour before meals. Price, \$1 per bottle. It may be ordered through any respectable druggist, or by direct remittance to either E. R. STILL, 351 Washington Street, Boston, or office of "Universe," New York City. The public are cautioned egainst spurious imitations, see each bottle has the signature of E. R. STILL, Boston, Mass.

SPIRIT PHOTOGRAPHS.

For full information, how to obtain one, and specimen ploture, send 25 ets. to W. H. Mumler, 180 West Springfield street, Boston, Mass.

COSMOLOGY

George M'Ilvaine Ramsay, M. D.

THIS work is purely scientific, and the subjects treated upon are handled with care and great ability. The eminent author in his introduction says:

Man has various means and avenues by and through which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five

of which are those faculties of the mind known as the five senses.

Resulting from a combination of those five special faculties is the production of another called memory, by which he is enabled to accumulate knowledge.

Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus elicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substances, produces a new, and third kind.

Man has still another faculty which we have all agreed to call reason by which he faither adds to his knowledge.

Man has still another faculty which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively and thereby gains further knowledge; e.g., if, on travelling through, a forest the first time he sees a great many trees etanding upright-and a few lying down, his reason intuitively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked freeh and life-like, much like those yet standing, while others again, were very much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen

those trees had long since fallen, while others had fallen

those trees had long since fallen, while others had fallen but recently.

Now, this reasoning by analogy, as a means of obtaining knowledge, is of paramount value when we come to study the heavenly bodies, including our earth.

The life of man, and indeed the race of man is so short, when compared with the age of suns and moons and planets, that comparatively nothing could be known in regard to either, if man's knowledge were limited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But notwithstanding this crowning attribute, all cosmologists must in the beginning, start without whereon to rest so much as the sole of their foot, and make the best of such foundation. We claim no more. We claim no more.

The Book is elegantly printed and superbly bound.
Price \$1,50, postage 20 cents.
For sale at the Kellgio-Philosophical Journal Office,

REVELATIONS

OF THE GREAT MODERN MYSTERY PLANCHTTE AND THEORIES RESPECTING IT.

A very entertaining little book containing erticles on the subjects from the pens of several brilliant writers, 88 pages, flexible cloth. Price 40 cents, postage free. For sale at Religio-Philosophical Journal Office.

MRS. P. W. STEPHENS.

Ulairvoyant and Test Medium, No. 45 11th Street, Sacramento, California. 78n5 6t

NEW EDITION-REVISED AND CORRECTED

THE VOICES Three Poems.

VOICE OF SUPERSTITION.

VOICE OF NATURE. VOICE OF A PEBBLE.

By Warren Summer Barlow.

Titlis 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.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary:

God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. While others have too often only demolished, this author has erected a heautiful Temple on the rules 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 didactic poets of the age."

THE VOICE OF A PREUE delineater the indictional of the sage."

poets of the age."

The Voice of a Present delineates the individuality of matter and Mind, fraternal Charity and Love.

The book is a repository of original thought, awaking noble conceptions of God and man, forcible and pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is already admirately in its thorounds of waddre

ed by its thousands of readers.

Printed in beautiful type, on heavy, fine paper, bound in beveled boards, in good style; nearly 200 pages. Price \$1,25, postage 16 cents. Very liberal discount to the trade. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 189 South Clark St., Chicago, Ill

NEW EDITION.

REVISED AND IMPROVED.

THE STARLING PROGRESSIVE PAPERS COMPLETE

Comprising liberal and logical essays on the following subjects:—The Spirit of Progress—Divine Development—Lake—Individual Reform—National Reform The Divine method—The Spiritual Republic—A Remarkable Vision—Despise not Prophe syings—Soularity—What am I, whence produced, and for what end, whence drew I being, to what perfod tend!—Ideas and their Progress—The Nazerine—What think ye of Christ?—Regeneration—The utility of pain—A Plea for little ones—Angels, what are they?

What is man—World of wonders—Cheerfulness—Utility of tears—Earnest words to mothers—Selfhood—"And when he come to himself" What is faith, Be not air aid only believe, A private Seance, Spiritual Phenomena. The Broken sword, The rustic necklace, Hair-cutting by spirits, Spirit Painting, The mysterious hand soft as a womans, News from the Spirit world, Transformation of our globe, and final disappearance of even and all diseases. The book numbers nearly one hundred pages, with Illuminated title pege and will be mailed to any address for the low price of 25cts; Please address W. D. Reichner, No. 207 Carter St. Philadelphia, Pa. For sale at this Office. Address S. S. Jones 189 So. Clark St. Chicago.

Vol 7. no2

THE DAVENPORT BROTHERS

The World Renowned

SPIRITUAL MEDIUMS.

-AND-ADVENTURES IN EUROPE

Their Biography.

AMERICA. SPLENDIDLY ILLUSTRATED

This is the most thrilling work in the whole Spiritualis tic Literature, and will be the means of adding thousands to the ranks of Spiritualism. It exceeds in interes Dierestany novel and every word of it is truth, 426 pages. Price \$1 50. Postage 20 cents.

Address S.S. JONES, TRACTS:

Now is the time for our friends to send for as many

copies of Junge Engones Tracts as they can afford to, for the purpose of distributing them among the people. One to him inclusive, bound in near paper covers, good one to line inclusive, found in the page 1982 at the to be preserved and circulated among the neighbors. The following subjects are treated, viz:
No. 1. An angued to the Public on Spiritualism, Repay of
No. 2. Bishop Hopkins on Spiritualism, Repay of

No. 2. Bishop Hopkins on Spiritual Judge Edmonds.

No. 3. The Newsboy.

No. 4. Uncertainty of Spiritual intercourse.

No. 5. Certainty of Spiritual intercourse.

No. 6. Speaking in many tongues.

No. 7. Intercourse with spirits of the fields. Speaking in many tongues, Intercourse with spirits of the living. False prophesving. No. 8. False prophesying. No. 9. Spiritualism as demonstrated from ancient and

Modern history.

The volume sent single by mail on receipt of TWENTY Judge Edmonds has a volume of the same as the forgoing with a supplement of more than double the amount of matter that will be sent to any address by

mail on receipt of thirty cents.

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

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

Address S.S. Jones.

Prof. Wm. Denton's Works.

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

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

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

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense people. Twelfth thousand, revised and enlarged. Price, 10cts., Postage, 2cts.

THE DELUGE, IN THE LIGHT OF MOD ERN SCIENCE. Price, focts., Postage, 2cts. WHAT IS RIGHT. Price, 10cts., Postage, 2cts.

BE THYSELF. Price, 10cts., Postage, 2cts. For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL Office. Address S. S. Jones, 187 & 189, South Clark

street, Chicago, Ill. LOVE AND ITS HIDDEN HISTORY. BY THE COUNT de ST LEON

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

ITS ADVICE TO WOMEN. so often the victim of misplaced confidence and affection, is

very valuable, and all its counsels are direct and explicit. This is is the Most Remarkable Book on Human Love ever Issued. Price \$1,25, Postage, 16cts.

For sale at the Office of the RELIGIO-PHILO-

SOPHICAL JOURNAL. THE KORAN—TRANSLATED INTO English immediately from the original Arabic, with explanatory notes from the most approved commentators, and a preliminary discourse by Geo. Sale, Gent. This is the best edition ever issued in America. Great care has been taken to prevent the work from being disfigured by typographical errors, and it can be consulted with the assurance that it is a perfect translation. It contains a fine Map of Arabia, and a view of the Temple of Mecca. 8 Vo., 670 pp. 33, Postage 40 cents.

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

MILTON T. PETERS, ATTORNEY AT LAW,

Chicago, Illinois.

Room 1 G. Lombard Block, Monros street, adjoining Post-OfficeBuilding.

The Bostrum.

LECTURE NO. XVIII.

By Mrs. Emma Hardinge, on the Amusements of the People, Delivered before the First Association of Spiritualists of Philadelphia, on Friday, Evening, Nov. 12th, 1869.

[Reported expressly for the Religio-Philosophical Journal, and Secured by Law, by Henry T. Child, M. D.]

The subject of this evening's address will be The Amusements of the People, and I ask your attention to these three propositions:-first; that amusement or recreation in some form is as absolutely essential to the well-being of man as education; next, that amusement in the home circle should be promoted as carefully by the parent as education; lastly, that amusements for the people should be legislated for with just as much care as any other branch of legislative action by the government of the country.

It may seem to you that the word "amuse-

ment" signifies a subject scarcely worthy of a methodical speaker. Nevertheless, if I can defend these propositions, I shall show you that our amusements are of just as much importance as any other branch of interest that belongs to

In the first place, I invite your attention to a defense of my first proposition, namely: that amusement is absolutely essential to the wellbeing of man,—as much so as we consider it a necessity for childhood. We have five senses, each of which is associated with avenues by which the soul is informed and the intellect instructed or the mind enlightened. Every one of these five senses is an absolute demand which our structure makes upon its Creator for a sunply. Demand and supply have been given liberally. The eye demands objects calculated to inform the mind, through the sight. The sense of hearing requires such action as produces sound. The sense of feeling conveys a variety of information to the mind by touch. The sense of taste is not a mere incentive to appetite, but it is an absolute demand to inform the intellect of the quality of the food. The sense of smell, with equally appreciative force, demands ema-nations or auras from matter. All these senses are designed not only for instruction, but for growth, for enjoyment, for all the various purposes of life which we call action. If, for instance, our eye meets only unlovely forms, such objects as simply instruct us,—how wearisome would the world become to us. Deprive us of the faculty which realizes beauty, and which, it has been asserted, is not necessary for instruction, and what becomes of refinement? The influence of all the glorious forms of nature which God has made so beautiful, is lost upon us unless the eye has the capacity to discriminate and appreciate that beauty. Yet, beauty is not absolutely necessary for us. We can understand size, color, shape, form and distance, and all the attributes of matter which the eye can take in without beauty, but the very moment the eye perceives beauty, a fresh set of emotions is awakened, other faculties are called into play, aspiration mounts into worship, and admiration is the foundation of the love of the grand,—the love of God. Even so with the sense of hearing;-it is not absolutely necessary that the harsh voices of the city streets, the rude, jarring sounds that we call noise,—it is not necessary that these should be converted into music, to instruct us in the various motions that are pursued; yet, what a different set of sentiments are between noise and music! However we may be informed by the one, we are never to the extent that we are by the other. Noise is information. Music is the speech of heaven. As we drink in the one, we may be instructed simply in the characteristic movements which produce sounds; as we listen to the other, our spirits are touched, our affections are awakened, our feelings are called into play, all, the senses of the mind are opened. So of every sense; even that lowest of all, taste, is not only calculated to discriminate amidst the qualities of food, as also calculated to produce that pleasure which elevates above the mere sensuous act of supplying the body with objects of proper food for the repair of the daily waste, but produces a refined sentiment which dignifies the act and makes it a satisfaction to us. So also of the senses of touch and smell. The enjoyments of the senses are their highest functions, - the operation of the senses for discrimination, their lowest.

Above and beyond all these senses is the sixth sense, perception, - perception of all things in nature;—a sense which gathers up all the various incidents of information that we receive through the five senses, and arranges them before the judgement. If we call these senses into operation without any description of that relief which we call amusement, mirthfulness, recreation, and allow the judgement only to operate, the sense of perception to be perpetually called upon to pronounce upon intellectual topics, and only exercise those faculties of the mind which inform it, and you will find that the organism will wear out, the senses and the rest of the powers of the mind, will degenerate under the vast tax upon the peculiar organs which are thus called to make up the judgement. This will produce that description of information which, sooner or later, ends in insanity or idiocy. I say this upon the well-assured ground of various experiments which have, in ancient times, been most cruelly practiced upon slaves, and, in modern times, have been proved by observations, showing us that insanity is the result of the excessive use of some faculty of the the mind,—which we call an organ, but there is no such thing as an organ of the brain; we use that word to signify some practical quality of mind,—let this be unduly taxed, and it is, invariably, exercised at the expense of the rest, and the excessive use either wears out and destroys its energy, or produces a degree of excitement that is in itself insanity. A want of balance amongst the organs or laculties is insanity.

We would ask what you propose to do with mirthfulness,—with that sense which is fed by beauty,—with that which is fed by the enjoyment of sound,—with the various enjoyments of the senses, which result in what we call amusement in every direction. Deprive the mind of these, even if you can preserve the balance, and a morbid, misanthropic feeling which produces a perpetual waste of every organ which you cail into play, must be the re-

That man or woman is neither half formed nor half capable of enjoying life, who is de-prived of the opportunity of sharing in its amusements. I could elaborate this theme much further, metaphysically speaking, but I simply

lay down this axiom. The next question, then, that arises is this:since amusement we must have,—since it is demanded by the structure of the body and the functions of the mind,—and also by the fact that the good Creator, he who has legislated for the human mind, that all the organs must have appropriate exercise, has supplied us so abundantly with all the means for recreation, and even amusement, which man can possibly demand. This part of the subject very briefly touched upon, I consider as one of those axiom. atic truths, which we may enlarge upon ad intinitum, but cannot ever diminish.

My next proposition, then, is concerning the character of the amusements,—the time and

the place in which they shall be given. I have observed that I require of parents and teachers to provide as carefully for amusements in the home, as for education. First, then, I call your attention to the fact of home amusements. I shall presently meak of those larger and wider spheres of amusements for which I demand the action of the legislature and the government.

All nations, ir all times, have seemed to decide that the preper period for recreative action is the evening, when the business of the day is done,—when the various demands upon the intellect, by the various occupations of life,—are all performed, and the sun,—the great, beneficent god of day has withdrawn from our earth, leaving the city streets in solemn silence, and all the busy avecations of life, and the avocations that we have pursued during the day, point us homeward, and give us one of those natural lessons from which there can be no retreat. We now commence home life; we now call upon each other to supply those resources which are necessarily cut off by the busy avecations of the day. We now call upon the tamily, the friends or those who claim to be the ministers of public amusements, to produce their various opportunities for refreshing the mind, regaling the eye, pleasing the senses, and thus producing that relief and recreation which we call amusement.

There are four methods of home amusements which should be as carefully cultured as any form of learning that we can inspire our chil-

The first of these is music. The second dancing,—yes, dancing !—even in the City of Brotherly Love, I dare to proncunce the word. The next, a word of equal import and evil in Puritanic days,—the dram. The last, and still more profess the veyed. profane, the novel.

Let us inquire what functions these missionaries of amusement are expected to perform. Supposing, for a brief peried, we were transplanted to the land of Germany. Supposing that instead of being in this quiet, peaceful, wellordered, excessively square city, we were, in a few brief hours, transplanted into one of those strange, queer, old Flemish or German towns, with their old Catholic Cathedrals, strange little streets, wonderful old buildings with overhanging eaves, and all the remains of antiquity so strangely mixed up with modern improvements; we should see the record gradually tracing itself in brick and mortar, for hundreds of years; we should see great crowds of people, and would naturally ask what these people are going to do with shouts and laughter. The places of business are all closed, and the busy bustle of city life is suspended.

First, you see the good, jolly father, and the old, solid woman, with plump face, by her side, like a ladder descending to the very ground, so many steps, the children—each one armed with an instrument of music, for destroying the busy cobwebs that crowd about the memory and fill it with Day books and Ledgers, and money gods; all are swept away by the iconoclast hammer of music. Each one, down to the little to kiling boy by the side of the mother, carries an instrument of music, and each one is taught music. I do not say that this prevails in every family, but you will find it in so many of them that the result is that the Germans are the most moral people in Europe,—take the lead in that species of literature which elevates the mind, forms the understanding, and proves itself permanent and enduring; not because they practice music alone, but because the taste for music ever accompanies a taste for the higher and more intellectual ranges of thought, which so eminently distinguish the Germans.

The fact that music is thus cultivated and thus practiced in this country is one of the best evidences that they are a moral and industrious people, for whilst the busy wheels of life are rolling past, it is impossible that they should be forever the toiler; but the philosophical German has found the safety-valve for all his troubles in this sweet and delightful practice of music.

Where every one is taught this,-not as a mere drudgery and external accomplisment, but as a matter of growth and purification of the mind, and a mere innocent entertainment; where every member of the family is interested, good results must follow. Some of the noblest minds, some of the finest minds in the world are found among the German philosophers. Philosophy and music have gone side by side for generations, and many families have long been noted as distinguished musicians.

All the children have thus been taught. A celebrated German teacher was accustomed to say in answer to those who asked him if all his children had a taste for music, "I do not know. I neverask them if they have a taste for reading or writing. I simply have them taught!" and music was to him just as necessary as any other element of education.

The question whether it is possible to worship God without songs, and music in the soul, is a pr. per one. Consider how you form your speech in prayer? Is it not inevitably rythmical? Does it not assume everywhere some kind of prose poetry? Where do you find the line of demarcation between poetry and music? The noblest form of poetry and music is wership, and the highest expression of worship is ever given

But I could speak to you from now till doom's day, and never exhaust my subject. I could tell you how the soldier was marched to death upon the battle field to the sound of music; how the brave martyrs have gone singing through the flames, until their souls went up on songs of harmony, and they knew naught till they had ceased to be in the form.

There is not only melody in music, but it is impossible to listen to the sounds of it without feeling holier, and better. This is one of those elements of inspiration, of instruction, of ele-vation, of beauty, one of those magnificent powers of raising the mind upon the wings of harmony, which is simply treated as an accomplish-ment to be taught your children provided they manifest a taste for it. Were every family in Evans County sufficiently instructed in music as well as in reading, writing and ciphering, so that when the evening come they should group themselves together in the family circle and each one be able to take their part, there would be little fear of crime. It might prove bad for the alchouses and the gambling saloon.

I think music should be considered as a part of public education, and be brought in all your public schools, and practiced every day in your families. If this was thus admitted into the various systems of education that are now so rife among you, you need not repeat the ten commandments so often. You would not have so much occupation for your police officers. Your city streets would not be degraded by the sounds that are now heard; you would be more moral, more spiritual. I commend this thought to ev-

ery good mother and father. repeat, and I know what I say, being myself a Professor of music, that there is no child of two years old that may not be taught more readily to master some instrument than it can be taught its letters, spelling or ciphering. They read scraps of music as they go, and they bave

a constant and unceasing source of amusement, Another source of amusement is dancing. What does it signify, my good follower of Geo. Fox, and the worthy disciples of our puritan ancestors, who look upon it as the very last device of the enemy for capturing souls. I won-

prehended what dancing means; if ary of you have ever paid a visit to that strange people, the Shakers, you would find this to be a part of their worship. Has it ever entered into the conception of our orthordox brethren, who protest against dancing, and assert that the body is the temple of the Holy Spirit and the second of the Holy Spirit the Holy Spirit, and that some means of cul-turing the body and training the physical system as well as the intellect should be carefully con-sidered by parents? It may be asserted that the exercises that our children are required to take in labor is sufficient. There is no species of exercise which is so restful as that performed to the sound of rythmical music. Under these circumstances, many persons find themselves scarcely able to restrain the action of the muscle, that seem imperatively to demand this. I cannot speak from experience, but I can speak from practical observation, that some form of exercise which combines amusement, that which can produce the highest and most exalted condition of ecstacy, cannot be entirely wrong. There must be something in this exercise of dancing which the old Hebrews found so efficacious in this act of worship, that the Romans, the Greeks and the Hebews and all nations of autiquity, practised with such good effect. fect. So far from despising dancing, it formed in all ancient systems a part of religious worship, because the act seemed inevetably as the result of rythmical music, because there was an exaltation of spirit which corried it to the ar exaltation of spirit, which carried it to the ex-treme of frenzy, or entrancement. Measurably, then, we find that this exaltation resulting from the act of dancing, is almost similar to the exaltation produced by the magnetism of the spirit circle, with this difference, that here we call the organs, muscles and nerves of the whole system into play. The action is both healthful and recreative, and Nature herself pleads for it. The march and dance seems almost an inevetable demand of the body. In many parts of the world these form a part of religious wor-ship. Those who sneer at the thought of employing these as a means of culture for the body and recreation for the mind, know not what they do. I know that they are subject to abuse, and when I advise you to cultivate music, I do not mean that it should be done to the exclusion of other useful knowledge. I do not ask you to apply the sweet strains of music to those low and vulgar and demoralizing habits of life, that degrade mankind. I do not ask you to cultivate that healthful form of motion in graceful dancing by crowding young people in close, unventilated halls. I do not ask you to violate the sweet order of native modesty by precipitating yourselves into the arms of strangers, whom you only chance to meet in the ball-room.

There are many things connected with dancing now that I can not sanction, but I am pleading for the good of recreation which the young and old alike plead for, and would protest against that silence and solitude, of morbid and misanthropic evenings at home, where sullen mothers and sullen fathers sit coldly and discordantly over the books that must eventuate in driving their children from home for want of that recreation that would bind the family to-gether, and promote healthy recreation of mind and body. It is in this sense that I regard dancing as one of the useful and healthful forms of amusements,—whether it be the gymnastic practice, or other forms of physical exercise, at once graceful rythmical and accompanied by

I now propose to speak of that third form of amusement which carries us away from home. The question of theatrical and operatic amusements appear to me to take a negative form rather than an affirmative. I ask upon what positive principle can we denounce them?

Upon any and every principle their abuse should be denounced,—still they give rise to many forms of employment,—absolutely necess-ary to the household. So we may denounce the use of wheat when you convert it into whisky: when you pour it down the throat in intoxicating fire-water,—it is very different from its use as bread. Even so I find the bread of intellect, the bread of life in these pictures, which combine painting, scripture, music and poetry, high morals, grand sentiments,—every form of instruction that the mind can desire, can be found in the drama, from the realms of poetry and music, philosophy, science and morals. I find that the drama was one of the highest and noblest institutions for the amusement of the people in classical days. It was something more than amusement amongst the Greeks and Romans,—it was the secular church where all that was noble and elevating was presented. I need not remind you that the ruins of these vast temples are among the grandest and noblest of the present day, and convey some of the most instructive lessons that can be

given in the name of the classics. Go back and enquire their meaning when they

were first presented?

They were gems of instruction in cultivated form by living action of painting, of scenery; they were noble histories, which, instead of being read by your firesides, were presented in the form of living tableaux. The witty Aristophanes was so keen and cutting in his satire that there was scarcely a vice of the day that was not lashed by him. He was again and again re warded by the most wonderful public honors that could be lavished upon any one. Although he afterwards fell into disgrace, it was he who was held in the highest esteem in his day. Every form of vice was lashed by him with that keen and bitter satire, which effected far more reform in that direction than even the storn arm of the law could do.

Even so the noblest sentiments were fostered and cultivated by the inspired Euripides and Socrates, and various noble writers among the Greeks and Romans.

In the translations of these celebrated writers you find a form of language unfit for the present day; but consider the purposes which the drama of that day subserved. It was a great school of teaching. It was not alone the source of those wondrous lines which were noted for that grace and beauty which were among their highest attributes. It was the means of inspiring the noblest sentiments,—of stimulating the bravery of the warrior, the virtue of the citizen, the honesty of all, the modesty of the nation. In their dramatical performances, every noble deed was celebrated upon the stage. From the tenth to the seventeenth century, sacred mysteries were performed. The bible and the subjects of religious teachings were constantly performed at stated periods. Sacred histories were read and illustrated by actors.

I think the advantage is considerable on the side of action. We gain, beside the imagination, when the subject is presented with all the vivid force of action, grace, coloring and scenery,—with all those surroundings which represent the idea so clearly to the mind. Thus Christmas and the various holidays celebrated in the Catholic churches, were invariably accomposnied by these sacred mysteries of the drama. Nothing died out of any country during this period. Its most flourishing existence was in the day of the noblest and most inspired man, except those whom we acknowledge as religious,—William Shakspeare,—who presented in his writings every theory that has ever been put forth. Can you find any single event of life that is not chronicled and described in this man's vivid delineations? Can you conceive of any deder if these christians ever question the pur-pose of dancing in the days of King David? If they ever understood it fully in its moral influence as well as physical; if they ever com-

conceive of any event of life-history,—social, religious, spiritual, mirthful, tragic,—which is not represented there with a delicacy, grace, force, beauty, that brings it home to your mind force, beauty, that brings it home to your mind with such intense power that you cannot go away from a play of Shakspeare's, fairly presented, without realizing the tremenduous force and moral power which every single line contains. You are compelled to live over again the scenes of history. When you read of these, and by your utmost exertions attempt to place your-selves in the position of him or her of whom selves in the position of him or her of whom you read, you will fail; but when you behold it delineated with a delicate, life-like action,—when you see it placed before you with all the scenery necessary to illustrate it, you at once stand in the presence of the mighty dead. You realize the powers of great sorrows,—of mighty griefs and joys,—the wild flights of imagination that the mind takes. You realize the wild, fantastic beings; the witches and spirits are brought so vividly before your mind that they seem to be realities. You cannot go away from a noble play—an instructive tragedy, well enacted—without feeling elevated. You do not leave a well acted drama without an impression upon your mind for good. Remember I do not speak of the abuse,—I do not speak of certain French plays which degrade the standard of morals. It is for this reason that I ask that government shall legislate for the amusements of the people, as in olden times.

There should be a censor over the drama and public games,—all those opportunities in which the people take recreation. If they be elevating, pure, wholly instructive,—if their purpose be not only amusement, but instruction,—then the government may form out of the amusements of the people one of the noblest public schools that they can substitute. It was so in the olden times, and man has not so very much changed. I do not know that the stage should occupy a very different place from that which it did in the days of Plato, Socrates, and those noble ancients who labelled them the "church of the people." I do not know that there is so much change in the people since the days of "good Queen Bess," when Shakspeare was recognized as one of the people's teachers—as one of those who, as Philip Sydney says, had caught the inspiration of amusement and the power of stripping vice of its mask; therefore I commend the drama, as of old, as one of the people's best teachers,-provided always that it is under the censorship of those who are determined that the people shall be instructed as well as amused.

Lastly, I speak of the novel,—chiefly as an entertainment for the home. Here we must also discriminate. What is a tale of fiction? What is fiction? Is there any such thing as imagination? Is not imagination memory? Is it not always a reproduction of the images that have been? Is there any image which the mind can create that never has been there before? Imagination is but a reproduction of that which is It may be that the images are broken, fragmentary, therefore we may call the new combina. tion imagination,—but, after all, there is no such thing as imagination,—there is no such thing as fiction;—that which is thus called is but a reproduction to us of living images, as a mirror in which we think we are gazing upon the faces of our neighbors, but we are, in reality, looking upon our own. When they tell us to turn our eyes inward, we shrink from it; but when they bid us look upon a neighbor, how soon we draw out skillfully enough—now very apt we are to discover faults! Sometimes, indeed, we can perceive beauty; thus we learn to understand human nature a great deal better from the actions of our neighbors than from our own. What are novels? Nothing more than the life-pictures of our neighbors, presenting to us reflected images of ourselves.

We always approve most highly of that novel which brings closest to us some experience which we have passed through. We always comment with most favor upon that tale which seems to us most life-like, most natural, most near to our own experiences. Thus life is represented in some form in every tale of fiction. A well-written tale of fiction is a beautiful word-painting. We gaze upon it, and do not think that our eyes are not seeing the realities. just as when we look upon fine statuary, upon magnificent architecture, upon lovely forms, and upon the glowing skies,—apon fair lanescapes with their many-colored hues, as God has made them. Every one of these is a painting put into words, making a living landscape where human beings with trees and flowers, with stars and sun and sky, and various objects of nature, are all presented as living pictures for humanity. I maintain that we gain much instruction from these living pictures.

There are two classes of writers, one of whom pictures the dark and revolting scenes of human character, and dresses up vice and crime; I have nothing to say in favor of these. But when you take the other class of literature, represented in England by Charles Dickens, I can speak from personal experience., I know that old effete institutions of law have suffered more from the hands of Charles Dickens than from any other source. Through the bitter, scathing tone of ridicule in which he has represented them, he has reached that which nothing else could have reached so effectually. The wordpainting of Charles Dickens has done more for the poor of England than all other reformatory efforts.

In your own land you have had a Cooper, a Washington Irving and a host of others, and also many able magazine-writers and sketchwriters, who have done good service in these directions.

We must look this great question of amuse-ments in the face. We shall find as we sit, during the long winter evenings, around the social board, when the family is gathered together. If you can have music and dancing and reading aloud, you will find it a far better means of gathering the members into the sweet relationships of home, than to see our young lads going out on the streets to find amusement, and daughters waiting until some one comes to take them out.

Make home the most attractive place, and they will not seek to go out after amusement. At the same time I would have refining and instructive public amusement, and, at suitable seasons, pic nics. I commend them all when they are used properly; they add to each other. I reprehend them all when they are abused. Healthful exercise, mutual intercourse and association with each other,—these should be encouraged everywhere, their abuses we can all readily understand. We do not know the value of interesting each other. We pursue the mo-notony of lite. We do not know the value of trifles; we do not know the use of change. If we studied as carefully amusement as we do science, and art and ethics, and would give them their appropriate places, as means of instruc-tion, we shall all enjoy life much more.

Some years ago, I was permitted to spend some half hour in the cell of a poor convict. He told me that he had been a very bad man; He had much to be sorry for, much to regret, but he might have been much worse. He said. There is a certain memory which has remained through life, that has been a talisman to me. that has kept me from many and many a worse deed than those for which I am convicted." That talismanic memory was his first glimpse of the woods and forests, and green fields. Said he. When I was a little, wretched child, I attended one of London's ragged schools. I was one of those pupils who was gathered up from the gut-ters and the streets of London, where I had liv-

ed all my life as a little thief, and the first season I went to that school, it was determined to give the children a treat, and take them into the country. They did so, and for the first time, I saw the woods and forest," He told me that he had seen the grass in London, but he had, no idea of those grand old trees. He had seen the stunted trees in the grave yards. He had only seen so much of the blue sky as from time to time shone upon his eager face through the bars of his prison, but that day took him out its the country and gave him a view of all the great expanse of one of Nature's noblest cathedrals. Through the swaying, over-arching columns of of forest trees, and the wide, unbounded expanse of blue sky, with fields covered with primroses, and redolent with May blossoms, and soft green grass beneath his feet, and babbling brooks and butterflies and insects chasing each other. The children were shricking with joy; but this child uttered no word of thankfulness or pleasure. He went away behind some sweetscented briar, and close by a hedge, he kneit down and prayed. He thought to himself, "This is where God lives. I have found out His home. will go to my Father. I have been a very bad boy, but this is the place where He lives. He has come to me now." The poor child felt his Father's arms around him, and trod softly upon the green grass and flowers, and looked up very reverently in the blue sky, and that cay, he said, he felt, child that he was, that he had been with God.

The memory of that day never left him; and whenever wicked thoughts pressed upon him, it came to him, and he wished he was that loy again, and then he would not do the deed. He wished they would take him to God's home.

I have met with many such scenes as this, where for the first time they have seen the face of beauty. There is something in beauty which elevates us; there is something in sweet sounds, there is something in the face of Nature, with all her varied loveliness, which does make an impression, a silent and unconscious one it may be, we know not how or why. Even with the hard working man of the city, those who have bowed down to mammon and have served themselves until they fear to tread one step aside lest they may lose something, if they can go into the country, and hear its anthems sounding in their ears,—although they cannot interpret its voices, yet there is a grand page written there which can never be efficed, and so the influence of puré recreation in its forms will some day be recognized as a part of true religion. They will not be stigmatized as amusements only, they will not be regarded as a waste of time. Properly regulated amusements, encouraged and practiced by legislative action, will supersede in a great measure, the work-house and the asylumand especially the jail and the penitentiary.

I am convinced that such lessons as these, by giving more balance to the overtaxed organs of the mind, will relieve us of the dangers of those who are perpetually grinding each other until they wear them away, and either send us to our graves, or to the lunatic asylums. Amusements for the people at home and abroad, are essential to the well-being of individuals and of society, and I commend the subject most heartily to you

A SONG.

'Tis not the murmuring voice of Spring That stirs my heart and makes me sing; 'Tis not the blue skies, bubbling o'er, With sunshine spilled along earth's floor ; Nor yet the flush of bursting rose, Nor bloom of any flower that grows.

It is that long, long years ago, When all the world was blushing so-My heart beat fist for love and you; There was a music in the air I fail to find now anywhere.

And so, when Spring comes wandering by, I lose the thread of misery; Trusting the promise of her days, I tune my voice to sing her praise, And cheat myself with the sweet pain That in the Spring Love blooms again.,

For the Religio Philosophical Journal.

THE DISCUSSION.

Addie L. Ballou, Spiritualist, and B. F. Underwood, Materialist, Disputants.

LETTER FROM GEORGE LYNN.

BROTHER JONES:-You have doubtless been made acquainted e're this with the proceedings of the Convention at Joliet. It was my good luck to be able to attend the second day, at the close of which our sister, Addie L. Ballou, gave a challenge to Mr. Underwood, for a joint discussion on the following question: "Man has an intelligent, immortal spirit or soul, that lives after death, and is capable of visiting, and docs visit, and communicate with mortals in this life after bodily disolution."

Mrs. Ballou affirmed and Mr. Underwood denied. The discussion took place on the evening of June 1st, Mayor Munn presiding.

The Court House was full at the appointed time, and throughout the dehate the audience

was very orderly.

Mr. Underwood is connected with the Boston Investigator, is very talented, and in manner a perfect gentleman. Mrs Ballou was very pleasant during the debate, though she regretted that they were confined to one evening, as it was to short a time to do justice to the question.

The speakers were allowed twenty minutes and three times each, making the whole time two hours.

The debate was one of the most pleasant affairs I have ever attended. Our cause is safe in the hands of Sister Ballou! The evidence she adduced in favor of continued life was as flatly denied in the p culiar manner the Investigator school treats such matters.

The last speech of Mrs. Ballou was very fine. and reached the core of the question, in its carnest appeal to the heart and mind. I think most of the audience felt how very futile, simple head logic is against this universal, divine, and almost universal consciousness.

Without desiring to be the least unjust to Mr. U., whom I truly esteem, I can but think his flat denial of the positive evidence that Clairvoyance, Psychometry and the physical manifestations furnished, about as reasonable as the position of the old lady who took grounds against the truth of Astronomy in relation to the position of our Earth in space, by the positive affirmation that the world rested on a rock On being questioned in regard to the foundation of the rock, replied another rock. "And pray what does the other rock rest upon?" This was too much for the old lady's temper, and she replied in the most positive and convincing manner, "You fool, there is rocks all the way

At the close of Mr. Underwood's last speech, he paid Mrs. B. and friends quite a compliment by declaring that Spiritualism is far shead of Orthodoxy, and advised all (who had not already)to subscribe for the RELIGIO-PHILOSOPH-ICAL JOURNAL, and acquaint themselves with our principles.

This discussion will do good, for it will call the attention of some that are at present nnacquainted with Spiritualism to investigate it

Lockport, Ill., June 3d, 1870

June 18' 1870	
PRICE-LIST OF BOOKS.	
LIST OF BOOKS FOR SALE AT THIS OFFICE. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for pestage, will meet with prompt attention.	Postacu.
마일을 다른 내가 하는 것이 되었다. 그 하는 것은 그 사람이 없는 것이 없다.	i.
Alice Vale, a Story for the times, by Lois Wais-)2 [8
American Crisis, by Warren Coustions, a Requel to	12
Transport Weedition, by Rev Orrin About	16
A Woman's Secret, by Mrs. C. F. Corbin	8
by Mrs F A. Logan Arcana of Nature, or History and Laws of Creation, Vol 1, by Hudson Tuttle	o.
A Lecture in Knyme—The Fast, Present and Future, by Mrs F A. Logan	
After Death, or Disembodied Man, by Randolph	3
Approaching Crisis, by A. J. Davis	B
A Stellar Key to the Summer Land by A. J. Davis1.00 10 Astro Theological Lectures by Rev. Robert Taylor2.00 20 A Kiss for a Blow, a Book for children by H. C. Wright, small edition	2
Autiquity and Duration of the World by G. H. Toul-	2
	2
Biography of Satan, By K. Graver Price 35 Cents 6 Better Views of Living, by A. B. Child	2
Beyond the Breakers, a Tale of Village Life in the	
Fock of Focus, by J. Wm. Van Names. Cloth	6
by A. K. Gardner, A. M. M. D. Paper	ű.
Combos' Constitution of Man	G
Denton	0 2
Chester Family, or the Curse of the Drunkard's Appe- tite, by Julia M. Friend, with an introduction by	Ĭ
H. C. Wright	ġ
Davenport Brothers, their Remarkable and Interest- ing History	Û
and Last Judgment with other poems, from the sixth edition of 1715	2
of the Author's Life	0
Dealings with the Dead, by P. B. Randelph	2
Errors of the Bible. Domonstrated by the Truths of Nature. By Henry. C. Wright. Paper, 35 ets;	8
Exeter Hall, a Theological Romance	3
Electrical Theory of the Universe, by J. S. Mackin-	-
False and True Revival of Religion, by Theodore Parker	9
Robert Dale Owen	4
Free Love and Affinity, by Mies Lizzle Doten16 Free Thoughts Concerning Religion, or Nature v s	2
Theology, by A.J. Davis	4 2
Gazelle, a Tale of the Great Rebellion, by Emma	6
Gist of Spiritualism, by Warren Chase	
Gymnastic Manual for Teachers and Students	026
Health by good Living W. W. Hall M. D.,	0
Ototh	6
Paper	42
Holy Bible and Mother Goose, by H. C. Wright25 O	24 6
How and Why I became a Spiritualist,	04
Cloth 1 Wedged In hy Elizabeth Stuart Phelos, author of	2 16
Gates Ajar	16
History of the Intellectual Development of Europe	11
Conditions and Course of the Life of Man, by J. W.	90
Draper, M. D. L. L. D. 659 pages, cloth 5.00 sheep 5,50 (History of the Earth's Formation, through the Mediumship of M. E. Walrath, 8 vo. 683 pages4,00 (Important Truths, a book for every child20	62
Is the Bible Diviner by S. J. Finney, paper 25	2 12 2
	16 4
Tratractive Communications from Spirit Land, Mrs.	8 16
Incidents in my Life, by Dr. D. D. Home, Introduction	16
ΦΓατιστοιοι (120) - 120	16 20
Joan of Arc—A Biography, translated from the	4 15
Kidder's Secrets of Bee Keeping. Price, paper	08
670 pages, best edition yet published	40 1:1
observations of his writings, by G. Vale1,00	10 20
Love and its Midden History, by Count De St. Leon	10
Life in the Beyond, an Undeveloped Spirit's History, F. H. Smith, medium	20
Legalized Prostitution, or Martriage as it, and as it is should Be, by C. S. Woodruff, M. D	10
Magic Staff, an Auto-Biography of A. J. Davis1,75 Manomin, by Myron Coloney	24 12 20
Ministry of Augous Assetted, by A. M. Mowich	21
Midnight Prayer	10
am4li edition 1,00 Manual for Children, (for Lycenius.) by A. J. Davis, C!oth 80	Ō.
Morrocco, gilt	2 2
Man's Rights, or now would you like it, by Annie	44
Denton Gridge	4(
Nature's Divine Revelations, by Andrew Jackson	P)

Persons and Svents, by A. J. Davis,.

gent

. 1.25 16

Sexual Physiology, by A. T. Trall, M. D	20
Strange Visitors, Dictated through a clair voyent 1.50	20
Spiritual Harp	21
PARTIE ARREST AND	2
Milythal Trante by Index Mammas (M)	4
Self Abnegationist: or the true King and Queen, by H. C. Wright, Paper	
by H. C. Wright, Paper50	- 5
Satelinelle of Directions in Development by & M	12
Laffin Ferree.	2
Laffin Ferree	$\bar{2}$
Sexology as the Philosophy of Life, by Mrs. E. O. G.	
Willard 2,00 Six Lectures on Theology and Nature, by Emma	24
Eix Lectures on Theology and Nature, by Emma	
Hardinge, Paper	
Soul of Things by William and Elizabeth Benton: 1.50	20
Spirit Manifestations, by Adin Ballou	12
Spirit Mysteries, by A. J. Davis	20
Sense and Nonsense, S. M. Landis, M. D	20
Beers of the Ages, by J. M. Pecbles, 240	34
Spirit Manifestations, by Adin Ballou	20
The Town to Come by Lower Sundayland St Of	12
The Dynamic Cure, by Lercy Sunderland	16
The Future Life, by Mrs. Sweet,	20
The Question Settled, by Moses Hull,	16
The Gates Wide Open, by George Wood,	20,
The Gates Ajar, by Mus. E. S. Phelps,	10
The Three Voices	10
The Orphan's Struggle, by Mrs. H. N. Green,	S. J.
The Gospel of Good and Evil, by Silver	16
The Trance, by Leroy Sunderland	16
The Great South-West, by W. Nicelay	16
The Merits of Jesus Christ and the Merits of Thomas	
Palne as a substitute for merits in others. What is the difference between them? H. C. Wright25 The Philosophical Dictionary of Voltaire. Fifth	2
The Philosophical Dictionary of Voltaire. Fifth	
American Edition, 876 octavo pages, two steel plates, Largest and most correct edition in the	
plates, Largest and most correct edition in the	(
English Language. Contains more matter than	60
The Diegesis, by Rev. Robert Taylor, written by him	
the London Edition, which sells for \$10.905.63 The Dicgesis, by Rev Robert Taylor, written by him while imprisoned for blaspheny. This work is a	
history of the origin, evidence, and early history of Christianity. 2,00 The Inner Mystery, an Inspirational Poem by Lizzie	100
The Inner Markey or Inchinational Deep her Figure	32
Doten	62
Doten	2
The Ignorant Philosopher, Voltaire	2
The Woman who Dared, by Epes Sargent	20
Tocological and Miscellancous Writings of Thomas	24
The System of Nature or Laws of the Moral and	₩.#
Paine	24
The Controll on Management Dord water	
Unhappy Marriages by A R Ph 13	2
Underhill on Mesmerism, Post-paid	4
	12
Vital Force, how wasted and how preserved, by E.P. Miller, M.D. Paper, 50 ets.; Oleth,1.00 Volney's Ruins; or Meditations on the Revolutions of Empires, with Biographical notice by Count	***
E.F. Miller, M.D. Paper, 60 offs.; Uloth,	12
of Empires, with Biographical notice by Count	
Daru1,00	12
republicant de la computation	10

WE ARE ALSO NOW IN A SITUATION TO FURNISH Miscellaneous books of any kind outlished at regular rates, and, on receipt of the money, will send them by mail or express as MAY BE DESIRED If sent by mail, one fitth more than the regular cost of the book will be required to prepay postage The patronage of our friends is solicited. In making remittances for books, buy pastal orders whose practicable. If postal orders cannot be had, register your letters. DR. E. P. MILLER'S WORKS.

 What is Right, William Denton.
 10
 2

 Whatever is, is Right, A. B. Child, M. D.
 1,25
 16

The Cause of Exhausted_Vitality, or Abuses of the Sexual Function. Cloth \$1,00, Postage, 12ets.

Every Young Man and every Young Woman every Marriet Man and every Mar.

ried Woman, Shoula read it. A vast amount of suffering, as well as physical, mental and moral rain would be prevented, if all were acquainted with

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

the facts contained in this work and followed its excellent

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

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

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

Price. 20cts, Postage, 2cts. This little work is written in a style adapted to children's Minds, and no parent need fear to place it in their children's hands as an opening to conversation and advice on points upon which their future health, happiness, and even life, large-

THE TRADE SUPPLIED.

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

A WONDERFUL NEW BOOK.

JUST PUBLISHED.

STRANGE VISITORS!

A REMARKABLE volume, containing thirty-six original A contributions by the spirits of such famous authors as faving, Thackeray, Charlotte Bronte, Byron, Hawthorne Willis, Humboldt, Mrs. Browning and others now dwelling in the spirit-world. These wonderful articles were dictated through a Clairvoyant while in a trance state, and are of the most intensely interesting and enthralling nature.

**Elegantly bound in cloth. Price \$1,50. Postage 20cts.

TABLE OF CONTENTS.

To the New York Public.

Literature in Spirit-Life. To his Accusers.

Two natural Religious. The Lost Soult Invisible Influences.

Agnes Reef. A Tale. To Her Husband.

In and out of Purgatory.

Distinguished Women.
Local ty of the Spirit-World.
Hold Me Not
Off Hand Sketches.

Apparitions, Visit to Henry Clay, His Post Mortem Experience.

	Nathaniel Hawthorne,
4.	Washington Irving.
ď	W. M. Thackeray,
8	Archbishop Hughes,
J.	Edgar A.Poe.
1	Jean Paul Richter.
Æ,	Charlotte Bronte,
Œ	Elizabeth B. Browning,
4	Artemus Ward,
ij.	Lady Blessington,
r þ	Professor Olimstead,
	Adah Isaacs Menken,
ď.	N. P. Willis,
1	Margaret Fuller,
4	Gilbert Stewart,
Ŧ	Edward Everett,
1	Frederika Bremer,
1	Rev. Lyman Beecher,
1	Prof. George Bush,
	Junius Brutus Booth,
ij.	Rev. John Wesley,
1	N. P. Willis,
1	Anonymous,
Ŧ,	Baron Von Humboldt,
	Sir David Brewster,
ŀ	H. T. Buckle,
1	W.E. Burton,
1	Charles E. Elliott,
	Comedian's Poetry,
4	Lady Hester Stanhope,
1	Professor Mitchel,
e f	Dr. J. W. Francis,
1	Anonymous,
1	والمراز والموافق والمواوي والمتوارية والمتوارية

Author.

Henry J. Raymond, Margaret Fuller, Lord Byron,

> Conversations on Art. Government. Flight to My Starry Home. The Sabbath—Its Uses. Marriage in Spirit-Life. Acting by Spirit Influence. Church of Christ. A Spirit Revisiting Earth. Alone. Earthquakes. Naturalness of Spirit-Life. Mormons. Drama in Spirit-Life. Painting in Spirit-Life. Rollicking Song. Prophecy.
> The Planets.
> Causes of Disease and Insanity.
> The Spirit Bride.

The sale of this extraordinary work will be of the most precedented nature. Price, \$1,50, postage 20cts.
For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL Office, 187 & 189, South Clark street, Chicago, Ill.

DAINTS for FARMERS and others. The Grafton Mineral Paint Co. are now manufacturing the Best. Cheapest and most Durable Paint in use; two costs well put on, mixed with pure Linseed Oil, will last 10 or 15 years; it is of a light brown or beautiful chocolate color, and can be changed to green, lead, stone, drab, olive or cream, to suit the taste of the consumer. It is valuable for Houses, Barns, Pences, Carriage and Carmakers, Palls and Wooden-ware, Agricultural Implements, Canal Boats, Vessels and Ships' Bottoms, Canvas, Metal and Shingle Roofs. (it being Fire and Water procf.) Floor Oil Cloths, (one Manufacturer having used 5,000 bbls. the past year), and as a paint for any purpose is unsurpassed for body, durability, elasticity and adhesiveness. Price \$6 per bbl. of \$300 Bb; which will supply a farmer for years to come. Warranted in all cases above. Send for a circular which gives full particulars. None genuine unless branded in a trade mark; Grafton Mineral Paint. Persons can order hat Paint and ramit the money on receipt of the goods.

I W. Hatbaway, 30 State Street Chicago, Ill. Grafton Mineral Paint Co. are now manu-

RAIL-ROADS.

SUMMER ARRANGEMENT.

ARRIVAL AND DEPARTURE

Chicago and Northwestern Railre Omaha Line-Depot Nor	ad-Council th Wells street	Bluffs an
Ticket Office, south-sest corner of	Clark and L	sko street
되는 이 아름에서 아름을 어떻다고	Leave.	Arrive.
Oedar Rapids Passenger	8:15 a.m. *10:30 a.m.	6:59 p. m 3:59 p. n
Back Island Express	.30 a. m.	*3:50 p. n
Pock Island Night Passenger Dixon Passenger	f9:15 p. m	27:00 a. n 7.00 a. n •11:10 c. n
Freport Liv		-ILIU C. I

Freeport and Dunleith Pass *9:00 a. m. *2:30 c. m

Rockford, Elgin, Fox River and	"J:45 p. m.	*3:00 p. m.
State Line	*4:00 p. m.	#Ili5 a.m.
Geneva and Elgin Passenger	0:30 p. m.	*3:46 a. m
Junction Passonger	5:50 p. m.	8:10 a.m
Lombard Accommodation,	€6:10 p. m.	- *5:50 a. 14
Milwaukee Division—Depot corner (f Canal and .	Kinnie strest.
Milwaukee Mail		*10:15 a.m.
DBY MEDICES	*10.00 u.m.	*4.30 n a.
EvausiownAccommodation*.1:	0 u.m.	*4.00 p. m.
Rose Hill, Evanston, and High- land Park	1. 30 p. m.	4.00 p. m.
Afternoon Pass	75:00 m.m.	*80 p.m
Kenosha Pas.	*i:lo e m.	. P. V.TO O'ED
Wankegan Eassenger	. *5:25 p.m.	43:49 B. La.
Waukegan do	"0:15 p.m.	W. D. D. D. D.
Milwaukee do	11:60 p.m	ball a.m.
To an embre or not the estate of a constant	Level . Carrie . W.	T 44

Deput. Wisconsin Division—Dipot corner of Canal and Kinsin elecst. GE). L. DUNLAP, General Superintendent. &

"H. P. Staniogod, General Ticket Apent.

Lake Shore and Michigan Southern Rail-Road. & Depot corner Van Buron and sherwan streets. Lieut was .. &# Bouth Clark ofrest.

Detroit and Grand Rapids Line.

F. D. Morse, Gon'l Pass. Age., 52 Clark et., Cuicago.

Litsugan Centrul Ratirond—Union Deput, Just of Lane stress Treket Office Luke st., cor. Dearborn -Passenger trains of this company leave and arrive at Chicago as fol-

Cincinnaid and Louisville Trains

for St. Joseph via New Buffulo.

Henry O. Whatwourn, General Passenger Agene L. H. Bangers, Gon'l Superintendent, Olderse

Chicago, Burlington and Quincy Ticket Office 63 Clark St., opposite Sherman House, Union Depot, foot of Land St.

Hinsdale Accommodation	CHIOT.	11213
Print the and by the print of t	1.00 u. m.	*3:00 r. m
han and Express	77:10 a. m.	5:15 p. m.
Pacific Fast Line	WI . I'm en non	A 1 7 7
Hinsdalo Accommodotion	At .	*#.15 p.m
A Tome Town Broom as well	Too b m.	*5.31 p. m.
Mondota Foss-nger*i.	10 p. m.	*10 10 a. m.
E CHIER EXPLUSION OF THE PROPERTY OF THE PROPE	Wirthit to the	67 94
actora Passengor,	45.00	97 33 p. m
Hisparia Annam Salation	orno b. His	*8:15 c. r.
lli isdate Accom ned trion	"13 p. m	*d5Ja m.
Sacing Might Pybless	filias p. m.	Ja:40 5. 47
Robert I	LADOVO Com-	 The second second second
Samual Powers, Gen'l Ticket Agt	. Udico in Ct.	Cont Done
		TOWER WELLER

Transpar reserve Trench	VOE OF LIANGERY	eet.
Cairo Mail	*9:30 a. m.	\$7.45 D. E
Cairo Express	TX 2 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4	*7:00 a. m
HOOLUK DAY Pastenger	William m	7.45 p. m.
Keckuk Night Possenger		*7:00 H. 10
On Saturdays this train will	3	H. 10
leave at	4:45 p. m.	
Champaign Passenger	*4:45 p. m.	
Hyde Park and Oak Woods	TAU D. III.	*8:50 a. m
A STOCK OF THE COURT OF COURT	*6:20 a. m.	*7:45 a. m
£1 67 &c 61 *********	*5:00 a. m.	*0:15 a. m
*********	*12:10 p. m.	#1 6 2 m
The second secon	*8:00 p. so.	*5:16 p. n

(St. Louis through Trains.)

*9:30 s. m. *7:45 p. m.

*8:30 p. m. *7:45 p. m.

*8:30 p. m. *7:45 p. m.

M. Hugher, Gon'i Supt W. P. Jounson, Gen'i Passenger Agent.

Day Express...

Pittiburgh, Fort Wayne and Chicago—Depot, Corner of Mais-son and Canal Streets.

Day Express*11:00 a. m.	outo b. m.
Pacific Express	6:00 a. m
New York Express9.60 p. m.	3.03 p. m.
Valparaiso Accommodation	9 00 a. m.
W. C. CLELAND, Gen. West'n Pass. Agt., 65	7:20 a. m.
W. C. Changano, Con. Wost in Fast. Agr., DD	Ciark et.
Chicago and St. Louis-Depot, corner Madison an	d Canal ste

Express Mail. †10:00 a.m. †3:10 p.m †1:00 p. m. †1:45 a. m †1:05 p. m. †12:46 p. m. ‡11:00 p. m. †7:10 a. m Night Express..... Lightning Express.... Saturdays this train runs to Bloomington and Jacksonviile. Saturdays and Suadays excepted: it will leave Bloom'ngton for St. Louis every morning.

T. B. Blackstone, Pros. & Gen'l Superintendent.
A. Nawman, Gen'l Pass. Agt., Office 55 Dearborn at. CHICAGO, DANVILLE AND VINCENNES BAILROAD Milwaukee Depot—Corner Canal and Kinzie Sts., West Side. Freight Office at C., C. & I. C. Co.'s Office, corner Halsted and Carroll sts. Mail Train Unicago time,....

·hicago, Rock Island and Pacific Railroad. cor Van Buren and Sherman Streets.

Pittsburg, Cincinnati, & St. Louis R. R.—Cinciu nati Air Line.

Cincinnati Express #6:45 a. m. 8:40 a. m.

Goodrich's Passenger Steamers.

For Milwaukee and West Shore ports *daily at 9.00 a.m.
For Grand Haven and East Shore ports *daily at 7.00 p. m.
For St. Jeeph and Benion Harbor, *daily at 10 a.m.
Green Bay Ports, Tuesdays and Fridays at 7 p. m.

*Bundays excepted. † Mondays excepted. __ 15aturdays ex: cepted,

A NEW PROPOSITION.

Our friends are sending us the names of Spiritualists who are not subscribers for the Jouanal, requesting us to send the paper to them for three months on trial, with the assurance that such persons will on receiving the paper remit Fifty Cents for a three months' trial.

We have concluded to comply with their request, but with this express understanding with all who may thus receive this paper, that if they do not want it on such terms that they at once advise us of that fact, when it will be discontinued. If parties continue to receive the paper we shall expect Fifty Cents for the first three months, and urregular rates thereafter.

Mrs. M. Smith, Physician Clairvovant; examinations. 404 South Clark Street, Chicago.

Prof. Spence's Positive and Negative Powders for sale at S. S. JONES 19 South Clark St.; Oblongo zana

ORTON'S

PREPARATION.

PATENTED JUNE 14, 1869.

The Appetite for Tobacco Destroyed.

LEAVE OFF CHEWING AND SMOKING THE POISONOUS WEED TOBACCO:

One of the greatest discoveries of the ago!

No humbug!

A Cure warranted if used according to directions, or the money refunded.

Read the Evidence.

CERTIFICATES.

The following are a few selected from the multitude of certificates in our possession.

[Our certificates of cure are not like many certificates." of the day, manufactured to suir, bearing false and ficticious names for the purpose of deceiving the people, but from living witnesses, men of good standing, who can be found at their places as named by the certificatos. men who will bear witness to the truth and nothing but

From John A. Kennardy.

Portland Me., Feb., 22, 1879.

I hereby certify that I have used Orton's Preparation for destroying the appetite for tobacco, and find it a sure remedy. I have used tobacco, by chewing, for 20 years, and was completely cured by less than one box. I can recommend this preparation; it is no humbur.

John A. Kennardy.

Lamoille, Ill., Feb., 17, 1868. This is to certify that I have been in the habit of using Tobacco for over twenty years to my injury. I began to use Orton's Preparation for destroying the appetite for Tobacco, and am now completely cured of the habit by using less than one box, and I have no doubt but what it will care every case, and I would advise every one who uses Tobacco to use Orton's Preparation, and break themselves of the filthy and disgusting habit, and it will benefit their health and mind, and also save their money.

Galion, Ohio, Jan., 4, 1870. Orton's Preparation for curing Tobacco users is genuine.
It will cost you less than tobacco while using it, and the only dan effect resulting from its use will be the reduction of your grocer's profit on tobacco, and yourself freed from a very vile, injurious, and expensive habit.

Rev. Isaac Crouse.

From N. B. Fleming, Harrington, Delaware.

Harrington, Kent Co., Del., Dec., 7 1859.

I hereby certify that I have been an inveterate neer of Tobacco for upwards of 20 years. One box of Orton's Preparation has completely cured me. I am as free from any desire for tobacco as a person who never used tobacco; and all this has been brought about by the use of only one box of Orton's Preparation, and at the small outlay of two dollars. CHEAP ENOUGH.

From Audrew Brown, Esq., Sacremento, Cal. Sacramento, Cal., July 15, 1869.

After using Orion's Preparation twelve days I thought. I would see what effect tobacco would have. So after lighting my pipe, I becan to smoke, and I did not draw it more than five seconds, but it made me so sick and dizzy that I was obliged to lie down or I should have fallen. Four days afterward I tried it again with the same results. I have not wanted to smoke since. I had used tobacco for lifty-live years. I think highly of the Preparation.

Andrew Brown.

From Rev. James S. Finley Lawrenceburg Tennessee.

Lawrenceburg, Tenn., reb., 8, 1879.

This is to certify that I had used tobacco for 25 years.
I have many times tried to break off, but have sunfered so much from a heavy dull sensation, and a complete prostration of my nervous system, with a constant and increasing hathering 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—fobacco.

Twelve months ago I resolved to try one box 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 weight 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 From Rev. James S. Finley Lawrenceburg Tennessee.

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.

From J. W. Wilber, Cloverdale, California.

From J. W. Wilber, Cloverdale, California.

Cloverdale, Cal., Sept., 25, 1869.

Knowall men, and some women, that I am 55 years old, and that I have used tobacco ever since I was sixteen years ol 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 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 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 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, D. C. BRUSH, Justice of the Peace.

Portland, Maine, March 1, 1870. CUMBERLAND, ss. Personally appeared, C. B. COT-

TON, Proprietor of said Preparation, and made oath that the above certificates are genuine. Before me, RICHARD K. ROBINSON, Justice of the Peace.

50.000 boxes have been sold! Every box has been warranted. In no case has a return of money been demanded. ONE THOUSAND DOLLARS will be paid for any case this Preparation has failed to cure!

The law will be promptly enforced against all infringements !

The Price of ORTON'S PREPARATION is \$2,00 per box. or three boxes for \$5,00, sent by mail to any part of the country, securely sealed from observation, with postage paid on receipt of price.

REMITTANCES .- Send money by Money Order or Registered Letter, either of which all Postmasters furnish. Money sent thus at my risk. Great inducements offered to Agenta.

C. B. COTTON, Inventor and Proprietor.

Portland Maine.

JOHN.C. BUNDY, 187 and 189 So. Clark Street, Chicago, Ill., GENERAL AGENT for the West, to whom all Orders, Applications for Agency, etc., should be addressed.

A NEW PROPOSITION. To any one who has never taken the JOURNAL will send it for three months on trial, on receipt

HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

Good mediums always in attendance.

NEW BOOKS.

Artificial Somnambulism.

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

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

Dr. Faindstock is a thorough believer in spirit communion, and teaches in this work the modus operandi, to a demonstration.

a demonstration.

The following is the table of contents of this valuable.

CHAP, I.—HISTORICAL SURVEY. Mesmer not the discoverer of the smate—History of it—Its examination by the French commissioners—Their conclusions—The author's remarks.
CHAP, II.—Of the causes which have retarded the pro-

Chap. II.—Of the causes which have retarded the progress of the science.
Chap. III.—Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc.: I.—Of the instruction or "operator." II.—Of the patient. III.—Instructions. IV.—Of the sensations experienced by those who enter this state. V.—Of their awaking.
Chap. v.—Of the somnambulic proper sleep. I.—Of a partial state of Arthicial Somnambulism.
Chap. v.—Phreno-Somnambulism.

Chap, vi.—Phreno-Somnambalism. Chap, vii.—Of the senses: I.—Motion; or, the power to

CHAP, VII.—Of the senses: L.—Motion; or, the power to move.

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

Chap. X.—Of reading or knowing the mind. I.—Hilustration. H.—Hilustration. Theory of Dr. Collyer, Mental nincemy or electritying.

Chap. X. I.—Of the identity of other mysteries with this state. II.—Of the mysteries practiced by the modern magicans of Egypt. HI.—Of the "mysterions lady." IV.—Of the carth misrors, First carth glass, Second carth glass, V.—Second sight, VI.—Phantasms.

Chap. XII.—Transposition of the senses.

Chap. XII.—Transposition of the senses.

Chap. XII.—Transposition.

Chap. XV.—Of Intuition.

Chap. XV.—Of Intuition.

Chap. XV.—Of Intuition.

Chap. XV.—Of the sense of hearing.

Chap. XXI.—Of the sense of hearing.

Chap. XXI.—Of the sense of feeling.

CHAP, XXII. Of the sense of motion. Of their physical strength.

Cuar, xxiii.—Of the influence of Artificial Somnambu-

lism on the system. A.-Of its influence upon a healthy subject, H.-Of the influence of Artificial Somnambulism upon diseased subjects.

Chap. xxv.-Artificial Somnambulism considered as Char. xxiv.—Artificial Somnambulism considered at a therapeutic areat.
Char. xxv.—Of the kinds of disease cured while in this state. I.—Chorea or St. Vitus's dance. II.—Epilepsy. III.—Byspepsia. IV.—Intermittent lever. V.—Fever. VI.—Case. VII.—Inhammatory rheumatism. VIII.—Chronic rheumatism. IX.—Hysteria. X.—Melancholy from unrequited love. XI.—Case. XII.—Case. XIII.—Case. XIV.—Contraction of the nuncles of the fingers. XV.—Scarlet fever. XXI.—Case. XVII.—Case. Chap. xxvi.—Surrical operations.
Chap. xxvi.—Obsterical cases. Conclusion.
This valuable work is for sale at this office, at \$1.56 per volume, postage 2a cents. See book list it another column. \$29 The trade supplied on reasonable terms.

ABOOK FOR EVERY HOUSEHOLD The Chester Family,

The Curse of the Drunkard's APPETITE.

BY JULIA M. FRIEND.

Moderate Drinking is the Source of all Drunkenness

The authoress has given her life, for twelve years as a CLAIYVOYANT PHYSICIAN, to the healing of diseases. The various incidents of the story are taken from real life. with but a slight coloring of fiction. Price, \$1,00, Postage, 16cts.

For sale at the Office of the Religio-Purile SOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago' Ill.

WATERS' NEW SCALE PIANOS.

WITH IRON FRAME.

Overstrung Bass, and Agraffe Bridge.

MELODEON'S.

CABINET ORGANS

THE BEST MANUFACTURED. WARRANTED FOR SIX YEARS

A GREAT OFFER

Horace Waters, 481 Broadway, New York will dispose of ONE HUNDRED PIANOS. MELODE. ONS and ORGANS of six first-class makers, at extremely low prices, for cash, during this month, or will take from \$5 to \$25 monthly, until paid. Chickering pianes are included in the above offer. Illustrated Catalogues mailed. Warerooms 481 Broadway, New York.

HORACE WATERS.

Testimonials. The Waters' Planos are known as among the very best. We are enabled to speak of these instruments with confidence from personal knowledge.—N. Y. Evangelist. We can speak of the merits of the Waters' Planos from personal knowledge as being of the very best quality.— Christian Intelligencer.

Our friends will find at Mr. Waters' store, the very best assortment of Pianos. Melodeons and Organs, to be found in the United States.—Graham's Magazine. Musical Doings.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which show a marked reduction from former rates, and his Pianos-have recently been awarded the First Premium at several fairs. Many people of the present day, who are attracted, if hot confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters, but we happen to know that his instruments enrued him a good reputation long before Expositions and "honors" connected therewith were ever thought of; indeed we have one of Mr. Waters' Piano Fortes now in our residence, where it has stood for years, of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best smateur players in the city, as well as several celebrated pianists, have performed on said plano, and all pronounce it a superior and first class instrument. Stronger indorsements we could not give.—Home Journal.

could not give .- Home Journal. Horace Waters, 481 Broadway, is famed for the excel-ence of his Pianos and Organs,—Evening Post. The Waters' Piano ranks with the best manufactured in America.—The Independent, N. Y.

v nvtf

HERMAN SNOW, 319 KRARNEY St. SAN FRANCISCO Cal. keeps the Ruli Gio-Philosophical Journal for sale, and will receive subscriptions for the same. He also keeps for sale all Spiritualist and Reform books at Chicago and Boston prices. Spence's Positive and Negative Powders—Panchettes, etc., always on hand.

Warren Chase & Co., No. 827 North Fith

street, St. Louis, Mo., Keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., RELIGIO-PHILOSOPHICAL Publishing Association, and; all other popular Libe Literature, including Extremo-Pantosophical Journal and Banning Light, Magazines, Photographs, Parlor Games.

Golden Pone, Stationery, etc.

Evontier Department.

Brossessessessesses E. V. WILSON

Belief in Immortality.

No. 2.-May 4th, at Bonaparte, in a full house. we turned to a stranger, and said, "We see by you a man," fully describing him. "He holds out to you the left hand, and on the index finger there is an irritation, angry and swollen. The hand and arm are immense. We now see him on his bed, you and five others are around the bed. He is terribly swollen. It is a fearful sight, and at his death and some time before, he is a living bundle of pus-putrid matter. He is dead, and died twenty-six years ago this summer, and I get the name of Webster. What do you know of this statement?"

He answered, "Twenty-six years ago this spring and summer, I was practicing medicine in South ern Illinois, and was called to see just such a man, and in every particular it is wonderfully correct. His name was Webster, a relative of Daniel Webster. The cause of his death was malignant Erisipelas, or what was then known as the Black Tongue, but in this man's case, it began on the fore finger of the left hand."

We neked, "Is there any collusion in this matter, between us ?"

He answered, somewhat tartly, "I am Dr. George, and never saw this man, Wilson, before "

Will some of our Advent friends who die inside and out. whistle, or cry demon?

No. 3.—May 9th, at Ottumwa, when lecturing the spirit man or form of the late Mayor Fulton came and stood by his brother-in-law, and was fally identified. This good Methodist passed on not long ago, and at the time of his departure for

not long ago, and at the time of his departure for the Summer Land, was surrounded by a great many immortals, many of whom he fully recognized as relatives, friends and old acquaintances, resides many he did not know.

We here append an article in favor of Spiritualism, clipped from the Des Moines Valley Gazette, published at Eddyville, May 5th, 1870. We are informed that, John Wilcox the editor is a Methalian and the statement of the statement formed that John Wilcox, the editor, is a Methodist. If he is, he believes just what we know,—that the communication of Amicus, as it appeared in the Religio-Philosophical Journal, not long ago, is strictly true:

"Be always ready to give an answer to every man that asketh you a reason of the hope that is

in you."—1st Peter, 3: 15.
"Do you believe the statement of 'Amicus,' in his delineation of the remarkable death of Maj. C. E. Fulton, and if so, was it not a mere phantom hallucination of his diseased brain?"

This and similar questions have been asked us since our publication of the "Amicus" Courier article. We answer that we do believe emphatically, the statement, and give as a reason for our belief, the fact that its truth is vouched for by the newsthe fact that its truth is vouched for by the newspapers, with many of the good citizens of Ottumwa, who were personally cognizant with the (to some) strange phenomenon. To admit the facts, as stated by "Amicus," and doubt the reality of the manifestations to Maj. Fulton, would be to doubt the veracity of that Christian gentlemen in his last assertions upon a dying bed, and virtually denounce the Bible, with all history, written, oral and traditional, to say nething of the testimony of millions of good and truthful men and yomen now living, who hear testimony to conwomen now living, who bear testimony to constantly recurring incidents, no less strange in their developments than was the case in question. In furtherance of the "reason for the hope within," we need not advert to the world of corroborative testimony outside the Bible, but a few of the many quotations that might be adduced from its sacred ages, will suffice. See the following Scriptural

passages:
"And there came two angels to Sodom at even, and Lot, seeing them, rose up to meet them."—

Gen., 29: 1.

"And he lifted up his eyes and looked, and lo! three men stood beside him."—Gen., 18: 1, 2.

"And the angel of the Lord found her (Hagar) by a fountain of water in the wilderness * *

of the angel which appeared to him in the bush," "And Jacob went on his way, and the angels of

God met him. "—Gen., 33: 1.
"And as he (Elijah) lay and slept under a juniper tree, behold then an angel touched him, and said into him, "Arise and eat."—1st Kings, 19: 5.
"Then the Lord opened the eyes of Balaam and he saw the angel of the Lord standing in the

way."—Num., 22: 31,

"While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning * * touched me about the time of the evening oblation."—Dam., 9: 21.

"And she said, an old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."—Ist Samuel, 28: 14. Fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my lace. " It stood still, but I could not discern the form thereof. " I

heard a voice saying, shall mortal man appear more just than God 2—Job, 4:14, 15, 16.

Speaking of the rolling away the stone and the raising of Christ, Matthew says, "The angel of the Lord descended from heaven and rolled back the stone from the door.

* His counterways like hightning and his resiment white. nance was like lightning, and his raiment white as

Luke says, "The stone was rolled away. * *
And entering into the sepuichre, they saw a young
man sitting on the right side, clotned in a long

white garment."

Mark says, "They entered into the sepulchre and found not the body of the Lord Jesus, " and much perplexed thereabout, behold two men stood by them in shiving garments. * * And they said unto them, why seek ye the living among the dead?"—Matt., 28:2, 3; Mark, 16.4,

among the dead?"—Matt., 28:2,3; Mark, 16:4, 5; Luke, 24; 3,4.

"And behold, there talked with him two men, which were Moses and Elias."—Luke, 9:30.

"And there arose a great cry, and the scribes strove, saying, we find no evil in this man; but if a spirit or an angel hath spoken to him, let us not night against God.—Acts. 23:9.

"After this I looked, and behold a door was opened in heaven; and I heard a voice as it were of a trumpet talking with me, which said, come up hither."—Rev., 4:4.

"And I John saw these things and heard them; and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, see thou

me these things. Then saith he unto me, see thou do it not; for I am thy fellow-servant, and of thy brethren, the prophets: worship brethren, the prophets; God."—Rev., 22: 8, 9. worship

In the above quotations, the terms, "angels," "angels from heaven," "angels of the Lord," "men in shining garments," "men in long white garments," "men of God," "man," "the man Gabriel," thy fellow servant, etc.," are used interchangeably, and thus necessarily signify the same spiritual beings. This is clearly set forth in the account of the "angels of the Lord," that appeared to Manoah's wife. In the history of this spiritual appearing, he is once called the "man of God," and three times a "man." So the Evangelists, speaking of the Marys coming to the tomb, Matthew says the stone was rolled away by "the angel of the Lord from heaven, while Mark, in referring to the same matter, calls this angel of the Lord a "young man," and describes him as clothed "in a long white garment." These men of God, or angels from heaven, were once mortals— God, or angels from heaven, were once mortals—fathers and the mothers, the sisters and the brothers of earthly friends; and hence their abiding interest in and deep sympathy for the loved of earth. Pure love is immortal, and cannot die. It merely buds below to blossom in paradise. With a soul alive to this love and sympathy between the physical and the immortal world, Jesus beautifully

said, "There is joy in the presence of the angels of God over one sinner that repenteth."

The preceding Scriptural passages, with numerous others, declare in the most positive manner possible that an "angel" touched Elijah, under a juniper tree; that the "man Gabriel" touched the prophet David; that Samuel in spirit-life, "perprophet David; that Samuel in spirit-life, "perceived" and held converse with Saul; that a spirit passed before Joh's face, and he heard a voice; that a spirit or angel spoke to Paul; that such rolled the stone away from the tomb, opened the iron gate, and unloosed Peter's chains; that an angel conversed with John on Patmos, that proved to be his "fellow servant;" and that the two men, Moses and Elias, long in spirit-life, appeared and talked with Jours on the mount, in the presence of Peter, James and John. Now, then, if these things transpired in the past, why not now? Has God changed? Have the heavens over us become brass? Have angel powers become palaied? Have divine laws changed? Does a blade of grass graw different now from what it did in Moses' and the Savior's time? Will not an alkali and an acid unite now, and by the same law as in the Biole ages? Do not the same laws that governed matter and now, and by the same law as in the Biole ages?
Do not the same laws that governed matter and mind, angels and spirits, in the prophetic and apostolic ages, govern them now? Admitting the unchangeability of God and His laws, nothing can be more evident! Then the logical inference is indisputable, that angels and spirits can and do manifest themselves to mortais now as in the past; thus verifying the Scripture promises.

"These signs shall follow them that believe,"
And "Lo I am with you alway, even unto the end of the world." Yes, we believe that the Great Captain, with his

Yes, we believe that the Great Captain, with his angel crew, manifested themselves to Major Fulton as his enfranchised spirit was embarking on "the old ship Zion," which was then shoved off from the mundane shore, to sail for climes Elysian. Were we to believe otherwise, we should doubt the soul's immortality, and be wretched indeed. Yes, "Lord I believe, help thou mine unbelief." No.4.-May 12th, at Ottumwa, Iowa, we held a

seance. Gave fourteen readings, and many tests. We turned to an old man, saying, "There are three children with you, two boys and a girl," describing them, and giving the time of their death. The man was Mr. Millisach, and in every particular the statement was true and confirmed.

Below we append the criticism of Editor Wilcox, on "Modestus." It is good and full of point. Why, Brother Wilcox, don't you know that Modestus is true to his nature and only waits an opportunity to enter his own kingdom and bray through Ba-

laam's ass.

"Modestus," ostensibly a Saddusee, in adverting to the "Amicus" article in the Ottumwa Courier, feigns to think Major Fulton a great dupe, jester or deceiver in the hour of death. His sophistry, if adhered to, would undermine the faith of nine-tenths of all believers and destroy their tangible hopes of immortality; leaving mankind to grope in darkness, without a ray of heaven's sun-light, in a world overshadowed and obscured by atheism. To prop his sophistry he places the Creator in the category with His creatures, who, when compared to the Infinite, would not bear the relation of a mote to a continent, and quotes, "No man hath seen God at any time," a fact which though in and of itself is undisputed by all, yet in the abstract has nothing to do with the question at issue.

The fact that no man ever saw God, is no evidence that no man ever saw God, is no evidence. that no man ever saw his fellow man. Such "reason" may do for atheists, but it does not argue well for a believer in immortality.

Spiritual Meetings, Conventious &c.

NOTICE.

All persons attending the Convention at Farmington, June 24th, 25th and 26th, 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.

MAINE.

The Spiritualists and friends of progress and free thought, will hold a two days' meeting in Ellsworth, 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 Ellsworth will entertain all free that they can.

Per order of the Committee, M. Hingman, Chair

Manersville, May 25th, 1870.

GROVE MEETING.

The First Society of Spiritualists, of Farming. ton. Mich., will hold their second annual meeting n a grove near the village of Farmington, Saturay, the 24th, and following Sunday in June. 1870. Mrs. Frank Knowles, of Breedsville, Mich., an 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 homes.

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.

XOTICE.

The Quarterly Meeting of Spiritualists of Nunica, Ottawa County, Mich., will be held at the Bartholomew School House the third Saturday and Sunday, 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.

MEETINGS IN HOBART.

SOUTHERN WISCONSIN SPIRITUAL CONVEN-TION.

Will hold its third Quarterly session on the 17th, 18th and 19th of June, at Sparts, Monroe County, in conjunction with the State Convention, which 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 stations 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 ssocia-

Pennsylvania State Society of Spiritualists.

The Fourth Annual Meeting of this society will be held on Tuesday, the 21st of June, 1870, at 3 and 8 p. m., at Harmonial Hall, 11th, and Wood Streets, in the city of Philadelphia.

The friends of the cause are earnestly invited to attend

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

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., 634 Race st., Philadelphia.

Those who cannot come will confer a favor by sending

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 ccidental Hotel, where they will be m Hall and entertainment free.

Three Days' Meeting in Sturgis.

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.

MRS. SAWYER is still at the Circle Rooms of the Religio Philosophical Journal, and is giving, by her wonderful tests, excellent satisfaction.

Health by Good Living.

BY W. W. HALL, M. D.,

Editor of Hall's "Journal of Health."

Tms book is to show how high health can be maintained and common diseases cured by "good living," which means eating with a relish the best food, prepared in the best

manuer.

The best food includes meats, fish, poultry, wild game, fruits, and the grains which make bread.

The best cookery preserves the natural tastes and juices. As there can be no "good living" without a good appetite, how to get this great blessing without money and without price, is pointed out, and, it is hoped, in very clear and plain terms.

Some of the subjects treated are:-

The object of eating: Power to work: Early breakfast: Dinner-time: Luncheon: Eating "down town;" What shall a man do? What shall fat men eat? How to get fat: Bad blood: Diet for the sick: Spring diseases: Children's eating: Forcing children to eat: Young ladies' eating: Cold feet and headache: Billousness: A lazy live: Mischievous tonics: The out-door air: Why are we dispeptie? Discomfort after eating: Cole slaw: Certain cure of near aigia: Nervous debility: Air and exercise: Food cure, etc., etc. It tells

How to cure dyspensia: How to cure near lgla: How to cure billousness: How to cure nervousness: how to cure nervousness: how to cure exhaustion: How to get a good a poetite: How to get lean, How to get good sleep; How to maint in high realth, How to avoid disease: And all these without middine: without money; without price.

It tells about

Luncheons and how to take them: Late dinners and how to take them: How drunkards are inideat cating-horner: How girls are spoiled at bearding-schools; How health to lost: How home love is lost; How nover-readin, ruins them; How love of dress is instilled; How young men are taked about: How bad matches are made: How good wives are made at home: How home influences purify.

Price \$1,50. Postage 16 cents. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 189, So. Clark street, Chicago, Ill.

SEVENTH EDITION.

POEMS

THE INNER LIFE.

BY LIZZIE DOTEN.

This is by far the finest edition of these Poems ever yet issued—printed on heavy paperand elegantly bound.

Rrice \$1.25, Postage 20cts. For sale at the Office of the RELIGIO-PHILO SOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago, Ill.

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

LAND. By Andrew Jackson Davis.

This edition contains more than double the amount of mat-L ter in any previous editions, with only a small advance in price. Bound in cloth, 75sts, Postage, 12cts; in paper, covers, 5Octs, Postage 4cts.

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

A STELLAR KEY

TO THE SUMMER LAND,

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

ANDREW JACKSON DAVIS. Spiritualists—read it!

Infidels—read it! Slaves of Old Theology—read it! Price, \$1; postage—10 cts.

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

Price, \$1.50; postage, 20 cts.

THE PRINCIPLES OF NATURE AS DIS-covered in the Development and Structure of the Uni-verse, the Solar System, the Earth, also an Exposition of the Spiritual Universe. Given inspirationally. By MRS. MARIA M. KING. Price, \$2; postage, 24 cts.

MANOMIN,

A Rythmical Romance of MINNESOTA!

THE GREAT REBELLION

And the Minnesota Massacres. By MYRON COLONEY.

Price, \$1.25; Postage, 16 cents.

LYCEUM MANUALS.

Sixth Edition now ready. Price 80 cents; Postage, 8 cents. \$63 per hundred. Fourth Abidged Edition of Lyceum Manual. Price, 45

cents; Postage, 4 cents. \$34 per hundred.
Orders for Lyceum equipments romptly filled.

THE MIDNIGHT PRAYER; AN INSPI-

MRS. M. J. WILCOXSON.

Price. 8 cts.: postage, 2 cts.

MEMORANDA OF PERSONS, PLACES

Embracing authentic facts, Visions, Impressions, Discoveries in Magnetism, Clairvoyance, Spiritualism. Also quetations from the opposition. By

ANDREW JACKSON DAVIS, With Appendix, containing Zschokke's Great Story of "Hortensia," vividly portraying the wide difference between the ordinary state and that of Clairvoyand.

Price, \$1.50; Postage, 20 cents.

S. S. JONES, 192 Souta Clark Street, Chicago, Ill.

THE GREAT BOOK OF THE AGE!

"FRESH EGGS AND YELLOW BUTTER."

Now in Press, and Nearly Ready for Delivery

Being the practical results of Medern Chemistry by some of the most eminent French, American, German and

This invaluable work should be in the hands of every Grocer, Produce Dealer, Dairyman, Farmer, manufacturer, and others who may wish to engage in a profitable busi-

It contains sure methods of keeping eggs in a fresh state at least one year, at an expense of less than one cent per dozen by the NEW LIQUID PRO-Cass and the DRY FRENCH METHOD, both easily prepared and

UNPARALLELED

As Sure and Reliable Egg Preservatives, -Never Before Published-

and destined to take the place of all other methods for the preservation of eggs in a fresh and natural condition-without tarnish, or appearance of age to the shells, and when offered for sale can not be distinguished by appearance or quality from the FRESH LAID EGG.

Also.-How to prepare Kerosene Barrels by a new and cheap method, that renders them perfectly sweet, and suitable for the preservation of eggs, and for other

purposes. Arso.—How to render sour and rangid Butter sweet; and how to give white and streaked butter a uniform and natural color; -and the best methods of mixing and re-

packing butter for market. ALSO, -Improvements in Cheese-making. Also,-How to provent milk from souring.

ALSO, -Superior methods for curing Beef, Hams, and other meats.

Also,-How to arrest fermentation in cider, and keep it

Also,-How to make No. 1 Vinegar at 7 cents per gallon in 48 hours without acid-wholesome and pure, and warranted good for pickling purposes. ALSO,-How to test and refine Kerosene Oil.

Also,-How to Manufacture Candles, Inks, Cements, Paints. Varnishes, Hard and Soft Boap, Washing Compounds, Baking-Powders, &c., &c. Arso,-How to Tan the Skins of animals, either with or

and how to color ure so as to imitate those of superior grades. Arso.-How to make new and instantaneous Hair-Dycs,-Hair-Oils, Hair-dressing Compounds, &c.

without the Hair, Wool, or Fur on them, in 48 hours,

Also,-How to color Cloth,-all shades, with New Aniline fact colors, and dying in all its branches. Atso,-How to Plate Metals without a battery giving full

instructions, so that every one can readily plate with Gold, Silver, Copper, Zinc, and Tin. Also,-How to use Carbolic Acid for healing Wounds, Burns, Sores, Cuts, and curing Boils, Bruises, Felons, Frost Bites, Inverted Toe-Nails, Rhenmatism, Neuralgia, Ringworm, Sait Rheum, Cancer, Scrofula, &c., &c. Also,-How to prevent Timber from Decay, and render

it Fire-proof. Also.—How to manufacture Artificial Stone and Marble of various shades and colors, for building purposes equal to the natural formations.

And many other New and Valuable formulas, with your DIRECTIONS so that any one can prepare, and use them. For further particulars, send for Descriptive Circular, -Bent FREE .-

Published by the WESTERN NEWS COMPANY,-Wholesale Booksellers, Steloners, & News Dealers, 121 and 128. State St., Chicago, Ill., to whom all communications should be addressed. No. 7, Vol. 20,--tf.

MODERN AMERICAN SPIRITUALISM."

A TWENTY YEARS' RECORD COMMUNION

EARTH and the WORLD of SPIRITS.

ONE VOLUME, LARGE OCTAVO, SIX HUN-DRED PAGES, ENGLISH MUSLIN, BEV-ELED EDGES, SUPERBLY AND PROFUSELY ILLUSTRATED WITH PORTRAITS, Etc., ON STEEL,

WOOD IN TINT, LITHOGRAPHY, Etc., Etc. PRICE 3,75 (POSTAGE 44 CENTS, - \$ 4,19

BY EMMA HARDINGE. Mhis work has been prepared by the author

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

It contains excerpts from rare pamphlets, private journals periodicals now cut of print, and various other sources at tainable only to the author. . The collection of these records has cost many years of incessant research, and altogether it forms one of the

MOST COMPLETE, ASTOUNDING AND THRILLING HISTORIES. that has ever issued from the press. The first cost of the work will considerably exceed the sale

price which has been fixed by the author, with a view of rendering it attainable to all classes of readers,

SUBSCRIBERS AND THE TRADE SUPPLIED at the Office of the RELIGIO-PHILOSOPHICAL

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



TYPE HEALER, of Rochester, N. Y., treats all diseases with success. "Sui Generia" none but itself can be With success. "Sui Generie" none but itself can be parallel. The Doctor is now operating in the West. Permanent address, care of this office, 189 So. Clark Street, Send for circular, Astounding cures. Dr. Dake is a genuine heater, and a true Spiritualist, and is fully controlled by a band of spirits in manipulating and healing the afflicted. At Holland House, Bockford, Illinois, until further notice.

Prof. Servetus Watkyns M. B. A. B. F. S., distinguished traveler and Oriental healer, late of Europe, is now associated with the above named analytical healer, this great combination of talent and skill renders their success unparalelled. Can be consulted at the National Hotel, Joliet, Saturday, June 4th, and will remain during the month.

PREMIUMS

Immense Premiums!

PREMIUMS!

8100.00, IN GOLD. 8200.00, IN GOLD. #300.00 IN GOLD. 8400.00 IN GOLD 8500.00, IN GOLD 2600.00. IN GOLD 2700.00. IN GOLD. 8800.00, IN GOLD. 2900.00, IN GOLD.

81,000.00 IN GOLD MAGNIFICENT!

The above Premiums are offered to agents of the Posis tive and liNegative Powders. Buch 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 ferms 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-Doulouseux, or Neuralgia, lasting nearly two years.

Skilful Physicians fail to cure it. Surgery and Hydropathy give only partial relief. Patient prostrated, reduced to a skeleton,

> and his life despaired of. HE FINALLY TAKES THE

POSITIVE POWDERS.

IS CURED, AND GAINS FIFTY FIVE POUNDS IN FLESH.

Brownsville, Nebracka, Dec., 22, 1869. This is to certify that I, Huston Russell, was taken on the 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 mo for some twenty days; at times I was easy, when under the influence of medicine, but confined to my hed. I called on another doctor, by the advice 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 Positivez have cured me of the pain. And I had the Liver Complaint for several years, and the Diabetes, and now I believe I am entirely well. At one time the doctors and friends gave me up to die; but thank God on the 25 of May 1869. I commenced taking Spence's Positive Powders. My weight then was 132 pounds; now it is 187, and I know that it was the Positive Powders that cured me.

Beal of Subscribed and sworn to, teforo ne this 22nd day of Docember, 1869.
Nebraska.

HOBTOR RUSSIAN.

Subscribed and sworn to, teforo me this 22nd day of Docember, 1869.

JAMES HACKER.

County Clerk of Nehama County,
Nebraska. HUSTON RUSSEL.

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, Nebraska.

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 Fover and Diarrhoea, 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.

WM. ARNOLD.

County Clerk

State of Nebraska, County of Nemaha. 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. Seal of County, this 22nd day of December Nehama County, 1869.

Nebraska.

Witness my hand, and seal of said County, this 22nd day of December 1869.

JAMES M.:HACKER.

THE GREAT SPIRITUAL REMEDY

Forfurther information about the Positive

and Negative Powders, see advertisement

POSITIVE & NEGATIVE POWDERS. 4

MRS. SPENCE'S

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 nauseating, no vomiting, no narcotizing. Men, Women and Children find them a silent but a sure The Positives cure Neuralgia, Headache, Rheuma; tism, Pains of all kinds; Diarrhosa, Dysentery, Vomiting, Dysepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fis, Cramps, St. Vitus Dance, Spasms; all high grades of Fever, Small Pox, Meales, Scarlatins, Erysipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other ergan of the body, Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula Nervousness, Sleeplessness, &c.

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

Both the Positive and Negative are needed in

Both the Positive and Negative are needed in Both the Positive and Negative are needed in Chills and Fever.
Physicians are delighted with them, Agents and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free. Fuller Lists of Diseases and Directions accompany such Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Directors.

Mailed | 1 Box, 44 Pos, Powders, \$1.00 | 1 & 44 Neg. & 1.00 | 1 & 22 Pos. & 22 Neg. | 1.00 | 6 Boxes, = - 5.00 | 12 & 9.00

Send money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, er else in Registered Letter. COPPICE, 371/61, MARK'S PLACE, NEW YORK, 1953

BOX 5817, New York City.

Hox 5817, New York City.

If your Druggist hasn't the Powders, send your mon!

sy at once to PHOF. SPENCE, as above directed. For alle also at the Office of the Extreo-Philosophical Journal, 187 and 189 South Clark street.

Yol7 No. 11