



Original Essays.

For the Religio-Philosophical Journal.

WHAT IS IT?

BY DR J. K. BAILY.

The numerous articles which appear in the JOURNAL, upon "Artificial Somnambulism," have rather painfully intensified in my mind the question heading this paper.

There is such a thing as "riding a hobby," and the hobby may take the bits between its teeth and carry its rider into ethereal realms of distinctions without differences.

Suppose Mesmer and his disciples or opponents, the savans of Europe or of Paris, including Dr. Benjamin Franklin of America, did not fully comprehend the law of mind involved in the experiments and phenomena of their day, and, and which they, to some extent, investigated; does it follow—do the results of the experiments, as stated by them, conclusively prove—that no such law as Mesmer claimed was involved, has an existence?

Does Dr. Faheestock mean to assert that the human organism generates and emits no invisible aura, which may properly be termed "magnetic fluid"? Will he affirm that individualized mind has no power over other individualized minds? Will he deny that electrical force permeates all matter, and that the electrical force of one individual is transferable to the organization of other individuals? Will he assert that every individuality, whether mineral, vegetable, animal, or human, is not surrounded by an electrical or magnetic aura or sphere, which is analogous to what is termed the atmosphere of the earth; and will he attempt to prove that this element, aura or sphere, is not the medium of this action of this sympathetic assimilation or of mind acting upon and controlling mind? Can he, and will he, clearly define the law of clairvoyance, "clear-mindedness," knowledge of conditions, facts and data, gained without the usual modes, sensations and functions of mind being exercised—whether the condition be termed somnambulant or magnetic—upon any other hypothesis than that of mind acting upon and influencing mind; sympathetic interblending or the assimilation of the spheres of the individualities involved in the phenomena? Will he deny that mineral, vegetable, animal, or human magnetism or electrical force, peculiar to because generated or assimilated in—the respective individualities, is the vital life force by and through which each gives expression to or manifests the peculiarities of its own nature? And will he affirm that the sympathetic interblending of two or more of these individual spheres, is not necessary to the control of one mind by another—for the time being, the positive mind?

On page 192 of the book entitled "Artificial Somnambulism," Dr. Faheestock tells us that: "If disembodied spirits can speak through persons at all, it can only be done while they are in that condition,—the 'somnambulant' condition.

Again he states: "But certain it is, that if subjects believe, or are made to believe, that a certain thing cannot be done (either better or after they enter this state), they cannot do it, for the simple reason that they do not believe, and have predetermined that it is impossible" (ib. page 188).

The Doctor assumes that no mind can be controlled,—or the action of the individual not unconsciously subjected to the will of another. How will he account for the well-authenticated cases wherein persons have been stopped upon the street without the sight of, or the knowledge of the action of the will of the individual who controlled the phenomenon? I have been made to do things which were contrary to my will at the time of so doing, and which I did not believe until accomplished, any power of mind, either embodied or disembodied, could force me to do: And this, a mechanical action of my physical organism, while my mind was entirely normal, and I, in conjunction with every visible being present, by preconcert and stipulation, willed to the extent of our power, that I should do nothing from what was foretold to me to do. And I am so well convinced that disembodied mind, acting through the law of psychology or magnetism, willed and compelled me to do so, as I am that spirits can and do intercommune with us. Thousands of persons can testify likewise.

Our somnambulant author denies the function of intuition, if I rightly understand him. No intuitive knowledge, no foreknowledge, no power of prophecy!

How about the numerous cases of predicted death, which have been verified, under conditions precluding the possibility of the prediction acting upon the mind, so as to cause the result? How about the fulfillment of prophecies of a general hearing, which could not have been affected or affected by the general belief, for the simple reason that the general public knew nothing of the prophecy until it was fulfilled?

Whenever phenomena the Doctor does not deny, which are discussed in the book and his articles, he attributes to the combination of what he pleases to term "artificial somnambulism;" or, perhaps, he means to be understood that some few phases are attributable to "natural somnambulism." I do not perceive what his distinctions are between the two conditions, if there be such, but he may intend to make a distinction.

Until Brother E., or some one else, gives us a better definition of the terms, I suppose we will have to resort to the standard authorities, for a solution of their import.

Somnambulism is defined by Webster, as sleep walking. The word is from the Latin roots somnus, to sleep, and ambulo, to walk. Now, must we admit sleepwalkers, in order that we may be mediums? If so, the term "artificial" is well applied as a prefix to somnambulism, as used in the Doctor's thesis.

But it appears to my poor judgment that our friend has, unfortunately, selected the wrong name for his "science." True, there may not be much in a name, yet this one seems inappropriate—especially as applied to special parts of the human system which have no walking function, though that condition which is often mis-called sleep ("my arm is asleep") may belong to it. And yet our Brother tells us that his subjects or patients are counselled and taught to throw or leave special parts, as the shoulder, arm, side or nose, into this somnambulant (walking-in-sleep) state, as a curative process or means.

I have faith in natural exercise for health. I have also faith in artificial exercise, when needed for the same purpose. Orificial exercise, especially applied to the feet, therefore, I shall not, therefore, as yet, but

feel—all owing, I suppose, to my lack of scientific development— that the terms, magnetism, or magnetic state, are the best that can be used for the law or laws involved in the phenomena which you please to designate a "science," under the misnomer of "Artificial Somnambulism,"—or cultivated sleep-walking.

For the Religio-Philosophical Journal.

MAGNETISM VS. SOMNAMBULISM.

S. Underhill vs. Wm. E. Faheestock.

LETTER FROM DR UNDERHILL.

To DR. FAHEESTOCK:—That there is a magnetic fluid is proved by the following facts: When I operate on a paralytic person, I sense a dead heavy feeling that unites me for reading or conversation,—also, on any very weak person—for instance, or one who has just come out of a series of hysterical or other convulsions. I cured a severe case of Asthma in a person who had never heard of magnetism,—and to whom I said not a word about it, and who, the next morning, utterly unconscious that she had gone to sleep, said to her attendants: "What was the doctor doing about my head? I kept my eyes open as long as I could."

A Mrs. Love who had been ridden four years, was put into magnetic sleep, when she had never heard a word about it. When awakened at the end of two hours, looked at the clock, and said, "Well, this is strange. I have slept two hours, and am not a bit tired, and this is the first time that I have waked in a year, without being tired almost to death. Why? I feel as if I had slept on strength not my own."

Harriet Martineau, one of the most masculine minds in the world,—cured by mesmerism, after four years confinement to her house, all the time under physicians of great note, makes this remark, "Every time I was mesmerized, I was excited, energized and consciously made stronger, and never went back." Her operator was a woman. Facts of this kind are innumerable, and I turn to view it from another standpoint. The good clairvoyant sees it stream from the operator's eyes, from his hands and from all parts of his body. A good clairvoyant, before an audience, on being asked, "Can you see this magnetic or nervous fluid?" Looked at his body and limbs, and with expressions of astonishment, exclaimed, "I see long my nerves, thousands of little John Halls, and many Dr. Underhills, but not near so many of the latter." Now John Hall had put him to sleep, and then after a while, had given him over to me.

This nervous fluid or animal magnetism, is secreted from the blood by a glandular action of the brain. Why is ten times as much blood sent to the brain, as to any other part of the system of equal bulk, if it is not to yield some product? There are fountains of renovation for each animal and mental function. The mental functions supply themselves, or are their own fountains. There seems to be some general vivifiers, such as hope, firmness, concentration, etc. All good physicians endeavor to excite them by words and acts of cheer.

All the machinery of the system is put in action, and sustained in action by this magnetic fluid from the brain. Some sailors, lying stupid in the bottom of the boat, from starvation and thirst, were roused by the cry of land in sight,—steered the oars and rowed with vigor, but stepped from the boat and fell dead. The excited hope sent energy to their limbs; an effort with the oars exhausted the fountain, and death ensued.

The sick cannot heal! The healer is liable to take the disease treated. An illustration has often occurred with me.

The wife of a member of the Academy of Medicine often called her husband, but always took the disease that she helped to cure. I had a clairvoyant who examined a case of chorea, (St. Vitus' dance). He felt a great sympathy for the man before I put him to sleep, but as soon as he was clairvoyant, fled from him, and I had to excite his benevolence strongly to induce him to examine him, and it so affected him with the same symptoms, that in spite of me he jerked all night in his natural sleep, and for some days, could not be induced to touch my cane because that man had held it.

Mary Eccles was always affected with the disease she prescribed for, for about twenty-four hours afterward.

A healer or clairvoyant may be so positive that they can do and do not, that the patient's aura or magnetic fluid then, is affected. I knew a distinguished and successful healer, who for a long time, felt no effects of his kind. These are exceptions. In healing, I exchange nervous fluid with my patients.

But I might multiply facts of these kinds for days, and yet I do not deem them necessary.

I want to say that the clairvoyant sees not by sunlight, candle or lamp usually, but by this nervous fluid, and they can see no farther than it can radiate. Many a time have I given the hand of a man to the clairvoyant to have him examine the liver, or give a general examination, and this when I had no suspicion that he was an unbeliever. When the clairvoyant said, "Doctor, I can't see into this man,—he don't believe any"—what do I do but seize his other hand, and look through him. Soon I am told by the clairvoyant, "That will do Doctor, I can see well enough now. I have thrown my own magnetism through him, and now he can see."

I had a clairvoyant one night marking a lead ore mine near Galena. The moon was eclipsed that night, and having finished marking the lead, I said, "Look at the moon." Now that night he had exactly described diggings three miles off, yet he repined, after squaring around and facing the moon, "Doctor, I cannot see the moon."

Light travels ninety-five millions of miles in 8 minutes. Nervous fluid travels rapidly, and a great distance, and brings back messages, but now fast it travels, and now far it can radiate. I cannot tell,—indeed, without this magnetic fluid, nothing can be explained. You know that you do not explain anything, only make what to me seems very groundless assertions.

If the theory of you and Sunderland were true, each and every person who fell into a brown study, would go into a trance.

One cubic inch of good charcoal will absorb ninety cubic inches of ammonia gas. And Liebig says that one cubic inch of the impalpable powder of platinum, will absorb eight hundred cubic inches of oxygen instantly. Water will absorb a great amount of this magnetic fluid. Clairvoyants know the moment that it is fully charged.

When a patient is in a clairvoyant state when you are magnetizing a glass or a jug full of water, he is obliged to tell you when it is fully charged.

It adds much to your success in treating disease, to keep the patient well supplied with magnetized water. Ask the clairvoyant to magnetize you a glass of water, and though he never saw or heard a word in reference to it, he will perform the operation.

S. UNDERHILL, M. D.

Lieut. General Sheridan has sailed for Europe. He will probably find great difficulty in getting close observations of war operations. It is announced by both French and Prussian authorities, that no foreign officer, no matter how high his rank, will be permitted within the army lines.

DEAD.

"She is dead!" they said to him. "Come away; Kiss her and leave her, thy love is clay!" They smoothed her tresses of dark brown hair; They drew the lids, and with a gentle touch; Over her eyes, which gazed too much;

With a tender touch they closed up well The sweet, thin lips that had secrets to tell; About her brows and beautiful face They laid her veil and her marriage lace;

And drew on her feet her white silk shoes; Which were the whites, an eye could choose; And over her bosom they crossed her hands—"Come away," they said, "God understands!"

And there was silence; and nothing there But silence; and accents of angels; And leaning, and kissing, and kissing; And they said, "As a body should lie, lies she."

And they held their breath as they left the room With a shuddering glance at its silliness and gloom. But he who loved her too well to dread The sweet, the stately, the beautiful dead,

He lit his lamp and took his key And turned it, alone again,—in and she. He and she; but she would not speak, Though he kissed, in the old place, the quiet cheek.

He and she; yet she would not smile, Though he called her the name she loved ere-while. He and she; yet she did not move To any one passionate whisper of love.

Then he said, "Cold lips, and breast without breath! Is there no voice—no language of death—Dull to the ear, and still to the sense, But to heart and to soul distinct, intense?"

See now; I will listen with soul, not ear: What was the secret of dying, dear? Was it the infinite wonder of all That you ever could let life's dower fall?

Or was it a greater marvel to feel The perfect calm of the agony steal? Was the miracle greater to find how deep, Beyond all dreams, sank downward that sleep? Did life roll back its records, dear, And show, as they say it does, past things clear?

And was it the innermost heart of the bliss To find out so what a wisdom love is? O, perfect dead! O, dead most dear, I listen, as deep as to horrible hell, As high as to heaven, and you do not tell!

There must be pleasure in dying, sweet, To make you so placid from head to feet! I would tell you, darling, if I were dead, And 'twere your hot tears upon my brow shed;

I would say, though the angel of death had laid His sword on my lips to keep it unsaid. You should not ask vainly, with streaming eyes, Which of all deas his was the chiefest surprise,

The very strangest and saddest thing, Or all the surprise that dying must bring. Ah, foolish world! Oh, most kind dead! Though he told me, who will believe it was said?

Who will believe he heard her say, With the sweet, soft voice, in the ear, old way: "The greatest wonder is this, I hear, And see, and love you, and kiss you, dear; And am your angel, who was your bride, And know, that though dead, I have never died."

IS GOD INFINITE, or a PERSONAL BEING?

It certainly seems to me that every human being should take that question into consideration, and if possible, find the evidence by which they can answer it satisfactorily to themselves and others. The masses of mankind have, what they call an infallible guide, the bible, by which they attempt to settle all questions.

Well, if that book is infallible, it can settle our question without leaving a single doubt upon the minds of any. When we go to the book, we find David praying to an infinite God, who filled immensity of space, and from whose presence it was impossible to hide. Then if David's God was and now is the God of the bible or of Israel, then he is not personal, and the question is settled. But there seems to have been other inspired writers at that time, at least they are called such by the christians of to day, therefore, we have to compare their testimony to arrive at the truth.

In reading the book, we find several names that are said to be appellations of God. At one time and at one place he is called God, then again Lord, Jehovah, Holy Ghost, Jesus Christ, &c., &c. Now, all these names are given to God at different times under different circumstances. Here the question arises, can an infinite God assume the various shapes that cause those various names to come up? Can an infinite God fight the battles of the Jews or any other class of people? Can a mediator stand between an infinite God and man?

If God is infinite, is he not as much in one place as another, so much so that we accept the remark that, in him we live, move, and have our being? Can an infinite God cohabit with any virgin, and can he beget and bring forth a son? Can an infinite God have a throne upon which he sits to the exclusion of other parts of the universe, and if he can, what does China do for a God when he visits America? If Jesus Christ was God, who reigned in the spirit-world while he was on earth thirty-three years? Was Jesus Christ infinite?

If God is not infinite, then David the Psalmist, was mistaken, and the bible is in error in teaching that he is infinite. If God is personal, then we do not live, move, and have our being in him as Paul said, and therefore the bible is not the only infallible rule of faith and practice, and those who try to harmonize the two ideas of an infinite and a personal God, are humbugged and are becoming humbuggers by preaching any such doctrine.

If God is a personal being, is he omnipresent, omniscient and omnipotent, as the churches teach? If a personal being can take cognizance of, and fill all space, I should like to have some good Doctor of Divinity give us a work upon the Anatomy of God, giving a perfect account, so far as he knows, of the number of muscles, nerves, veins and bones in his great body, if he is composed of such material, and if he is not, then I am exceedingly anxious to know what does make up the body of so great a personage, or whether there is a body without any of the characteristic materials of organized personal bodies. These are a few of the many questions I wish to have each and every one consider for themselves, and then give an answer to them.

I shall wait with anxious care for the announcement of the new work on anatomy asked for above, and I cannot be satisfied with a reply by the D. D.'s that "you are an infidel, and we do not propose to waste time in arguing with you." It does not matter what I am, nor what I believe. Those are questions that must be answered before any system of religion can be successfully promulgated, for certainly the man who worships an infinite God, has a different feeling from he who worships a personal God. The God-idea certainly shapes the life of man, therefore it is highly necessary that he has a correct idea of God. My object in writing is to elicit thought upon the subject of every one, for himself, and if I can do so I shall be fully rewarded for my labors.

W. J. ATKINSON.

A bill is pending in the Colombian Congress, and is considered certain to become law, which will be equivalent to declaring war against Spain. It pronounces in favor of the Cuban insurgents, and insists that Spain shall step out at once. Other South American States are expected to join in the declaration.

A SPIRIT COMMUNICATION.

S. S. JONES, DEAR SIR:—The following communication was made to the undersigned and several friends who were present, on the evening of the day it bears date. It was written in a book which I keep as a memorandum of important spiritual communications, and in the exact language of the communicating spirit; a true copy of which I send herein for publication in your liberal JOURNAL, if you shall deem it worthy of publication.

It was read at, and about the time, by many of our most worthy citizens, some of whom are members of the bar, doctors, and a few clergymen, and has been the subject of comment.

The spirit requested its publication at the time it was communicated. I neglected to do so, from the fact I could not see from the "signs of the times," or from my standpoint, sufficient evidence of its ability in reference to the impending wars on this "side of the vale."

The new public events in Europe, since about the first of July seem to render its fulfillment possible. To say the least, therefore, you will confer a favor upon several, by giving it a place in your columns. The spirit adds, that the spirit who communicates the same has, during many years, of my life, communicated upon very many subjects, and I have always found it strictly truthful and intelligent to a degree unequalled by any other intelligence known to myself.

A. S. WATERMAN. July 20th, 1870.

WAKEGAN MARCH 24th, 1870. This date a great battle was fought in the spirit world, beginning in the vicinity of Wakegan, and raging for eight hours and over.

The parties engaged in this most dreadful conflict are symbolically called the angels (spirits) of Light, against the Spirits of Darkness. The relative status of each will be hereafter explained.

The armies of darkness were beaten and driven from place to place, or from position to position, until they found cover, assistance and aid in and around the old city of Rome in Italy, which they call the Holy City. This city is the Head Centre of Catholicism.

The battle raged with the most terrible fury and determination on both sides, and was fought by untold millions in either army.

Near the close of the day, in accordance with your time the Army of Light were in the undisputed possession of the battlefields upon the continent of the New World, as is formerly called—now called America.

The good spirits of conservatism or "darkness," seek to perpetuate religions as they were and are at the present; also, governments, political and otherwise, as they were and are at the present, in the Old World, or countries upon this earth, and also to extend these institutions to the United States and American continent.

The Spirits of Light, with their legions of armies in the most perfect equipages, and filled with the spirit of progress, zeal for truth, and true love of liberty—religious and political—with love for mankind and true worship of God, the Great Spirit, Father of all, and every age and every clime adored, won the victory, and intend to maintain it, to the end of wars and rumors of wars upon this earth.

Though wars may rage for many years in the spirit world, yet more than tenfold the malignity of the Crusades wars of the Dark Ages of earth, still this greatest of all battles must be fought, for the redemption of the inhabitants of earth from the slavery and tyranny of false religions and false political institutions, though it may involve all the nations of earth in a general war, and be as malignant as the war in the spirit world, or spheres immediately around an d extending to earth.

This is the war of Armageddon of "Holy Writ" and must be fought before our Heavenly Father's kingdom can come and be established upon the earth.

This dreadful war of prophecy has actually begun, and will last many years. The inhabitants of this free country ought not to hope for neutrality. Their institutions, religious and political, are the base of all institutions of the older times of the earth's history. Hence the institutions have been the first assailed, and against which war will be declared by the governments of the old world.

The Commencement Council of Rome now in session, has planned and declared war against this free government and free religions, in secret council and conspiracy with the crowned heads of Europe.

The Catholic population of your own beloved country will secretly arm and equip themselves under the control and arbitrary dictation of their priesthood, and before your country's government dreams of the danger and conspiracy plotting by the first assailed, and against which war will be declared by the governments of the old world, destroying cities, towns and villages, and laying waste your free and beautiful country.

But their days will be few and their victories transient. They will not gain a permanent rest on the free soil of this continent, before your government will be prepared to meet them, and your citizen-soldiers will again buckle on their well preserved and time honored implements of warfare, scarcely yet rusty or dimmed from disuse, and they will march to the aid of your country's late rebellion. They are the hope, the sheet anchor of prophecy, and the "sery dragons, flying from place to place," from cities, towns and villages, to the rendezvous of the ten armies of the great Dragons. Then will come the dreadful conflict, and the death of the Dragon and his ten horns, or armies. Then we shall see the "Glory of the Lord" and the fulfillment of his promises made to man through his inspired Prophets or Mediums of old, with the death struggle of the symbolical beast.

He has filled up the measure of his iniquities, and the day of his discomfiture is come. The nations and people that he has "trampled under his feet," shall now in turn trample him under their feet, until seven times seven shall pass over, and time and a half shall be fulfilled.

Let the women at the mill continue their labors. "Let the men on the house-tops now come down." "Let the nation in fancied security remember the high righteousness which rests upon it." "Let the glittering soldier halt not between two opinions." The lessons of warfare learned in the tented field, under the stars and stripes of your country's banner, warring for the freedom and liberty of your sabb's brethren in bondage, will strengthen, guide and sustain you in this more dreiful conflict, waged against the religious and political freedom of mankind, by the Dragon and his ten horns.

Heroes, statesmen, sages and all Christendom, look and behold the "signs of the times."

On the 24th day of March, 1870, I, the undersigned, found myself very much disturbed by outside spiritual influences. Having long been mediumistic, I made my way to A. S. Waterman's office, and the above communication was given in my presence, in the language and at the time it purports to be. Others were also present. I made a memorandum of the same in my pocket diary, which I have read to several persons since that time.

AARON LEWIS, M. D.

LETTER FROM REV. D. W. HULL.

To J. L. Foster.

DEAR BRO.—I am astonished at the coolness of our Advent Brethren in the West. I suppose they think it no harm to file for Christ's sake. They say they have no merits of their own, and I believe them; only wonder that they could tell the truth about that. In answer to your inquiry, I will say my brother Moses preached for the Adventists from the time he was seventeen years old until he was twenty-eight years old, in 1863, and was their champion debater.

Of myself, I am ashamed to say I was an Adventist 18 years, holding on 5 years after my brother left. Allow me to add that I can't tell the Adventist religion made me as corrupt as it has become. I was local elder six years, and a recognized minister the last two years I was with them.

My credentials were published with the proceedings of the Conference of 1867, in the *Hope of Israel*, and a still stronger proof is found in the fact that they, by the grace of God, are permitted to tell such malicious lies about me.

To give you something of an idea of how the Adventists "rely upon the merits of Jesus for their morals, I will relate one little circumstance. Mr. Himes, Mr. and Mrs. Mansfield, and probably others, were holding tent meetings at Washville, Ind., and as usual, had a great deal to say about Spiritualists. Amongst other things, Mrs. Mansfield was a pious pattern of goodness, said, "You should visit Moses Hull's house. His wife has no clothes, no furniture, and nothing to eat. His children are a reckless set of vagabonds. If it were not for the neighbors they would absolutely suffer, whilst Moses is traveling with another lady whom he introduces as Mrs. Hull." The next day after all this slating, who should appear but the venerable Moses Hull with the two Mrs. Himes, one of whom "Moses insisted was the wife of his brother, D. W., and the people believed it, as the ladies seemed to be in a good humor with each other. Had a bombshell burst in the tent, it would not have caused worse confusion. Then, and there, my brother challenged them to put all the Advent brains into one man, and meet him in discussion.

Elder Grant has had one discussion with me, and can't coax, hire, or drive him into another one. Himes, Mr. and Mrs. Mansfield, and I have had discussions. The readers of the *Banner* and *Fortyfour*, know whether that is true. He tells me he wishes "he could follow me around and pick me to pieces." I offer to make it interesting enough to him to pay him for his trouble if he will, but he can't keep all night in the same county with me. Whether I ever was an Adventist or not, it is clear I understand too much about it to be met in discussion.

D. W. HULL. Kendallville, Ind. World's Crisis please notice!

Voices from the People.

WILLIAMSPORT, PENN.—George Foulikor writes.—I have been taking the JOURNAL a little more than a year, and a year ago, I was introduced, I would have been an older subscriber. I wish we could be blessed with some test medium, such as E. V. Wilson or Addie L. Ballou. Mediums of any phase coming through this part of the country, will find a home and a place to lecture by stopping at Dan's Hotel, or at the residence of Williamsport, on the opposite side of the river.

STANWOOD IOWA.—J. Carlsson writes.—For my own part, I have never seen any spiritual manifestations, but your substance paper teaches me that they are not so uncommon. I am a speaking or test medium will give us a visit in our little town. And what reason have we to say that we should not trust our departed spirit friends as well as that good for nothing ancient Scripture?

FIVE CORNERS, N. Y.—John Corwin writes.—Mr. Davis has recently been convinced of the truth of spirit manifestations. Last Sunday evening, himself and Eugene Slocum visited the spirit room of Morris Hill, and were so completely satisfied, to their entire satisfaction, the spirit voices of dear departed friends speak and sing, and felt the positive touch of spirit hands in the presence of Mrs. Mary Andrews, medium. I have visited Mr. K's room for spirits, and will try to give you an account of the manifestations before long.

FREDONIA, N. Y.—Lynn O. Howe writes.—I like the paper, and pray that it may live. Would that I were able to make my prayer more to the purpose, by making a substantial, but ten years' public service in the cause of love and truth, quite unites me for pecuniary work. I hope to be able to renew my labors the ensuing fall or winter, and might possibly find my way to Chicago in such a case.

CHICAGO, July 5th.—T. L. Lewis writes.—The following are but a few out of many hundred cases that can be given, in answer to the oft-repeated question by skeptics, "What good has Spiritualism done?"

One of our principal Chicago merchants called at the Radical Cure Institute, 75 Third Avenue, to test the power of spirits through mediums to recover stolen property, which had been taken from his farm, forty miles from Chicago, by a party of gentlemen, mediums at 75 Third Avenue, both made similar statements in regard to the theft and property. This so interested the merchant that one of the mediums was taken on to the farm. Just before reaching it, the medium said to the merchant:

"There comes the man whom I clairvoyantly saw, who stole your property," and he stopped the man, and charged him with the theft of the various articles. He was greatly surprised, and asked on the medium a large number of questions, and he knew so much about him, he owned his guilt, and returned the stolen goods. Another case:

Some seventeen years ago, the same medium took William Callahan from the Massachusetts Hospital, where he had been for two years under medical treatment for a large abscess tumor on the neck, weighing three pounds and was pronounced incurable, but by help of the angels, was radically cured by laying-on of hands, in twelve weeks, and he remains well to this day. Not a particle of medicine was given. Thousands of men and women have and are daily consulting the spirits, through reliable mediums, in regard to their health, business and future prospects, and yet skeptics, too lazy or prejudiced to inform themselves, ask with a sneer, "What good has Spiritualism done?"

SPANISH RANCH.—J. Snyder writes.—I see by the last paper that "Fresh Eggs and Yellow Butter," is worth five dollars. I do not expect to get "Fresh Eggs and Yellow Butter" from the tolling of a bell on the 17th of June, for the renewal of three subscriptions to the paper. Faheestock's "Somnambulism" is all I can expect this time.

HAWESVILLE, KY.—E. Marble writes.—Trial copies of the paper have been received and read with much satisfaction and profit by the writer, who has put them in the hands of such as are willing to read, and thereby, perhaps, become enlightened in the truly wonderful developments of Spiritualism as it is in these latter days. The few copies of the paper put in circulation here, have excited quite a sensation, and are in great demand, and as far as is in my power, I intend to keep them on the rack and circulating on. I am in hopes soon to procure subscriptions for the paper, inquiring minds of Iowa will not do without the paper. With such, the cry is, "Give us light, more light." "To be or not to be, is the question." "If a man die, shall he live again?" questions not to be solved short of proofs more strong than the evidence of so-called Holy Writ. Evidence precedes faith, and visible, tangible evidence supersedes all faith unassisted by the hopes and aspirations of the "divinity within us." "God is love," and although to our mortal vision, he moves in a mysterious way, he is the same unchangeable God and great Father of the "spirits of all flesh," who will in due time and in his own way, reconcile the world unto himself. The spiritual philosophy does not teach its followers to sing as orthodox teaches its followers and advocates to sing, "My God is reconciling, his pardoning voice I hear," etc. No statement requires to study the demands of justice, but on the contrary, justice is inexorable, and he who doeth the wrong, shall receive for the wrong he hath done, shall be chastened here, and if needs be, hereafter, with healing stripes, that in time shall yield the peaceable fruit of righteousness; and that in the grand and final consummation, every will shall be subdued to the will of God; death and hell shall be destroyed, and he which hath the power of death, etc., and God shall be all in all. To all of which, and more, in the spirit of pure and undefiled religion, my heart responds, amen.

F. C. Howe writes.—Reconstruction is the answer of every institution under heaven, and it must follow reconstruction in religion, and then in everything else. Great minds of earth! we are now ready to lay this whole matter before you, for candid investigation. Scientists, philosophers, statesmen and thinkers, we need your help in the grand work of reconstruction. Read our books and papers, hear our speakers, and try our tests. Try your scientific method with our tests. Try your logic with our philosophy.

For the Religio-Philosophical Journal.

TWILIGHT LESSONS.

BY D. P. KAYNER, M. D.

As evening's twilight shades the scene,
And length'ning shadows longer grow,
Our minds should from the lesson glean
This truth, which runs through all below:

That springing life—spirit or soul—
Unfolds, as glows the morn with pride,
Then soars to reach its zenith goal,
And glides down the other side.

From shades, through shadow's misty hour,
The sun-burst of bright morn appears;
From childhood's twilight ope's the flower
Of manhood's wisdom-freighted years.

As through the twilight—eve and morn—
The sunbeams blend in ceaseless ray,
So from the extremes of life is born
The spirit, unto endless day.

Childhood and age—the birth—the death—
But part of an eternal day;
The eternal past life and breath—
The future bears that life away.

The sunset, to which night succeeds,
Does not deprive the sun of light;
Earth rolling on, its warm ray feeds
Some other land, and makes it bright.

Life's evening shadows—death's embrace—
Enfold the earthy form; the soul
Rises, like the sun, its heavenly race
As part of the Eternal Whole.

From "Human Nature."

RESURRECTION AFTER DEATH.

BY DR. OTTO ULE, HALLÉ, GERMANY.

Life and Death! These are the commonest,
and yet the most fearful, of all antagonisms
which the sphere of phenomena in general
offers. The whole world builds itself up
from them; every hour brings the nature of
their conflicts before our eyes; the purest joy
and the deepest pain flow forth from their
unresolved contradiction. They are so fearful
that, if experience had not made us so intimate
with them, we would never have believed them.
The child does not yet, in fact, comprehend them.
When it sees for the first time a loved one
struck by the hand of death, it thinks he only
quietly sleeps. It cannot believe that the one
who was so full of love, of hope, of striving,
should be nothing but an insensible, dead mass;
it will not believe that heart should be still
for ever. It is certainly the greatest shock
that a man experiences in his whole life
when he approaches a deathbed for the first time.
Like the child, so does humanity struggle
against the recognition of these antitheses.
To milder their terrors, or wholly to sear them away,
the simple child of nature devises childish
dreams of future life, in which he will be
permitted to carry on the battles and enjoyments
of the terrestrial one; and, at least, to preserve
his spiritual ego out of this conflict, the thinking
philosopher creates a doctrine of immortality,
for which he finds the proof nowhere except
in his own breast.

Death and Life are, however, not merely
fearful antagonisms, they are also the deepest
mysteries of Nature. Who is able to draw
the boundary-line between them? Who can
end the one, and here begins the other?
The cessation of all the functions of life
cannot always be taken as a sure sign of death.
There is, as is well known, a means of placing
men in a death-like sleep, in which they are
not only robbed of all consciousness, but
of all sensation. It is chloroform, the
inhaling of which suffices to stay the
wildest pain, induces a condition which
resembles death, enabling the surgeon to
perform the sleeper operations of which
he is as little sensible as the corpse to the
knife of the anatomist. But just this
deceptive similarity of condition with
death was, in the earlier period of the
discovery, when we possessed but little
experience of the use of this means, the
cause that to many patients the chloroform-
sleep became an eternal one, and many
even without the operation, were freed from
all earthly life.

There is also another condition in which
life has perfectly taken on the appearance
of death: that is, the Schein-tod, or apparent
death. Even to the present time, we have
not been wanting where people have been
buried alive, because they evinced not the
slightest sign of life. Undoubt'ed it is,
that at least with man and higher animals,
a real cessation of the circulation, when
it continues for a length of time, must
be observed as a sign of death. In regard
to the apparent death, all the ordinary
means of ascertaining if the heart has
really ceased to beat, and the lungs to
breathe, leave us in the lurch. We can
hold a polished looking-glass before the
mouth and it will not be affected; we
can hold a flame before it and it will not
flicker; we can place light feathers or
down upon the lips and they will not be
moved; and still the patient is alive.
Only with the aid of the stethoscope
can we still hear the circulation, when
it can be proved by no other means.
Auscultation, therefore, in connection
with the death-like state, can be taken
as the only infallible sign of present
death, and where this cannot be applied,
death can only be really recognised,
when the work of corruption has commenced.

Life is not necessarily extinct when
the evidences of external vitality are
wanting; nor does death necessarily
take place when the conditions of
life—the air, warmth, or nourishment—are
withdrawn from a living being.
Undoubtedly the man dies who cannot
breathe more; he suffocates in the vapour
of burning coals as in water. The fish
dies, at once or after a time, when it
is drawn out of the water.
But there are beings, which, under
similar circumstances, assume indeed
the appearance of death, but can be
wakened to life when the conditions
of life are returned to them. Whether
toads, exposed to severe cold, perfectly
frozen, and, in spite of the stiffening
of their bodily juices, be not yet dead,
but can return again to life by cautious
warming, which was lately asserted
in the report of the Paris Academy,
we leave undecided. The facts should
remain casable of life inside of rocks
for centuries may be cast to the
fabrics of the miracle-seeking
Vorzelt. And that the grains of wheat
which were found in the Egyptian
tombs, sprouted in the soil of France
after three thousand years, and grew
to healthy plants, he may believe who
will. It is wonderful enough that the
seeds of many plants, dried and
preserved, can preserve their
germinating power for twenty years
and more. The most remarkable facts,
however, are furnished us by the living
microscopic world. Here are a whole
list of animalcules, not belonging
to the lowest, which, robbed of the
elements necessary to life, apparently
die like everything else, but can,
even after years, again arise to
life out of this apparent death.

Since the microscope has become
a child's plaything, microscopic life
is closed to no one. Everybody is
therefore able to seek out the little
animalcules which lead their life in
the gutter of his house. The unaided
eye will, indeed, not perceive the
slightest sign of life in the dust
of these gutters; but when one puts
them into a dish of water, and observes
a drop of it an hour afterwards,
he will very quickly perceive some
transparent, gelatinous beings, which

move about in a peculiar manner.
One of these animalcules, which has
a faintly striped, spindle-like body,
holds fast by means of a little
trident, and pushes itself forward
like a leech, first drawing itself
together, and then again stretching
itself out. These movements are
executed with such rapidity that
it courses across the disk of the
microscope in a very short space
of time. Now we see it again
firmly attach itself with its trident
tail, and now turning the head
to the right and left, as if still
mediating which way to go. Suddenly
the fore part of the body divides
before our eyes into two lapets,
which are covered with delicate
lashes, and which, quickly drawn
in, can unfold to a rare play.
The movements of these lashed
lapets nearly resemble that of
two cogged wheels, and produce
a violent streaming in the water,
which leads the little animal
wherever it wishes. Now the
true character of this animal
is discovered; it is one of the
most fearful animalcules of prey
in the microscopic world of the
drop of water. It shoots wildly
about in all directions; suddenly
it makes a dash and swallows
up a lot of little infusoria, which,
on account of the transparency
of its body, can be followed to
the stomach.

This remarkable little being,
which has received the name of
wheel-animalcule (Rotatoria)
from its peculiar wheel-like organs,
was first discovered by Leuwenhoeck
about the end of the seventeenth
century. About a hundred and
eighty different kinds of it are
now known, which are found
not only in the dust of the gutters,
but in most garden soil, and in
the moss at the base of trees.
It is this animalcule which offers
us the interesting phenomenon
of a resurrection after death.
When the water is evaporated,
we see the little animal, like
every other, dried up. It wrinkles
up, loses its form, and looks
like a little dried up blister,
or a piece of skin. We should,
in fact, consider it dead. But
the first discoverer saw this
dried-up little animal come
to life after two years, when
it was moistened. He succeeded
in rearing a fresh wheel-animalcule
after it had been inactive
for four years. He repeated
his experiments on one and
the same animalcule sixteen
times, drying up and re-
viving. Many of the little
creatures woke up a few
minutes after the sand was
moistened, others needed
more than an hour.

This wheel-animalcule is
not the only inhabitant
of the gutter-dust; the
microscope reveals many
others. Our attention is
called to a yellow, thick
bodied animalcule, three
or four times as large
as the wheel-animalcule,
and whose eight legs
are provided with small
crooked claws, which
shine like ivory. It has
no wheels like the
Rotatoria, does not use
its claws to hold him-
self fast, does not swim,
but drags himself heavily
and with difficulty along
the sand, like a bear
or a tortoise. It has for
that reason been named
the little water-bear
(Wasserbärchen: Tardigradus).
Although belonging
to a pretty highly organized
group of the animalcule
world, it shows, like the
wheel-animalcule, the
phenomenon of a resurrection
after apparent death.
When the water evaporates,
we see its movements
become slower, and
gradually cease altogether.
The legs are drawn
up into the body, the
animal dries up and
nearly resembles an
immovable, ball-like
wood-louse. But the
life in it is not
extinguished. It awakes
as soon as we
moisten it. Nature's
will repeats, at least
in the beautiful seasons,
in this animalcule every
day the change of
death and life. The
morning dew awakens
it, and long before
evening it has again
returned to its dust
grave in the gutter.

Still a third rare inhabitant
of this dust is seen
at times in the drop
of water under the
microscope. It is a
little, long-stretching
being, with transparent,
silvery body, and a
crooked, pointed tail,
and winds and twists
like an eel, and has
been named the little
eel (Aalchen: Anguillula)
on account of its
serpentine movements.
It can be found in
the caries of corn,
in vinegar, and in
dough, and can be
made to die and
rise again at pleasure.
In perfectly dried
sand it is seen rolled
together, spiral-like,
after the manner of
snakes. When the
sand is moistened,
it first commences
slowly to move
the tail, then the
head, and finally
the rest of the body.
Life has again
gained supremacy.

In all these cases the
death from which
an awakening takes
place, is undoubtedly
apparent. But where
is here the boundary
line between life
and death?

The bodies of these
animals were dried
up to mummies,
and years could
not destroy the
life, which returned
with the conditions
necessary to life.
The clock-work
was, so to speak,
only run down;
it could be again
wound up. But
another year,
another day,
perhaps only
another hour,
and there is
no further
resurrection!
Death has
claimed its
supremacy.
In fact, life is
the deepest
mystery of
nature;
mysterious as
its origin, is
also its end.

INDIANA.

Letter from S. W. Otis.

BRO. S. S. JONES.—The cause of Spiritualism
is progressing here slowly, but surely,
as all truth is bound to do. Last January
we organized a lyceum for the purpose
of free speech and free thought,
commencing, I believe, with only seven
members. We met at a private house
under the leadership of Bro. G. W.
Carpenter. Our number has increased
to about thirty, and Bro. George
Bollinger has built a splendid hall
for our use, which, on the 10th,
was dedicated to free speech. We
have of late been favored with a
series of five lectures by Bro.
D. W. Hull, which has been attended
with fine results. Very soon after
Bro. Hull commenced his lectures,
the churches began to manifest
great opposition, in trying to keep
their members and others from
attending. Street controversies
were quite numerous. It appears
that those who would not attend
the lectures, knew what was
said there, which is evidence
that they either had spies
out or were "eaves-droppers."
By Wednesday, July 23, some
parties felt so badly pushed,
that they offered a challenge
to discuss the matter; but when
they found the Spiritualists
were ready for discussion, they
cried out, "No, we won't
debate with Mr. Hull, he
doesn't know enough!"
But if the Spiritualists would
endure him, they would secure
the services of Elder Sweeney,
of Chicago, who would soon
use him up. At the close of
Bro. Hull's lecture, on Wednesday
evening, Bro. J. W. Otis
stated the proposition to
the society, who accepted
his challenge by a unanimous
vote, and chose Bro. Hull
as their champion. But, lo!
what was our surprise to
see these gentlemen get
up in the audience and
hear them say, that they
would not see Sweeney
to debate with Bro. Hull,
for he (Hull) was too
low and vulgar. They
said that Sweeney was
not afraid to debate with
Hull, but that he was
such a blackguard!
Now, who is responsible
for such talk as this?
Butler, Ind.

THE DOUBTER.

Could we but know
The land that ends our dark, uncertain travel,
Where lie these happier hills and meadows low—
Ah, beyond the spirit's inmost cavil,
Aught of that country could we surely know,
Who would not go?

Might we but hear
The hovering angel's imagined chorns,
Or catch, betimes, with wakened eyes and clear
One radiant vista of the realm before us,
With one not moment given to see and hear,
Ah, who would fear?

Were we quite sure
To find the peerless bliss we seek so lonely,
Or thereby some celestial stream as purely,
To gaze in eyes that here were loveliest only,
This weary mortal coil, were we quite sure,
Who would endure?

REPORT of J. L. POTTER, State Agent of Minnesota, for July.

Whole number of members joining association, 17.
Money collected \$32 11
Money subscribed 5 00
Total \$37 11

Places visited: St. Anthony, Wales Grove, Long Lake, Plymouth, Excelsior, Medina.
Number of lectures given: 9.
Amount paid out: \$3 15

All of which is respectfully submitted to the Spiritualists of Minnesota.
My field of labors for August will be Osseo, on the 7th inst.; Anoka, the 14th; Elk River, the 21st; Princeton, the 28th.

Places that wish for my services evenings, during the week-days, can address me at the above places.
St. Anthony, Minn. August 1st, 1870.

THE SUMMER LAND.

Where is it—The sixth Zone—Star-dust, Etc., Etc.

Seers have an advantage over those drudges of science who are content to investigate what lies near at hand, leaving the remote and shadowy realms of the occult unexplored because they cannot be submitted to scientific tests. The advantage of the seer is, that to him gross matter is neither ponderable nor impenetrable—it is diaphanous; for through it, no matter if it is millions of miles in thickness, the seer can look as readily as through his spectacles. To him time is nothing, and space but the medium of his soul-endowings. This, as will be seen by the merest tyro, is a vast advantage over any possessed by the plodding investigator, any of whose results may have been tested and received or rejected by men who have eyes and cunning fingers. The seer is content to see, and those who cannot find on the other side of the millstone what he clearly perceived to be there, are not so gifted as he—are peribled mortals, who must accept the dictum of the clairvoyant or forever remain ignorant and hopeless seekers after truth.

Cornelius Agrippa, Swedenborg, Paracelsus, the Neo Platonists, Plotinus and Porphyry, had simply to look, and all was open to him. Not less clear was the world indebted to Mr. Andrew Jackson Davis for his revelations than to those who at various times and places have annihilated space as he has done, and, looking with eyes intensely fixed on the Logos, the O.M., Exambate and the Divine Centre, have seen into, through, and beyond them, and given weary man the results of their clairvoyance and ecstasy to cheer him on his road to the Land of the Hereafter, be it Paradise, Gehenna or the Summer-land.

According to the Davisian ("theory" being here used in a strictly etymological sense; "theory" being from the Greek θεωρεω to look at) the Milky Way, as it swings grandly through the heavens, is but one of countless billions of Milky Ways or universes which together form a belt or ring of galaxies which sweep sublimely round the Divine Centre, constituting the Sixth Circle of Suns, which is the outermost of the concentric star-belt formations, and the only one of them which is old and ripe enough to evolve humanity producing planets. This belt is made up of island universes disposed about its periphery at right angles to its incalculable and inconceivably long radius. This is also an equatorial ring seen about forty degrees in breadth, its component milky-way tracts of stars being disposed around the belt with their concave sides facing the grand centre of formation, each universe revolving in its own plane around its own centre.

This is the Davisian view of the Universe, but, in order to take in the whole affair and see just how it is, we, situate on the earth, look out toward the grand Sunorium, or parental centre of these concentric belts, and if we are seers we will find that our line of sight intersects four other star belts closely resembling the sixth, but within it. Seeing all this grandeur we will not be overcome with awe when we find between the fifth and sixth belts a space lying there like an infinite golden glory. This is the Summer-Land—this the Aurelian Zone.

The external eye may not view this land—only to the introspective eye of the seer is it visible—and yet there it is, between the fifth and sixth circles, an ever-blooming land of the ascended, the broad home land of all liberated human beings, who are thus to dwell within the milky-way belt. But the infinite Summer Land, as is perfectly evident to one who will give a moment's thought to the subject, cannot lie within any finite milky-way; however, it is tranquil, divine, unchangeable, and as far within, and nearer to the Parental Centre than the Sixth Circle of Universes.

The Summer Land is not less broad than the immeasurable belt above it—that is, not less than forty degrees in breadth. It is an aggregate of a complex of refined atoms, eliminated from the infinite suns and planets of the sixth circle, and which time with white star dust, the unimaginable spaces where universes are brought forth and wheel forever through the unmaped boundries of immensity, in which the freed soul may disport itself with a great amount of self-satisfaction. There the weary cease from troubling, and there the wicked be at rest. Yet greater is the golden mantled, white star-dust bespangled Summer-Land, for it is equal to all the inter-stellar and inter-universe spaces combined.

Now, the interior Summer Land zone and the exterior universe belt are parallel circles, lying very near each other.

Things extend indefinitely throughout space and each thing has its own peculiar emanation, and this makes what is properly termed the "spirit world." Never at hand, the aura of each external object fully represents it, for it is the external's refined totality, whatever that may be. It is the unorganized ether realm—the essence world—unmundiform. It has no surface, no limitations, no locality, but it pervades. Like the divine Hyle, it is itself by itself alone, everlastingly, and single. We cannot escape it if we would, we breathe its atoms in our air. From this it is evident that the term spirit-world must never be compounded with or substituted for the term Summer-Land, Spirit Land. The various lands have no name on any chart, for they are unmaped. Far off within the sixth circle lies the home to which we are all hastening—a land of gold, white star-dust and peace.—New York World.

THE

WOMAN WHO DARED.

BY EPES SARGENT. AUTHOR OF

Flanquette, or the Despair of Science.
"Honest liberty is the greatest foe to dishonest license."
12 mo. Cloth; 270 pages, fine tinted paper, gilt top, extra heavy binding, with hvelled edges.
A very interesting and cheap book. Price \$1.50. Postage 30 cents.
For sale at the Religio-Philosophical Journal Office.
Aol 8 no 4

Speakers' Register.

Speakers' Register and Notice of Meetings
We are sick of trying to keep a standing Register of Meetings and list of speakers to a hearty co-operation on the part of those most interested.
HARRISBURG we shall register such meetings and speakers as are furnished to us "at the EARNEST INTEREST" with a pledge on their part that they will keep us advised in regard to changes; and in addition, to that, EXPRESSLY indicate a willingness to aid in the circulation of the JOURNAL, both by word and deed.
Let us hear promptly from all who accept this proposition and we will do our part well.

Mrs. Orrin Abbott, lecturing medium 149, Fourth Ave. Chicago Ill.
J. Madison Allen, Ancora, N. J.
O. Fannie Allen, Stoneham, Mass.
Harrison Aughr, Charles City, Iowa.
Addie L. Ballou, Address Chicago, care of RELIGIO-PHILOSOPHICAL JOURNAL.
Dr. J. K. Bailey, box 394 Laporte Ind.
Rev. J. O. Barrett, Green Bay, Wisconsin.
Henry A. Beach, Spring Valley, N. Y.
J. S. Rouse, Casey, Ill.
H. T. Child, M. D., 634 Race St., Philadelphia, Pa.
Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co., Ind.
Dr. H. P. Fairfield will answer calls to lecture. Address Ancora, N. J.

A. J. Fishback, Victoria, Missouri.
Rev. J. Francis, Ogdenburg, N. Y.
E. H. Garretson, Richland, Iowa.
E. Graves, author of "Biography of Satan." Address Richmond, Ind.
Thomas Harding, box 301, Sturges, Mich.
Samuel S. Harlan, Gosport, Ind.
L. D. Hay, late of Huntsville, Texas, will answer calls to lecture.
Mrs. Hoyle, Trance, and Test medium Waterloo, Wis.
Daniel W. Hull, inspirational speaker, Hobart, Ind.
Dr. Wm. B. Jocelyn, Lecturer
Address him in care of this Office, 189, South Clark Street

Dr. P. Kneyer, M. D., Clairvoyant, Erie, Pa.
E. F. Lawrence, Inspirational Speaker, Ottumwa, Iowa.
Mrs. F. A. Logan, care of Warren Chase, 637 North Fifth Street, St. Louis, Mo.
J. Mansfield, Inspirational Speaker and Healing Medium, Scio, Ohio.
Miss H. C. McFendon, Inspirational Speaker, Rock Island, Ill.
P. C. Mills, Riverside, Maine.
Dr. G. Newcomer, Lecturer, 238 Superior st., Cleveland
Mrs. S. A. Pearsall inspirational speaker, Disco, Mich
Mrs. L. B. Perkins, Trance Speaker and Healing Medium, Washington, D. C.
Harriet E. Pope, Morristown, Minn.
Dr. P. B. Randolph, 69 Court St., Boston, Mass.
Mrs. J. A. Rogers, inspirational speaker. Address in care of A. J. Grover, Rock Island, Ill.
Warren Smith, Alexandria, Madison Co., Ind.
Job Smyth, Hallsport, N. Y., will answer calls to lecture
Mrs. J. H. Stillman Seaverance, M.D., lecturer, on Spiritualism, Medical Reform, Physical Culture, etc., Milwaukee, Wis.
Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn
Benjamin Todd, Portland, Oregon.
Mrs. Benjamin Todd, Inspirational Speaker, Portland, Oregon.

M. M. Toussay, Lake Mills.
J. B. Tupper, trance speaker, Jamestown, Wis.
Hudson Tuttle, Berlin Heights, O.
Dr. Samuel Underhill, Tonka, Ill.
J. William Van Name, Trance Speaker, Elmira, N. Y.
Mrs. M. J. Wilcox, inspirational speaker. Address Newcastle, Pa.
E. V. Wilson, Lombard, Ill.
A. B. Whiting, Albion, Mich.
Dr. E. B. Wheelock, inspirational speaker, Cedar Falls Iowa.
Elijah Woodworth, Leslie, Mich.
John Corwin, Five Corners, N. Y.
Miss S. C. McElvood, Moline, Ill.
Miss Helen Briggs, Tarrytown, N. Y., will answer calls to lecture.
Mrs. M. R. T. Trego, Trance and Test Medium, will answer calls to lecture. Oil City, Pa.

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 Chemical Medical Midwifery in the New York Medical College. CONTENTS. I. The Modern Women's Physical Deterioration. II. Local disease in children and its cause. III. At what age should one marry. IV. Continence physically in infancy. V. Personal Pollution. VI. The injurious results of Pollution. VII. Methods used to prevent Conception and their consequences. VIII. Infanticide. IX. Conjugal relations during the period of Menstruation. 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 care 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 Ill.

UNDERHILL ON MESMERISM.

WITH Criticisms on its Opposers, AND A REVIEW OF HUMBUGS AND HUMBUGGERS, 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 FAR APART IN THE FLESH—COMMUNION OF SAINTS, OR WITH THE DEPARTED.

BY SAMUEL UNDERHILL, M. D., L. L. D., LATE PROFESSOR OF CHEMISTRY, ETC., ETC. Price \$1.38. Postage 12 cents. The Trade supplied. Address S. S. Jones, Chicago, Ill.

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 Illustrated. Price \$2.00. Postage 24 cents. For sale at the Religio-Philosophical Journal Office.

SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PROBLEMS IN SOCIOLOGY. BY R. T. TRALL, M.D.

The great interest now being felt in all subjects relating to Human Development, will make the book of interest to every one. Besides the information obtained by its perusal, the clearing of the various subjects treated in improving and giving a higher direction and value to human life can not be over-estimated. This work contains the latest and most important discoveries in the Anatomy and Physiology of the Sexes; explains the origin of Human Life; How and when Menstruation, 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 engravings. 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 Religio-Philosophical Journal Office, 187, and 189 So. Clark Street Chicago.

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, 187 and 189 So. Clark Street, Chicago.

HOW AND WHY I BECAME A SPIRITUALIST.

BY WASH. A. DANKIN. FOURTH EDITION. With an appendix giving an authentic statement of that wonderful phenomenon known as the SOLID IRON RING MANIFESTATION, which is alone worth more than the price of the book. Price 75 cents, Postage 12 cents. For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago, Ill.

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, postage two cents. For sale at the Religio-Philosophical Journal Office, 189 So. Clark Street Chicago. Vol 7 23 ff

SOUL-READING, OR Psychometric Delinquents.

A. B. SEVERANCE. THE WELL-KNOWN PSYCHOMETRIST. Will give to those who visit him in person, or from autograph or lock of hair, readings of character; marked changes, past and future; advice in regard to business; diagnosis of disease, with prescription; adaptation of those intending marriage; directions for the management of children; hints to the inharmoniously married, etc. TERMS—\$2.00 for Full Delinquents; Brief Delinquents \$1.00. A. B. SEVERANCE. of 7, No. 13—ff. 343 Florida St., Milwaukee, Wis.

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 of Horace G. Wood, Medium. Price 35 cents, postage 4 cents. For sale at this Office

LOVE AND ITS HIDDEN HISTORY.

BY THE COUNT DE ST LEON A BOOK FOR WOMEN, YOUNG OR OLD; FOR THE LOVING, THE MARRIED, SINGLE, UNLOVED, HEART-BREK, 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 the Most Remarkable Book on Human Love ever Issued. Price \$1.25. Postage 16cts. For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL.

SEVENTH EDITION. POEMS

FROM THE INNER LIFE. BY LIZZIE DOWEN. This is by far the finest edition of these Poems ever yet issued—printed on heavy paper and elegantly bound. Price \$1.25. Postage 20cts. For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago, Ill.

MEMORANDA OF PERSONS, PLACES AND EVENTS.

Andrew Jackson Davis, Embracing authentic Facts, Visions, Impressions, Discoveries in Magnetism, Clairvoyance, Spiritualism. Also quotations from the opposition. By ANDREW JACKSON DAVIS, With Appendix, containing Zschokke's Great Story of "Hortensia," vividly portraying the wide difference between the ordinary state and that of Clairvoyance. Price, \$1.50; Postage, 30 cents. Address S. S. JONES, 192 South Clark Street, Chicago, Ill.

Florence Sewing Machines.

W. M. H. SHAW & CO., Sewing Machine Co., 100 N. St., Chicago. This machine is the best for the quiet, rapid, and accurate sewing. It is the only one who desire a first-class machine. It is the only one who desire a first-class machine. It is the only one who desire a first-class machine.

Religio-Philosophical Journal

E. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. Office, 187 & 189 South Clark Street, CHICAGO AUGUST 13, 1870.

TERMS OF THE Religio-Philosophical Journal. \$3.00 per year, \$1.00-6 months, \$1.00-3 months. Fifty Cents for Three Months on trial TO NEW SUBSCRIBERS.

In making remittances for subscriptions, always procure drafts on New York, or Post-Office Money Orders, if possible. Where neither of these can be procured, send the money, but ALWAYS IN A REGISTERED LETTER. The registration fee has been reduced to FIFTY CENTS, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail.

NEWSPAPER DISCONTINUED. 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.

LOOK TO YOUR SUBSCRIPTIONS. Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made.

All letters and communications should be addressed E. S. JONES, 189 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

The Search After God.

Where can we find God? That is a question that has often been asked. Is he among the stars, in high heaven, where golden-paved streets, pearly gates, and breezes sweet with the perfume of flowers, greet the senses?

We will seek him among the flowers; on the arid desert; in the mad, surging waves of the ocean; in the dens of infamy and vice; in the polluted pools of licentiousness; in an orthodox prayer-meeting; in the sermons of the divine; in the prayers of all humanity,—and see if we can find him.

The microscope cannot unveil him. The telescope, although it can discern the grandeur of the heavens, cannot point out his locality. The orthodox churches have always said a great deal about him; they have said many things regarding his beautiful home,—yet no man ever saw his face.

We are searching, then, for a being that never existed, are we? That remains to be seen. The world has curious ideas of God, entertains strange notions in reference to him; and in this series of articles we propose to give some of the views of humanity.

In our previous articles, we showed the wonderful antagonism that prevailed in nature, and that various circumstances and conditions in life seemed to indicate that there was no all-powerful, intelligent Principle that ruled over the destiny of man. The views of the various orthodox churches, in regard to God, amount to nothing, and are exceedingly weak in point of argument.

He made the earth, the stars,—the planetary system,—the whole universe,—himself, all alone; but when he collected the dust of the earth together,—preparatory to his last great act of creation,—he said: "Let us make man."

Whom he called to his aid at that time, we know not; but it would seem to indicate that he was inadequate to the task, and desired assistance. It would appear that he uttered those words tremblingly, as if fearing the result of his labor, and mistrusting that it might prove a failure,—which it did.

The orthodox God has been getting into difficulty constantly. He is irritable, peevish, angular and warlike in disposition; neither comprehensive in his designs nor successful in his undertakings. He exhibits no strategy in overcoming his enemies. In some respects he appears so foolish as to be unworthy the name of "God."

As a mechanic, he was quite a success, although the house he built tottered somewhat, and he was inclined to the beginning, and there was the forth

fruit," and it obeyed his voice. "Let there be lights in the heaven," and different orbs appeared at once with their genial rays. "Let the waters bring forth abundantly of the moving creatures that have life," and immediately the prodigious whale, the shark, the salmon, the trout and the perch, sprang into existence in the twinkling of an eye. And God blessed his works.

In the Garden of Eden he played an important part, finally becoming a gardener, and forming a beautiful retreat for the happy pair he had made, and putting them in it, though naked, they were not ashamed.

The creation of the first man and woman was an important event; but it seemed that God made a mistake here. While he had created man and woman upright, he had made the serpent also, a very cunning, mischievous creature, whose mission was to thwart the action of his Creator.

Well, here is a mystery! Why did God make this cunning, treacherous, mischievous animal? Why did he introduce an element of discord in his great work of creation,—knowing, as He must, have,—what would be the result? Yes, why?

Here was Eve,—we can imagine her beautiful, possessing all those gifts that a God could shower down upon her. Adam, too, was the personification of nobleness; there was grandeur in his soul,—poetry there, with the sparkling sentiment and humor of a child just from the hand of the Divine Architect. He made man pure, noble, upright; formed him in his own image, endowed him with the excellencies of his own heart, and constructed him a beautiful home; but he had done another work, which throws a dark shade over everything that he had previously made, and makes him appear like a monster.

He made them upright, but failed to keep them so, hence he (the orthodox God) is a failure. He made them pure as the undriven snow on the mountain-top, but failed to protect their purity from the insinuating wiles of one of his own progeny, the serpent; hence he was grossly negligent. In making them, he incorporated within their minds a resolve to obey him, but the serpent weakened that resolution by various promises, therefore God, in the formation of impulses in the first pair, failed to make them strong enough to resist temptation, for which neglect he is entitled to no credit.

His first efforts were ridiculous failures. He showed but little wisdom in making the serpent at all; in fact, when he made him he must have left his infinite wisdom at home, and relied on his finite capacities.

He made the earth free from vexatious weeds and poisonous herbs, but could not keep it so, therefore, as a gardener he was a failure also.

He made the beasts of the field with innocent dispositions, but could not maintain them in that character. He made the beautiful garden of Eden, with its singing birds and murmuring streams, and put Adam and Eve into it, but could not keep them there. He put flaming swords around a certain tree therein, but some warlike tribe must have captured them, for they have not been seen there for nearly six thousand years. He first made the earth and all things in it, and pronounced them good, then in a fit of anger, cursed them! Did you ever hear of that which was good being cursed before? He made a beautiful tree and hung tempting fruit thereon, but forbade Adam and Eve to partake of it. He became a tailor, and made garments for Adam and Eve. Whether he ever took them from them in a fit of petulant anger, we never learned. He had trouble on all sides. The serpent had proved troublesome. Adam and Eve were troublesome. The beasts of the field were troublesome, and God was encompassed with a sea of trouble on all sides. Now, God could not have possessed a very good character, for if he had, his children would not have proved so annoying to him. The serpent he had made was exceedingly cunning; wonder if God is cunning? He was the most subtle of all the beasts of the field; could God have imparted to him anything which he did not possess himself? He desired to thwart the action of God; where did that desire originate, if God did not give it to him?

Here was a drama! The Garden of Eden was the stage; God, Adam, Eve and the serpent were the principal actors.

The curtain rises on scene first, exhibiting a beautiful tree filled with blossoms and fruit. Eve, bewitchingly beautiful, is quietly reclining beneath, meditating on her condition,—gazing wistfully, meanwhile, upon the luscious fruit with which the branches above her are loaded. Of her costume, we will say nothing. While enjoying herself, the serpent makes his appearance.

Serpent.—Yes, hath God said, Ye shall not eat of every tree in the garden?

Eve.—We may eat of the fruits of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, lest ye die.

Serpent.—Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Eve then partook of the fruit. It was delicious to the taste. Adam appearing on the stage, she gave to him, and both did eat, and they knew that their eyes were opened.

The curtain falls on this scene. When it rises again, we behold Adam walking in the garden, "in the cool of the day." Suddenly a voice is heard: God.—Adam, where art thou? Adam.—I heard thy voice in the garden, and I was afraid, because I was naked. God.—Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? Adam.—The woman whom thou gavest to be with me, she gave me of the tree, and I did eat

God.—Woman, what is this that thou hast done? Woman.—The serpent beguiled me and I did eat.

Whereupon God flies into a passion, and launches forth an angry tirade against the poor creatures whose only fault was, that they had been "created in his own image."

God.—Thou serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. And unto thee, oh, woman, I will greatly multiply the sorrows of thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And thou, oh, Adam, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

Finally, the curtain falls, and presently rises on another scene. God, with a needle in his hand, is making a pair of skin for Adam and Eve.

This is followed by a soliloquy of God, who says, with tears in his eyes, and in a tremulous tone of voice: "Behold they have become as one of us."

Reader, do you like the God that is pictured here? We are searching for the true God, and will not accept of one as set forth above. He is a myth, as we will finally prove.

TO BE CONTINUED.

The Supposed Sensation of Pre-existence.

"Of ether's brain does that strange fancy roll Which makes the present while the flesh doth last? Seem a mere semblance of some unknown past. Mixed with such feelings as perplex the soul Self-questioned in her sleep; and some have said We lived ere yet this yoke of flesh we wore."

The above is a flash from the soul of that natural poet, Coleridge, and therein he seems to convey the idea that he had lived in some unknown past; and the impression made upon his mind then, still existed. Many ascribe this sensation merely to psychological effects, or to impressions made upon the mind by some peculiar circumstances, and the cause of the same being forgotten, when it chances to arise within the mind, it seems to carry us back hundreds of years, revealing some circumstances with which we seemed to be connected.

Tennyson is affected with similar sensations. "Moreover, something is or seems That touches me with mystic gleams Like glimpses of forgotten dreams—"

"Of something felt like something here; Of something done I know not where; Such as no language may declare."

Dickens regards this sensation that seems to bring to light something in the unknown past, as common to all minds. He says:

"We have all some experience of a feeling which comes over us occasionally of what we are saying and doing, having been said or done before, in a remote time—of our having been surrounded dim ages ago by the same faces, objects and circumstances—of our knowing perfectly well what will be said next, as if we suddenly remembered it."

It would be perfectly natural for a man of such extended research as Dickens, whose mind was so richly freighted with those rare gems of literature that made him such a favorite of society, to have within his plastic brain impressions in regard to the origin of which he was profoundly ignorant, and which would naturally seem to carry him back into the unknown past. Many times, impressions made upon the brain of the child, as it reposes on its mother's bosom,—in after years, develop themselves, and, of course, possess strange characteristics, and

Which makes the present, (while the flesh doth last) Seem a mere semblance of some unknown past.

An impression made upon the brain of the little child, though it can not lip a word, often, when mature years are reached, assumes form and carries the mind back into unknown realms.

All these impressions which seemed to illuminate the minds of Coleridge, Tennyson and Dickens, and carry their souls back to unknown realms, were made during their earth-life, either during the hours of sleep, or otherwise. Even a dream will make an impression on the mind, that, in after years, when the senses are fully awake, presents itself as a living reality. To show the action of the human mind, and the wonderful manifestations of impressions made upon it, we give the following from Dr. Draper's admirable work on Human Physiology.

"When I was five or six years old, I dreamed that I was passing by a large pond of water in a very solitary place. On the opposite side of it, there stood a great tree, that looked as if it had been struck by lightning; and in the pond, at another part, an old fallen trunk, on one of the prone limbs of which there was a turtle sunning himself. On a sudden, a wind arose, which forced me into the pond, and in my dying struggles to extricate myself from its green and slimy waters, I awoke trembling with terror.

"About eight years subsequent, while recovering from a nearly fatal attack of scarlet fever, this dream presented itself to me, identical in all respects again. Even up to this time, I do not think I had ever seen a living tortoise or turtle, but I indistinctly remembered there was the picture of one in the first spelling book that had been given me. Perhaps on account of my critical condition, this second dream, impressed me more dreadfully than the first.

"A dozen years more elapsed. I had become a physician, and was now actively pursuing my professional duties in one of the Southern States. It so fell out that one July afternoon, I had to take a long and wearisome ride on horseback. It was Sunday, and extremely hot; the path was solitary, and not a house for miles. The forest had that intense silence which is so characteristic of this part of the day; all the wild animals and birds seemed to have gone to their retreats to get rid of the heat of the sun. Suddenly, at one point of the road, I came upon a great stagnant water-pond, and, casting my eyes across it, there stood a pine tree blasted by lightning, and on a level with the surface, a turtle was basking in the sun. The dream of my infancy was upon me; the bridle fell from my hands; an unutterable fear overshadowed me as I shrank away from the accursed place.

"Though business occasionally afterwards would have drawn me that way, I could not summon the resolution to go, and have actually taken roundabout paths. It seemed to me profoundly amazing, that the dream I had, should, after twenty years, be realized without respect to difference of scenery, or climate, or age. A good clergyman of my acquaintance took the opportunity of improving the circumstance to my spiritual advantage, and in his kind enthusiasm, for he knew that I had more than once been brought to the point of death by such fevers, interpreted my dream that I should die of marsh miasm.

"Most persons have doubtless observed that they suddenly encounter circumstances or events of a trivial nature in their course of life which they have an indistinct recollection that they have dreamed before. It seemed for a long time that this was a case of that kind, and that I might be set down among the mysterious and unaccountable. How wonderful it is that we so often fail to see the simple explanation of things, when the explanation is actually intruding itself before us. And so in this case, it was long before the truth gleamed in upon me, before my reasoning powers shook off the delusive impressions of my senses; but it occurred at last, for I said to myself, is it probable that such a mystery is true, or that I have dreamed for the third time that which I had already dreamed of twice before? Have I really seen the blasted tree and sunny turtle? Are a weary ride of fifty miles, the noontide heat, the silence that could almost be felt, no provocatives to a dream? I have ridden under such circumstances, many a mile, fast asleep, and have awoke and known it, and so I resolved that if circumstances ever carried me to those parts again, I would satisfy myself as to the matter.

"Accordingly, when, after a few years, an incident led me to travel there, I re-visited the well-remembered scene. There still was the stagnant pool, but the blasted pine-tree was gone; and after I had pushed the horse through the marshy thicket as far as I could force him, then dismounted, pursued a close investigation on foot in every direction around the spot. I was clearly convinced that no pine-tree had ever grown there, nor any tokens of its remains could be seen; and so now I have concluded that, as the glimpse of the water, with the readiness of those who are fallen asleep, I had adopted an external fact into a dream; that it had aroused a train of thought which, in former years had occupied me; and that in fine the mystery was all a delusion, and that I had been frightened with less than a shadow."

Now, this gentleman's dream made an impression upon his mind, which in after years became "spontaneously illuminated," as fully explained in a series of articles on "Impression," which appeared in the JOURNAL two years ago, from the pen of J. Francis, of Olathe, Kansas.

Could we determine the origin of all our impressions, they would not lead us back into the unknown past, but to some period of our earth-life. A writer in the Nation, treating on this subject, says:

"There seems to the writer, then, apart from all the pretty things that philosophers and poets have made out of this experience, that it has for its chief interest a therapeutic interest. The sensation of pre-existence, or whatever it may be called, ought, he thinks, to be regarded as showing a disturbance of brain-function; and he doubts if its recognition and removal might not prevent much more important disorders. He suggests, too, that inquiry in cases of epilepsy may detect a something of this sort put aside, as not being of sufficient consequence to speak of, and yet, in truth, being a minimized form of petit mal, warning to precautions against a larger seizure." The chief precaution he would take is cessation of work, or a diminution in the amount of work done.

It would be curious to know if Mr. Dickens, by whom this sensation seems to have been felt so often and so vividly, and who died, it is said, of overwork, had experience of it in the later days of his life."

Women's Wages in New York City.

At the present time, especially in New York City, a degree of destitution exists among the poor working women, that is really appalling. According to the statement of the New York Times, Mrs. A. makes vests for eighteen cents apiece for a wholesale house. She can earn \$8 a month by working fourteen hours a day, including Sundays. She pays three dollars a month for her attic, and has two small children to support. She has eaten meat once only—and then it was given to her—since Thanksgiving Day. Another case: Kate A. a "fisher" of fine skirts, makes about \$2 a week, working hard for it. She has a grandmother to support, and has often "lived for weeks on bread and water, in order to afford the old woman broth every day." The Star, which is enabled to describe these cases from the diary of a lady who has visited them, gives a still more painful instance of the hardships caused by scarcity of employment or inadequate wages.

It seems to us that the wealthy classes of New York City should devote a portion of their enormous incomes in alleviating the suffering of the poor laboring women. But no! to do that would prevent them from visiting some favorite place of resort during the hot weather of the summer, or prevent them from putting on style at fashionable parties or suppers. That man who hoards up wealth for self-aggrandizement, and that alone, and looks upon the suffering poor without any sympathy arising in his heart, will be compelled to pass through a severe ordeal, either in this world or the next, in order to arouse the real manhood of his nature.

We would like to see the wealthy, aristocratic nabob, whose heart is a putrid sore, nature calloused over with dark damnable spots, mind only responding to the jingling of the almighty dollar, compelled to live in some miserable attic or dark damp cellar, until his nature is so changed that he would devote his life to suffering humanity. We honor that wealthy man who devotes his means to promote the welfare of humanity, in any direction, but pity him who clings to his bosom the almighty dollar until death cuts him down; for him there is a terrible retribution.

Take Notice.

The time of holding the Convention of the American Association of Spiritualists, has been changed to the 20th of September, instead of the 27th, as at first announced.

Spiritualism not a New Thing.

An "eminent" writer in Harper's Magazine talks "learnedly" in reference to Spiritualism. While his remarks are evidently the result of sincerity on his part, some of them will excite a smile from Spiritualists, who are familiar with all the phases of the present manifestation.

"Variety is the spice of life," hence we give the following: Archaeology finds the pre-historic past surviving among us in many ways. First of all in our words (e. g., the names of the days); next in our architecture (e. g., the orientation of churches, insisted upon by Vitruvius, a relic of sun-worship); then in our customs. Our games, particularly those of chance, are traceable to ancient religions; and among many tribes of savages dice are still used for divination. Gipsies still put cards to their primitive use of fortune-telling. But perhaps the most curious instance of this kind of survival is modern Spiritualism.

Dr. Bastian, of Berlin, has lately shown how the very forms and tricks of Spiritualism have been known in the most ancient times. "Planchette" has been for ages a familiar instrument among the Chinese for receiving communications from their ancestors, who are to Confucians almost the only gods. The tyings and unties in cabinets were centuries ago familiar to the Tartars and Ojibbaways of America. A distinguished biologist of London recently designated Mr. Home as "a Tartar in evening dress." But I find him more related to the ancient Celt. Thus, among the ancient Celts, great spiritual elevation was held to be frequently attended with physical elevation, and Mr. Home's latest feat is soaring in the air. From the earliest worshippers of Britain the idea passed into the Christian Church. Thus we read that Richard, one of the early archbishops of Canterbury, was surprised by a monk when floating in the air. Indeed it were easy to match most of the phenomena of modern Spiritualism from the records of this one city. Once a friar, who neglected to take proper care of the tomb of Echelebert, was visited by a spirit, clothed in light, who admonished him, and retired. As for the spirit-raps, they were well known in the time of the witches, since when they have been repeatedly imitated by prisoners, who have used them to communicate from cell to cell—one rap meaning A; two, B; and peculiar noises agreed upon as signs for "Yes" and "No." Undoubtedly many of the ancient observations have come down to us through the alliance of the Church, with the religions it found already in occupation.

B. F. Ashton.

Lynn, Massachusetts, sends one dollar to Brother Austin Kent. His benevolent deed is worthy of imitation. Brother Kent's address is Stockholm, St. Lawrence Co., New York.

"Spirit Communication."

The "Spirit Communication," which appears on another page of the JOURNAL, we regard as emblematic of stirring events which are to follow. The fighting in heaven was used simply as an illustration, and not supposed to be an actual occurrence.

A. B. Whiting.

This distinguished gentleman lectured at Crosby's Music Hall on Sunday last, to a small but appreciative audience. He lectures here during the month.

A Reliable Test and Healing Medium.

We with pleasure call attention to the advertisement of Mrs. A. H. Robison, in another column of this paper. Her mediumistic powers are of the first class, and she seldom, if ever, fails to give entire satisfaction to those who address her by letter, or visit her in person at her residence, 143 Fourth Avenue, Chicago.

An Inquiry.

Will you be kind enough, either by direct answer or through your paper, to inform me how to obtain the influence of those spirits who have the highest intellectual and most practical minds, and what developing medium is most successful and trustworthy in that respect. Melrose, Wis. N. M. Holmes, M. D.

REMARKS.—Inspiration follows Aspiration. Investigators in the great field of spiritual philosophy and phenomena, usually acquire that which they most earnestly aspire to. A multitude of would-be investigators cannot soar above material things—things fleeting and transitory—hence frequent disappointments and failures. Others aspire to know of the spiritual of the philosophy of life. True to this aspiration, inspiration unfolds a world of beautiful truths.

Musements.

DEARBORN THEATRE.

The famous Manning's minstrels are now at this theatre, and the entertainments they offer are well calculated to make one "laugh and grow fat." They have done a capital business all this week. They have added to their previous reputation very materially, by the excellence of their new programme.

McVICKER'S THEATRE.

Mr. Myers having returned from Long Branch, announces the company at McVicker's, for the next season, as follows: Meears, J. F. Whislock, F. Beck, Fred Hight, (first appearance); B. Russell, C. Stanley, G. O. Morris, C. Rogers, L. Howe, H. A. Blood, J. H. Wallack, F. Mosely, H. Cotton, L. L. Sharpe, S. Myers, J. H. McVicker, Mrs. Anna Cowell, Mrs. Carrie Jamieson, (first appearance), Mrs. Mary Myers, Mrs. Ella Kimball, Mrs. J. H. Wallack, Miss Florence, Miss Nellie Howe, Miss Nettie Kellogg, Miss Carrie Morton, Miss Ella Mendell. The popular Irish comedian, John Collins, will open the season, after an eight years' absence from Chicago.

CROSBY'S OPERA HOUSE.

The main feature of attraction at this place of amusement during the past week, has been Bryant's Minstrels. They are to be succeeded by the famous Lydia Thompson troupe, comprising Lydia Thompson, Pauline Markham, Belle Howitt, Nellie Hope, John L. Hall, Willie Edolin, W. B. Cahill and Mr. M. Connolly, who have just concluded their most brilliant tour in California, and will make their first appearance on Monday, Aug. 8th, in an entirely new burlesque.

AIKEN'S. Aiken's theatre will open Monday, August 8th, in a favorite place of resort.

Philadelphia Department.

Subscription will be received, and papers may be obtained at wholesale or retail, at 624 Race street, Philadelphia.

An Invocation.

By John B. Brown.

Eternal, all-creative mind, Essence of being undefined, Source of all wisdom, truth and love, Through whom we breathe, and live and move...

The American Association.

Our active and indefatigable friend, Doctor J. K. Bailey, is again on the track of the American Association, which, as he truly surmises, has been hibernating since its last annual meeting.

Authority was given to the Board to make quarterly reports, and if there had been any thing done, they would doubtless have made these. But there has been no meeting of the Board since the time of the annual meeting in September last.

We agree with Brother Bailey, that it is time to consider what is the matter with this Society, and why it is thus languishing. The plan of representation by state societies has been objected to by many, and we are inclined to think it not as good as the old plan of local representation, because it is not based upon the number of Spiritualists, but on the number of people, or the representation in congress.

But this is not the reason the association is sick; neither is it from the attacks of those who are opposed to organization. We had more of these last year and they seemed to stimulate the members to action.

We agree with Dr. Bailey that it is not the most economical or the best plan for the American Association to employ missionaries, especially where there are state organizations, and it could not raise the funds to do this where there are none. State or local societies must evidently do that work.

It should be the work of the American Association to encourage, not weaken or interfere with state organizations in any way. There is ample room for the state societies to labor and to co-operate with local societies.

Doubtless one of the causes of failure is to be found in the constitution of the Board of Trustees. The equality of the sexes which is a prominent fact in Spiritualism, has been ignored. One woman was elected with eight men, at Rochester. At the last meeting, the relation of the sexes in this body remained the same. In view of this, we would favor an amendment to the constitution, so that at least four out of the nine trustees shall be women.

Another cause which can not be concealed, is the want of confidence which was apparent at the Buffalo meeting, and which has doubtless increased since that time. No society can prosper whose members suspect each other of want of integrity, whether with or without grounds, and we believe that until confidence is restored; it will be in vain to hope for anything from the American Association. Perhaps an entire change of officers might remedy the evil. We are ready to try this. Unless something is done the association cannot long survive.

The Round Table.

(Zafirunda.)

The new spiritual paper published in German, at Washington, is quite a lively little sheet, well got up, and containing many interesting articles. It is published semi-monthly at \$1.00 per annum, or five cents a single number. The office is at the corner of Louisiana Avenue and 7th street, Washington, D. C. It is edited by Dr. P. L. Schucking, and has an able corps of talented German writers. It is a "free press devoted to philosophy, and art and literature." We believe this paper is calculated to meet a want long felt by our German fellow-citizens among whom are some of the most intelligent thinkers of the age.

The German mind is metaphysical and profound, and its investigations are among the most important that have marked this new era. Messer, (an account of whose life and labors will be found in one of Emma Hardinge's forthcoming lectures in the JOURNAL), was a German, and one who did much to open the way for the coming of Spiritualism.

The articles in numbers one and two of the Round Table which we have received, are interesting, and present clear views on the subject of Spiritualism. We trust our German friends all over the country, and all those who are familiar with the beautiful language of "The Fatherland," will assist in sustaining this enterprise. Those Spiritualists who are engaged in the study of the German language will find this paper both an interesting and valuable aid to them in their studies.

APPOINTMENTS.—Hannah T. Stearns, Penn. State Missionary, will lecture at Watkins, N. Y., on Sunday the 21st of August. She will attend a basket picnic at Carpenter, Pa., on the 27th and 28th of August, and will lecture in Harrisburg and vicinity during September. Friends desiring her services in these parts, will please address at above.

Dr. Child is lecturing in and around Philadelphia as State Missionary.

France has 119 fortresses, of which eight are of the first rank: Paris, Lyons, Strasbourg, Metz, Lille, Toulon, Brest and Cherbourg. The fortifications of Paris are stated to have cost \$40,000,000, and up to 1868 there had been expended on Cherbourg \$34,000,000.

Spiritual Meetings, Conventions &c.

OHIO STATE ASSOCIATION OF SPIRITUALISTS.

Fourth Annual Convention.

The Fourth Annual Convention of the State Association of Spiritualists will be held in Lyceum Hall, in the city of Cleveland, on Friday, Saturday and Sunday, September 24th, 25th and 26th, commencing at 11 o'clock a. m.

Local Societies and Lyceums will be entitled to two delegates for each fifty members or fractional part thereof, and two for each additional fifty members and one for each fraction thereof.

Arrangements will be made for securing board at reduced rates. Emma Hardinge and other distinguished speakers will be in attendance.

HUDSON TUTTLE, Pres't. GEORGE W. WILSON, Sec'y.

NEBRASKA STATE CONVENTION.

The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, 21st, 22nd and 23rd of October next for the State Association, to be held in the State Capitol at Lincoln.

There will be good lectures for the occasion. We cordially invite all lecturers and "Free Thinkers" to participate with us.

Some see our young State Capitol, where we can speak our minds freely.

By Order of the Committee:

ALONZO J. ROGERS, Corresponding Secretary.

MEDIUM AND SPEAKERS' CONVENTION, AT LAONI, N. Y.

A Quarterly Convention of Mediums and Speakers will be held at Laoni, Ontario, N. Y., on Saturday and Sunday, September 31 and 1st, commencing at 10 o'clock, a. m.

This Convention is called at Laoni by the solicitation of friends residing there, and they propose to hospitably entertain those who may attend from abroad.

Past experiences at conventions of this kind furnish sufficient guarantees that another of these rich Postcoastal seasons will be a joyed, and that good speaking and singing will abound. Invitations extended to all, seekers for truth and Harmonical Philosophy.

J. W. Weaver, P. L. Gunn, Frank Rice, Committee.

GROVE MEETING.

The Lyceum and Society of Milan, Ohio

will hold a Grove Meeting on the 31st Saturday and Sunday of August 29th and 30th.

The beautiful Grove of the Western Reserve Seminary has been secured, and will be fitted up for the occasion.

Emma Hardinge, J. M. Peabody, and A. A. Wheelock will occupy the platform.

Friends from a distance will be provided for.

Leo Van Scothen, Secretary.

MILAN, OHIO. JULY 18th, 1870.

GROVE MEETING.—On Saturday and Sunday, the 29th and 30th of August, Spiritualists and other friends will hold a Grove Meeting at Manchester, Illinois, near Boling Wisconsin.

J. M. Peabody, J. O. Barrett, and other speakers will be present.

Come up, everybody, to the mass meeting.

FOURTH ANNUAL CONVENTION OF NEW HAMPSHIRE STATE SPIRITUALIST ASSOCIATION.—This Convention will be held at Keale Hall, in the city of Concord, commencing Wednesday, the last day of August, 1870.

Speakers will be entertained free. Board can be had in hotels and in private families, at prices ranging from \$1.00 to \$1.50 per day.

Efforts will be made to obtain reduction of fare on the railroads. Speakers and others desiring to attend will write to Mr. Josiah P. Hatch, Concord, N. H.

All persons from abroad are invited to attend and be at home with us the same as citizens of our own State.

Now, let us have a demonstration worthy of our cause. Let every village, town and hamlet in our State, be represented by all good Spiritualists and others.

Frank Chase, Mrs. Abigail Averill, Secretaries.

Meeting of the Friends of Human Progress.

The Fifteenth Annual Meeting of the Friends of Human Progress, of North Orlins, will be held at Hamlock Hall, in Tucker's Grove, Brent, H. I. County, New York, commencing Friday, the 25th day of August, 1870, continuing three days.

Several eminent speakers will be present. A cordial invitation is given to all to attend. Those from a distance can come by the Lake Shore Railroad to Lake View, and take the omnibus, which will meet both morning and evening trains, for North Orlins.

Committee: N. Tucker, J. B. Parker, Mrs. Lydia Brown, Mrs. Alonzo Hawley, M. Tucker.

A lady at Paris advertises for employment as "ornamental guest at dinner and evening parties."

A mounted letter carrier, who announces his approach blowing a horn, is the latest novelty in Newark, N. J.

Obituary.

In Chicago, July 23th, the spirit of little Franky, only child of Dancau and Lizzie McLean, aged one year and ten months, left its mortal casing, to join the band of cherubs in a home where sickness is unknown.

Precious bud, thou wert too tender to endure the piercing winds and biting frosts of this, our cold earth-sphere, and the angel of death passed by and saw thy beauty, and thus early marked thee for his own, to transplant to the garden of rare exotics, where blossoms never wither, but bloom in eternal brightness.

Bereaved parents, you will miss the earthly form of your darling, and listen in vain for the patter of thy tiny feet across the floor, the clasp of loving arms around your neck, or a sweet voice asking a good-night kiss. But you mourn not as those without hope, for our beautiful faith bids us look beyond this veil of tears for immortal love and affection.

So, mourning ones, trust and hope; and after a few more days of toil and pain, you, too, will pass on, and as you enter the golden gate to the spirit-world, you will behold your Franky, grown in beauty and intellect, and his voice, blending in harmony with angels, make sweet music, as it floats on the hazy air.

May this comforting thought strengthen and assist you in cheerfully saying: "The Father knoweth best, I await his pleasure."

So farewell for a little while Darling of our heart; Oh, so slow the time will creep Till we meet, no more to part.

S. A. Thayer.

NEW ADVERTISEMENTS.

Prospectus.

THE SPIRITUAL HELPER.

Is published monthly, in the interest of truth, as revealed by observation and inspiration past and present. It will court no favor, even no danger that may lie in the path of Progress and Reform, while it will aim to speak with presence and moderation the words that need most calculated to inspire mankind with faith and trust in each other, as exponents of the principle of Divine Love and Power, upon which all must depend for salvation from the darkness of ignorance and superstition.

TERMS:—Payable in Advance.

One copy for one year (12 numbers), \$ 3.00. Four copies to one address, 1 00.

Address: M. M. Tousey, Editor and Publisher, Lake Mills, Jefferson Co., Wisconsin.

For sale or exchange for improved or wild lands, or other property, valuable works of art, that, with proper management, will meet with a ready sale, and not fail to produce an income of, at least, \$5 000 per annum. Will be sold, or exchanged for improved or unimproved real estate, if pleasantly located and with the prospect of an increase in value.

The present owner is permanently engaged in other business, which is his only reason for wishing to sell. The property is valued at \$100,000. This is a rare chance for any person of moderate means to procure a permanent, pleasant and profitable business.

No one need apply unless he means business, as this is no humbug.

For particulars, apply or write to J. O. BUNDY, Room 19, 189 S. Clark St., Chicago, Ill.

ABRIDGED EDITION

OF THE

SPIRITUAL HARBOR.

PRICE:—\$1.00. Postage 10 cents. For sale at the RELIGIO-PHILOSOPHICAL PUBLISHING-HOUSE,

187 and 189 S. Clark St., Chicago, Ill.

MRS. A. H. ROBINSON.

Healing, Psychometric and Business Medium.

148, Fourth Avenue.

Mrs. Robinson, while under spirit control, can receive a lock of hair of a sick patient, and describe the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the question, that object in view, rather than to gratify idle curiosity, 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 "on support" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative 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 directed 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 produce 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 of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when 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 insure a reply.

NATURE'S

HAIR RESTORATIVE.

Contains no Lead Sulphur, no Sugar of Lead, no Litharge, No Nitrate of Silver, and is entirely free from the Poisonous and Health-Destroying drugs used in other Hair Preparations.

Transparent and Clear as Crystal, it will not soil the finest fabric,—perfectly SAFE, OLEAG, and EFFICIENT,—dandruff, loss of hair sought for and Found at Last!

It restores and prevents the hair from becoming grey, imparts a soft, glossy appearance, removes dandruff, is cool and refreshing to the head, checks the hair from falling off, and restores it to a great extent when prematurely lost, prevents headache, cures all humors, cutaneous eruptions, and unnatural heat.

AS A DRESSING FOR THE HAIR IT IS THE BEST ARTICLE IN THE MARKET.

Dr. G. Smith, Patented, Groton Junction, Mass. Prepared only by PROCTER BROTHERS, Gloucester, Mass.

The genuine is put up in a panel bottle, made expressly for it, with the name of the article blown in the glass.

ASK YOUR DRUGGIST FOR Nature's Hair Restorative, And take no other.

At Wholesale by S. BURNHAM & SON, Wholesale Druggists, 1 & 3 Randolph St. Chicago, and by J. O. BUNDY, 187 and 189 S. Clark Street, Chicago, Illinois.

THE PATENT MAGIC COMB.

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

Yes, this is really, and emphatically true, and if you desire to change dingy, yellow, or gray, or bad looking Hair or Beard, to a BEAUTIFUL dark Brown, or Glossy Black you will enclose \$ 25 to the MAGIC COMB Co. 25 N. Y. 192 S. Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect satisfaction.

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

Yes, this is really, and emphatically true, and if you desire to change dingy, yellow, or gray, or bad looking Hair or Beard, to a BEAUTIFUL dark Brown, or Glossy Black you will enclose \$ 25 to the MAGIC COMB Co. 25 N. Y. 192 S. Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect satisfaction.

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

Yes, this is really, and emphatically true, and if you desire to change dingy, yellow, or gray, or bad looking Hair or Beard, to a BEAUTIFUL dark Brown, or Glossy Black you will enclose \$ 25 to the MAGIC COMB Co. 25 N. Y. 192 S. Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect satisfaction.

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

Yes, this is really, and emphatically true, and if you desire to change dingy, yellow, or gray, or bad looking Hair or Beard, to a BEAUTIFUL dark Brown, or Glossy Black you will enclose \$ 25 to the MAGIC COMB Co. 25 N. Y. 192 S. Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect satisfaction.

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

NEW BOOKS.

THE PSALMS OF LIFE,

A COMPILATION OF PSALMS, HYMNS, ANTHEMS, CHANTES, ETC., Embodying the Spiritual, Progressive, and Reformatory Sentiment of the Present Age. By John S. Adams.

This work has been prepared with special reference to the large and increasing demand for a volume expressing the sentiments and views of the advanced minds of the present times, and meeting the requirements of every species of Reform. It is entirely free of sectarianism, of all the theological dogmas of the past, and fully recognizes the presence and administration of Spirit, in every condition of life on earth.

This book contains five hundred and twenty-two choice Selections of Poetry, with suitable music on each page, from Handel, Haydn, Mozart, and Other Distinguished Composers.

It combines the advantages of "Hymns" and "Tune" Book. It is prefaced with a Classification of Subjects, and Complete Indexes of First Lines, Titles and Authors; and being of convenient size, is generally accepted as the Standard Music Book of Spiritualists, Radicals, and General Reformers.

It is also desirable for the LECTURE-ROOM and the HOMES OF THE PEOPLE.

"I think there is in the book a greater proportion—no, I think I ought to say a greater amount—of beautiful and truly spiritual poetry than in any other collection I have seen, whatever the size of the volume."

Rec. John Pierpont.

PRICE:—Paper cover, 50 cents; Postage, 6 cts. Board cover, 65 cents; Postage, 12 cts. Cloth-bound, 80 cents; Postage, 16 cts.

For Sale at the RELIGIO-PHILOSOPHICAL BOOK STORE, 187 and 189 South Clark St., Chicago, Ill.

THE LIFE AND MORAL APHORISMS OF CONFUCIUS.

BY MARCEUS R. E. WRIGHT.

This little volume, newly revised, greatly enlarged and neatly printed, and containing a correct likeness of the Great Chinese Philosopher, is now for sale at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 187 South Clark street, Chicago, Ill.

To those who Love Justice, Admire Goodness, and desire to follow a life well recommended for its representation of worthy deeds and exemplary conduct among men, this code of moral precepts is particularly recommended.

PRICE:—50 cents; Postage 4 cents.

DUPLIX 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 fabric. 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. Sew 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 sales-rooms and examined the machines, and pronounce them well worthy of all the praise claimed."—Herald News.

"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. Sale delivery guaranteed.

Agents wanted. Circulars containing extra inducements, free. Address:—Duplex Machine Co., 65, Broadway, N. Y.

MY AFFINITY, AND OTHER STORIES. A NEW BOOK IN PROSE.

BY MISS LIZZIE DOTEN, AUTHOR OF THE POPULAR BOOK OF "POEMS FROM THE INNER LIFE."

TABLE OF CONTENTS. MY AFFINITY. MADAM BONNIFLEUR AND HER ROSES. WOMEN AND WISDOM. THE FAITH OF HASUPHA. THE BACHELOR'S DEFEAT. THE GREAT CARBUNCLE. MARRYING FOR MONEY. THE PROPHET AND THE PILGRIM. MR. SILVERBURY'S EXPERIENCE. GERALDINE. DR. PURDIE'S PATIENT. THE SUNSHINE OF LOVE. THE ELFIN SPRING. THIRTEEN CHOICE STORIES.

All who have read the beautiful and charming Poems From the Inner Life, will desire to read the same author in prose.

PRINTED AND PUT UP IN ELEGANT STYLE

Price, \$1.50 Postage, 20 cts.

For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 187 and 189, South Clark street, Chicago, Ill.

COSMOLOGY

BY 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 senses.

Resulting from a combination of these 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, or 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 substance, produces a new, and third kind.

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 traveling through a forest the first time he sees a great many trees standing 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 fresh 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 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. If we find that man is capable of learning what was and what will be, from what exists, but notwithstanding the crowning attribute, all cosmologists must in the beginning, start without whereon to rest as much as the sole of their feet, and make the best of such a foundation. We claim no more.

This Book is elegantly printed and superbly bound. Price \$1.50, postage 20 cents.

For sale at the Religio-Philosophical Journal Office.

A REVELATION!!!

of the EXTRAORDINARY VISITATION OF DEPARTED SPIRITS!

Of Distinguished Men and Women of all Nations, as Manifested through the Living Bodies of the "Shakers."

The Spirits of WASHINGTON, FRANKLIN PENN, G. RARD, ST. PATRICK, NAPOLEON, JOHN WESLEY, BYRON, GEO. FOX and Hosts of Celebrated Characters of the Past, who take Possession of and Discourse through the Living Bodies of the "Shakers," of New York, giving Wonderful Information respecting the Events of their Lifetime, and their Opinions of Present Criticisms concerning those Events, as well as their immediate Condition in the World of Spirits.

PRICE:—25 cts.; postage, 2 cts. Liberal discount to the trade.

ADDRESS:—RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 187 and 189 S. Clark street, Chicago, Ill.

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 of the Union, is sufficient indication of the estimate placed upon it as an advertising medium by the leading advertisers of the country.

TERMS OF SUBSCRIPTION:—Daily per year, \$10. Tri-Weekly per year \$4, six months \$2.50, Weekly, fifty-six column sheet \$1.

ADDRESS FOSTER, WILDER and CO., KANSAS CITY, MO.

D. M. GRAHAM, J. W. ERBE, 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 Jefferson for Sale, volume 24th.

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 Hindostan and among other Races; III Progress of the Advent of Jesus; IV Conception and

The Reform.

A LECTURE.

BY E. S. WHEELER.

Delivered at Harmonial Hall, Philadelphia, On the Relations of Spiritualism to Reform.

Reported for the JOURNAL by H. T. Child, M. D.

There are three subjects presented to my mind, and to the best of my knowledge and belief three speakers, either of whom are ready and willing to speak to you, and they each have their own subjects. They are, very different, and so I am in a dilemma, out of which you must help me.

I will propose the three subjects and you shall select. The first is, "The universal Providence in history; in the history of the planet as well as the race."

The next is, "The relation of Spiritualism to Reform," and the third is put into my mind in the form of a question: "Was Jesus Christ a Christian?"

The vote of the society was in favor of the subject, THE RELATIONS OF SPIRITUALISM TO REFORM.

In the Masoretic or square Hebrew bible, the first verse of Genesis reads, "In the beginning the Elohim formed the universe," a free translation of which might be rendered thus, "In the beginning of the present era, spiritual beings reformed that which was created."

The translation of Genesis recognizes no creation. The very idea of creation per se is mythical. We have in the universe of matter and of mind, formation only. The infinite life is eternal,—eternal in the past, in the present, and in the to-come. Shapes and forms are the expressions, and expression varies from time to time in accordance with conditions. They are in and of themselves but the outworking of varied expressions by spirit through matter. This is idealism. This is Spiritualism, and so all of life—it is one re-formation, "This is the death throes of the body. The waste of the wrong and ill. Whatever good the old time had, is living still."

The husk decays; the nut keeps the seed and germ; it is preserved, and in other summers builds for itself more beautiful habitations.

The gross materials become refined, the vegetable more highly developed, and the animal perfected, and man is born and enters upon an immortal course of progression.

So we have re-formation; yet we are not bound to the everlasting circle,—we do not live in a continuous line.

We do not move as the old Egyptians imagined, in a regular order, in an undeviating parallelism, which they symbolized in every ruin which rests underneath their sands. We do not revolve from that which has been, to that which is, and back to the has been. We do not sweep round and round in whirling circles upon the same level, but we ascend not in right lines, the uppermost line rising perpendicular; but we have a motion in a spiral order of development. History repeats itself, but it always repeats itself with variations. The same power is to day active among you, which produces those manifestations, those phenomena or class of facts which are the foundation of your Spiritualism,—modern Spiritualism, so called, but the expression of the same power and the development of the same forces that, on every page of history, has left its record; that in every age has had its witness.

These great spiritual baptisms have rolled over the earth and through the spheres. It is as if from the highest life a pebble were dropped into the lake of life below,—the circle begins, spreads out and rolls onward into infinity, only to be succeeded by another wave. Just as certainly as the vibrations of the atmosphere this morning are awakened by your subtle bells, in regular order, clanging each other through the air by thousands and tens of thousands, in every instance just so regularly, just so musically in time and harmony, the rolling waves of spiritual influx break upon the shores of human existence, and each wave obeys the law that shaped the other. When you stand upon the shore, you hear the sounding surf repeating an anthem whose every verse varies from that which preceded it, and that which follows, running out an eternal poem which never repeats itself.

It is asserted by those who have become deeply learned in astronomy, that each planet was thrown out from the central sun; that becoming concreted into a globular form, it perfected itself in that form, and then by a varied process of development, the present condition of things has been brought about. First, round or flattened at the poles,—smooth and even by shallow sea every where,—the world's form was a monotone; there was but one line,—vegetation was not, because there was a universal ocean. The first forms of life in this universally warm ocean, were few and very simple. But as the earth contracted, as its granite crust shrank upon the subterranean fires beneath, by cooling at the surface, it opened somewhere, and down into those subterranean fires poured the warm seas. Then the first steam engine was set in operation, and the Himalayas, the Andes, the Alps, the Tiegians and the Rocky Mountains were all lifted up toward the skies, rising upward as if by wings.

So the great red waves went up, and the mighty Andes were lifted (and by their everlasting decree, it never shall rain at Lima, that the Amazon shall always be full) so much higher than the clouds,—they turn them back so that they drift across the South American Continent. The rain's fall upon the sides of the Andes, and run down into the Amazon, and thence to the Atlantic Ocean; but just beyond there is perpetual drought. You have here the desert without rain, the white clouds that never shed their fatness. They are waited high above, and only gather strength to rain after they are swept over the Pacific waves.

So the channels of the oceans and rivers, were chiseled by the mighty touch of the earthquake hand,—each influence working in order to develop that which belonged to it, and unfold forms from nature. If the earth had retained its simplicity, its beautiful simplicity, the waves and breezes wandering unobstructed around the earth,—most gently, mostly beautifully, like the smile of infancy, the rippling waves were like the laugh of childhood,—there would never have been a man; there never would have been a vegetable or an animal.

There was the subterranean fire, and if it had not broken up the granite crust, and scattered the warm universal ocean, there might have been a few simple monotonous forms of fish-life—this is all. But this law is implanted in the nature of things, or which forever resides in things without being implanted, because it ever was—that law working in each particle and atom, as in each planet, sun and system.

This was not the method. The method was God's. The work is that of finite intelligences. In the beginning, the Elohim formed the universe,—did not create it, built it, constructed it, and from then until now, construction and re-construction, formation and re-formation, have been the order, and will continue to be the order in all time to come, until the problem of your planetary and your human existence is out-

worked, and then re-formed into higher beauty; your earth will be thrown back into the ocean of fire, into the sun, and there refined, it will come forth again, re-constructed by the Elohim, and a new and better race will inhabit it. It was an intuitional fire-gleam of science, which these men had who gave the traditions, and when they tell you that this earth will be consumed with fire, and the elements be melted with fervent heat,—it is true. This earth will outwork its mission, and go back into the furnace of the sun, and come out in a better order for a higher class of life. You are not fit for that earth; that earth would not be fit for you. That earth in due time, when it has lived its millions of ages, will have a race of men upon it of a higher order, more refined development. So your whole system will be re-constructed, re-formed. Through what grand archways will you find triumphant entrance into the future? What planets shall roll north your feet? What stars burn over your heads, when, marching over that fiery path, the elements of your earth again are re-constructed. It is not given unto us to know; but we see order. We see the road; it lies upon us and onward; it is bright with angels, and down its glittering slopes, the voice of our heavenly Father calls us each and all to come up higher and higher, and still higher.

So we trace out the relations of Spiritualism to formation and re-formation in the world material, that which you call creation. The application is general and universal. We may not dilate or elaborate upon it; we may not complete the illustration. We direct your thought in that direction. It is no new thought. It is not original. You find it on record in your Bible; that portion of your Bible in which it is in a record, is also embodied in the Old Testament, which twenty thousand years ago was spoken by men whose intelligence serves you to-day; a language which Sir William Jones tells you, is more perfect than Greek, more copious than Latin, and more harmoniously beautiful than either; a perfect language from twelve to twenty thousand years ago, and by the acknowledgment of Antiquarians and scholars, away behind that perfect language is the fact of architecture. We have a history here that reaches so far into the past, that an eternity itself would almost be required to express the period of its continuance.

Your race is old,—the circles of your life are very, very many. History and civilization, architecture and art, have repeated themselves over and over again. You rise every time in the scale, but you rise comparatively little,—each generation of man stands upon all the labor, all the thought, all the life which has gone before it; standing upon that foundation, they reach upward towards the heavens, and bring down their inspirations engraved and incorporated in expression through their thoughts, through their speech, through their action in the world mental, in the world moral, and in the living dritted so much up the pathway to the sky, that weeping angels from the bow of your globe, and leave the legacy of your labor to those who shall come after you. Building under inspiration, better than you know, each age casts up a highway for those that shall come after it. Each age carries the road a little further into the infinite, than any one before it has ever done.

So we leave this grand idea, as old, almost, as the race,—we leave it with you as a matter of study; we leave it with you as a subject for reflection; we leave it with you as a theme for inspiration; and, moving forward from that we ask more directly and definitely, what is the development of Spiritualism in its relation to reform. Passing on from the material, passing from the geological and the vegetable and the animal, passing even the physical human,—entering into that which is mental, that which is philosophical, that which is spiritual, we inquire what is the relation of modern Spiritualism,—with all its background of facts behind it,—what is its relation to the conditions of man to-day? If the Elohim in the first place formulated the universe, what are they doing in the present hour to uphold humanity? What are the relations of Spiritualism and its philosophy to the vital questions of the hour? How does it stand related to each new thought,—each fresh inspiration that takes hold upon the popular mind? How does it affect every radical action?

We have unfolded, in general terms, the law by which the influx of the higher life reaches us. We have unfolded to you in the present, the action of that force in the past; pointed out to you a more grand and comprehensive theory than we have been in the habit of conceiving; shown you that it takes hold of that which you call the foundation of things, and builds up from the geological that the influx of the Spiritual is to all life, to all motion, to all action, as the sunbeam is to the seed and vegetation.

Passing from that over all the intermediate space, at the risk of losing all orderly and mental connection, we bring you from a consideration of that law, that universal law and its mighty developments, into the presence of the now, and ask you what that which you receive is doing. What is its influence? What, in the first place, is its relation with that which you in your technical phrase call reform,—moral, political, and social reform.

We have pointed out to you form itself and re-form, so that you could readily comprehend it. That which you term reform to-day, will to-morrow be called creation. We are making history for the future, as was grandly said of our times,—"They are making history for the future." We are making opportunities for the future, bequeathing life to that future. Spiritualism, as we said before, is a fact; and facts are potent; they are always in order in every discussion.

Spiritualism is philosophy; it is the soul of science; it is, in fact, science, philosophy and religion,—all related, harmoniously bound and interblended with each other, to form a perfect system.

We would ask if there are those of you who have not lifted your minds out of the narrow groove, the sectarian rut, in which some travel. They tell you that Spiritualism is simply a phenomenon! It is all that is known,—it is a belief. In is a theory,—it is a religion,—it is a philosophy,—which exists in contradistinction to another theory which is material. All that exists in action is spiritual. It ascribes power—force—to the spirit, and claims that spirit is a potential fact; while the materialistic philosophy ascribes influence to matter, and claims that the material alone is the real; that matter is the only thing; that nature is but a fountain flinging up life, to fall again, spent, into the dark valley of death.

Spiritualism is more than a phenomenon. It is based upon facts; facts are its foundation. Its demonstrations of immortal life are through the manifestations of phenomena. Thus it differs from every system which has preceded it, which have only caught intuitional visions, and made affirmations often merely upon the basis of their perceptions; and those perceptions might be, as the vision of the astronomer, mightily distorted by the deficiency of the instrument through which he looks. You may look at yonder star, and if you have a faulty instrument through which to observe it, you will not see it correctly.

Every theory must be demonstrated by an appeal to the facts of nature as observed by the use of the senses. As every telescope and microscope must be adjusted to the eye of man, so every perception of truth, by intuition, must be a reference to the facts of nature.

Here Spiritualism takes fast ground with the twin influences of induction and deduction. It wings its flight, by these natural methods, to the highest points of human knowledge and philosophical attainments, to the best religious unfoldment. What is the influence of this philosophy,—this religion,—this science,—these phenomena,—upon man, in connection with reform? The first is, that we may reason from effect to cause, and from cause to effect, for each cause is but the effect of some preceding cause; each effect is but a cause for some succeeding effect. Its first evolution is the demonstration of life beyond—not immortality. It is not scientific to that Spiritualism has demonstrated immortality. Immortality never has been demonstrated scientifically. There are three kinds of proof; moral, legal and mathematical. The first establishes the possibility, the second the probability and the third the fact. The first is ground for suspicion. The grand jury will have you arrested on moral evidence. The second or legal proof they will hang you upon. The third is mathematical, which is absolute. Immortality is legally demonstrated, that is to say, it is philosophical reasoning, and these facts prove that man lives beyond what we recognize as death,—beyond what we have supposed to be the end,—or, at least, so totally and completely changed that, as far as individuality is concerned, it might as well have been the end.

We recognize a continuance not only of existence but of personality. With every unfolding and attribute, the individual comes back, just as he was when incarnated here. The true man when he comes back here from the other side of Jordan, is true still; the bar is a bar still; everyone brings back his nature; they are themselves; so much individual life in such a form, and not like water, taking shape of the vessel into which it is poured, but like a diamond, cutting through everything. As a material, the diamond is a crystal of the highest form of matter, and by virtue of its refinement is indestructible by every substance. On account of its refinement it is the most enduring. So the spirit of man in the most perfect state, crystallizes and retains its form, no matter what it is brought into contact with,—no matter to what pressure it is subjected. It simply proves that beyond what you supposed to be death, you live; we have legal and moral proof of this.

How will you get along when our planet drops into the sun, and the sun into its parent orb,—when the "wreck of matter and the crush of worlds" comes? When God steps forth thus, where will you be? Will he fold you to his bosom and hush you into an everlasting sleep?

We don't know scientifically and mathematically, but morally and legally we have exceedingly good reason to believe that if you kill a man he will live forever. It cannot be absolutely demonstrated until you wake up some fine morning beyond eternity. We have just awakened like an infant on its mother's breast. We know not what smiles and loving kisses the day may bring us. We know not how the cold wintry winds may pinch us,—all is glorious uncertainty; but in the evidences that are continually sustaining us here, the good Father has given us so much of clear and scientific phenomena, that we can see enough to trust confidently to the life beyond. With our feet upon that shore, lifting our halcyon, he will march forever to conquer the eternities.

The man who has not unfolded his spiritual powers cannot know the facts of Spiritualism; such an one doubts continued existence. He is not capable of analyzing and combining the facts which he knows not how to judge of them; he doubts their significance; they are beyond his perception. But through these facts and phenomena not only is immortality established, but many things in regard to the after-life which we are to live are revealed to us. The road to heaven is a real highway. There is only one way to get to heaven and one to get to hell. If you could find a local hell, and were yourselves good and true, you might go there, and be happy because you had a good work to do.

The angels in heaven would be very unhappy singing monotonous praise to God, but when they take the cover off of some fresh hell, and say, "Now go down there and help those poor creatures," the angels clap their wings and sing a new song. Every new world wants something done for it, and the sons of God do shout for joy, when God gets sick and tired of hearing the old songs. They know it is grand to do something for men and women who are dying for the service. All Philadelphia is full of the possibilities of heaven, because it is full of hell. There is abundance of ignorance, and intemperance, and crime here. Go out among these, and you may know how the angels get up to heaven. You know some that are hungry,—feed them; some that are naked,—clothe them; some that are ignorant,—don't read the thirteenth chapter of Matthew to them. Go out and look after the children,—see how they are born; do something, if it is only a kind word or smile. Give them a crust of bread, and when you get home an angel will meet you at the door, and say, "God has sent me to you." There is your pay for your Sabbath day's labor. The bank of heaven pays all its drafts on sight; makes no discounts.

You learn that you may be in heaven when you are working in the very deepest hell. You will learn, by and by, that heaven is sweetened with the very breath of hell. The hells will all rise upward to meet the Lord in heaven, and while there is one hell left, you will find work to do,—you will not rest.

The more we learn of the nature of life, the more we shall find that we have to do with hell, to do good to those who are not so well-off as we are. This is all the heaven there is; there is no other chance for happiness here or hereafter.

Then he who has the greatest power of good, he who has the greatest capacity of performance, has the largest opportunity for happiness. Thank God for courage to do right, because to us, in return, comes payment for duty well performed.

So all through this life, we should be grateful for power to help onward everything that is good. While I assert that it is proper for every man to mind his own business, it is also proper for every man to forget that he has any business. It is proper for swine to mind their own business and put their own ugly feet into the trough. That would be very improper for man. This is a teaching of Spiritualism; a fundamental lesson relating to reform,—social and political reform. It embraces the obligation to use all our powers, to get good by doing good.

One step more and we leave you. In the future life we are to do good in like manner. You know that old theology tells you, "You have Moses and the prophets, but ye will not hear them, neither will ye hear though one were raised from the dead." They do rise from the dead, or at least have never been dead. You must believe, for Moses and the prophets all rose and are with you. When you lay aside these bodies, you will have something to do beside telling God how great and good he is. He knows all that. You will have to prove that you are good. You will find that labor is worship. You may find your labor not in heaven, but on earth, or in those hells which are lower than the earth. You will

be glad to go where you can do the most good. In this life the compensation is often paid without much reference to the service. The man who does the most toilsome and disagreeable labor often receives the least, whilst he who does that which is more pleasant receives the most.

Spiritualism teaches that it is easier and better to begin in this life to do right; to keep your bodies clean and pure; to use plenty of soap and water. There is nothing that brings God so near a city as its waterworks, because that takes direct hold of the physical, and enables you to purify your lives. Away with your whisky, your tobacco, and all your abominations. Come out of these and be clean. Build up those magnetic conditions that you would like to take into the other life. You don't know how soon you can accomplish some things. If you care for tobacco or whisky, you don't need to go down into hell, because hell will be upon you in spontaneous combustion. It is, therefore, much better to throw it off here. This is the relation of Spiritualism to temperance and reform. If you live pure lives, you can walk, like Shadrach, Meshach and Abednego in all the fiery furnaces of this life, and the Son of God will be with you. I leave this relation of Spiritualism to reform, for reformers to carry out.

There is a special work in spirit life for all. You may leave a son or a daughter behind you. Suppose that the son falls into the paths of dissipation. Suppose he begins to abuse his humanity by intoxication. Your heaven will be here. If you are the true and positive spirit that you may make yourself; if you understand the laws of nature—moral and spiritual; if you have developed your own will-power, you may walk by that young man, and by that power, when he would take the deadly draught, you may place your hand upon him and dash that glass to earth,—not in a spiritual sense, but in a positive and absolute sense.

I know a young man who was in the habit of getting intoxicated, and the spirits have taken hold of him and made him dash his glass to the earth. Is that reform? I hold that it is.

You leave a daughter behind; one whom you have loved as your own life, and not wished her dead before she was born—thus instilling murder in her spirit. Are you strong in spirit now? Are all your faculties expanded? Then, as a mother, in the hour of temptation, you may stand beside that solitary woman, and bending over her, throw the white mantle of an angel's loving presence upon her, that shall shield her from wrong. Is this your work? What relation has this to reform?

Assuming that we have so great a cloud of witnesses; that all the loved ones who have gone before us are with us; fathers and mothers, and sisters and brothers, and all the dearly beloved are watching over us for good at every step of our lives; this is an incentive to truth and purity in our lives, so that when we have passed into that land of beauty, that land of philosophy and science, of facts, of the development of the intellect, we can then realize all the unfoldments of reason, which we can make out now.

All the culture of the love of the beautiful, the appreciation of the artistic will be needed to comprehend and appreciate that which shall be around us.

Have you a talent for oratory,—cultivate that, for in that life your audiences shall be a thousandfold and your opportunities as much greater than in this.

Are you a philosopher? There are problems there beside which your highest thoughts to-day are but as the babble of children.

Are you an artist? a musician? a painter or a poet? Cultivate all these divine faculties; for with the external life closes, and your eyes grow dim in that which we call death; when your ears grow deaf you will need all your talents, all your artistic powers, all your poetical inspiration, as you listen to the songs that the angels chant, such songs as make melodious the corridors of life through which you pass.

There is nothing we have here that is not needed there. There is nothing that we use here that is not useful there, in a higher degree. And so the teachings of Spiritualism are to establish the truth; first, by demonstrating immortality; next, by showing the character of this immortality; and then showing us the character of our actions in this life, which will necessarily lay the foundations for happiness in that life. It comes to show us how to culture our physical, our intellectual, and our spiritual powers.

These are the grand relations of Spiritualism to reform. It is to reform, what motive is to action; what incentive is to labor; what soul is to body; what God is to the universe.

ORTHODOX CONSISTENCY.

Letter from J. L. Potter.

BRO. JONES—I hold in my hand a book whose title page reads thus: "The Wicked, carefully considered," by Robert W. Landis, of Iowa, Mich., and published in 1868, by Carlton & Co., New York. The work is a reply to Millerism, or Materialism. But I cannot pass Spiritualism without making it his best bow. On page 23, he says: "Modern Spiritualism, the so-called Harmonial Philosophy,—incorrectly called Spiritualism,—has come forward in the present age with high-sounding pretensions to the claim of having forever settled the question of man's uninterrupted immortality." On page 25, he says: "As a demonstrable proof of the immortality of the human soul derivable from this source, it is all mere moonshine." But in order to convince Mr. Dobbins, his antagonist, that the soul is immortal, what does he do? Let us see. On page 28, he reads: "The next passage to which we invite attention is Matthew 17: 3: 'And, behold, there appeared unto them Moses and Elias, talking with him.' The passage refers to Christ's transfiguration. Moses and Elias appeared to him in the presence of his three disciples. Elias had been translated, and, of course, appeared in the body in which he left the earth; but Moses had died and was buried, and as his body had never been raised from the dead, he, of course, appeared as a disembodied spirit.—This being so, the theory which teaches that the soul perishes with the body, or that it is not possessed of conscious personality, and is incapable of happiness and misery, is false. What, then, have our opponents to say to this argument; for they must meet it, or renounce their theory." The next passage is Revelations 6: 9 to 11, page 242: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth, etc."

On page 243, he continues, "Here then, is the condition of the separate spirits or souls of the reasoned delineated, for that they were, is a disembodied spirit.—This being so, the theory themselves, and those that dwell on the earth." See also Rev. 7: 13 to 17. This passage, therefore, is destructive of soul sleeping and materialism.

Driven to an admission of the real fact, he frankly admits our grounds. How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth, etc. This is incorrect when applied to Spiritualism, but true when applied to yourself as opposing communication. "Consistency, then, art a jewel."

Yours, for fair play, and no compromise with Theology, J. L. POTTER.

Peter West is yet to be found at the reception-room of the RELIGIO-PHILOSOPHICAL Publishing House.

Price-List of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

Table listing various books for sale with prices, including titles like 'Artificial Somnambulism', 'A Revelation of Departed Spirits', and 'The Cause of Exhausted Vitality'.

Table listing books for sale with prices, including titles like 'Sexual Physiology', 'Strange Visitors', 'Sequel to The Love Life', and 'Spiritual Tracts'.

WE ARE ALSO NOW IN A SITUATION TO FURNISH Miscellaneous books of any kind published at regular rates, and on receipt of the money, will send them by mail or express at our usual rates.

DR. E. P. MILLER'S WORKS.

The Cause of Exhausted Vitality, or Abuses of the Sexual Function. Cloth \$1.00, Postage, 12cts. Every Young Man and every Young Woman, every Marrier Man and every Married Woman, should read it.

Vital Force, How wasted and How Preserved. Cloth \$1.00, Postage 12cts; Paper Cover, 50cts, Postage, 4cts.

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.

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

A WONDERFUL NEW BOOK. JUST PUBLISHED.

STRANGE VISITORS!

A REMARKABLE volume, containing thirty-six original contributions by the spirits of such famous authors as Milton, Shakespeare, Charles Dickens, Hawthorne, Willis, Humboldt, Mrs. Browning and others now dwelling in the spirit-world.

TABLE OF CONTENTS. Author. Subject.

Henry J. Raymond, To the New York Public. Literature in Spirit-Life. To his Accusers. Apparitions. Visit to Henry Clay. His Testimony Experience. Two natural Religions. The Lost Soul. Invisibly Influences. Agnes Reed. A Train. To Her Husband. In and out of Purgatory. Distinguished Women. Localities of the Spirit-World. Hold My Not. Off Hand Sketches. In Spirit-Life. Conversations on Art. Government. Flight to Starry Home. The Sabbath—Its Uses. Marriage in Spirit-Life. Acting by Spirit-Influence. Church of Christ. A Spirit Revivifying Earth. Alone. Earthquakes. Naturalness of Spirit-Life. H. T. Buckle, Earthquakes. Dramas in Spirit-Life. Painting in Spirit-Life. Bolingbroke's Song. Prophecy. The Pharaohs. Cause of Disease and Infidelity. Anonymous.

Rail-Roads.

SUMMER ARRANGEMENT.

ARRIVAL AND DEPARTURE OF TRAINS.

Table of train arrivals and departures for Chicago and Northwestern Railroad, including routes to Rockford, Elgin, and other cities.

WISCONSIN DIVISION—DEPOT CORNER OF CANAL AND KINLOCH STREET.

Table of train arrivals and departures for Wisconsin Division, including routes to Milwaukee and Madison.

DETROIT AND GRAND RAPIDS LINE.

Table of train arrivals and departures for Detroit and Grand Rapids Line, including routes to Detroit and Grand Rapids.

CHICAGO, DANVILLE AND QUINCY.

Table of train arrivals and departures for Chicago, Danville and Quincy, including routes to Danville and Quincy.

CHICAGO, ROCK ISLAND AND PACIFIC RAILROAD.

Table of train arrivals and departures for Chicago, Rock Island and Pacific Railroad, including routes to Rock Island and Pacific.

CHICAGO AND ST. LOUIS—DEPOT, CORNER MADISON AND CANAL STREETS.

Table of train arrivals and departures for Chicago and St. Louis, including routes to St. Louis.

CHICAGO, DANVILLE AND VINCENNES RAILROAD.

Table of train arrivals and departures for Chicago, Danville and Vincennes Railroad, including routes to Danville and Vincennes.

GOODRICH'S PASSENGER STEAMERS.

Table of steamship arrivals and departures for Goodrich's Passenger Steamers, including routes to Milwaukee and West Shore.

A NEW PROPOSITION.

Our friends are sending us the names of Spiritualists who are not subscribers for the JOURNAL, requesting us to send the paper to them for three months on trial, with the assurance that such persons will be receiving the paper for only fifty cents for a three months' trial.

THE "EMPERESS" and other Rubber Goods.

FOR THE USE OF LADIES AND GENTLEMEN. A stamp for circulars. Address: "EMPERESS" Co., 119 Clark St., Room 10, Chicago.



THE APPETITE FOR TOBACCO DESTROYED!

Leave off Chewing and Smoking the Poisonous Weed Tobacco. Orton's Preparation. Patented June 15th, 1869.

Is warranted to destroy the appetite for tobacco in any person, no matter how strong the habit may be.

ONE OF THE GREATEST DISCOVERIES OF THE AGE!

NO HUMBUG A CURE WARRANTED

If used according to Directions, or the MONEY REFUNDED.

The Price of ORTON'S PREPARATION is \$2.00 per box or three boxes for \$3.00, sent by mail to any part of the country, securely sealed from observation, with postage paid, on receipt of price.

Great inducements offered to agents. C. B. Orton, Inventor and Proprietor, Portland, Maine.

JOHN C. BUNBY, 187 and 189 S. CLARK ST. CHICAGO, ILLINOIS, GENERAL AGENT FOR THE WEST, TO WHOM ALL ORDERS, APPLICATIONS FOR AGENCY, ETC., SHOULD BE ADDRESSED.

LIFE'S UNFOLDINGS OR THE WONDERS OF THE UNIVERSE REVEALED TO MAN.

Is the title of a new work fresh from press. By the Guardian Spirit of David Corless. S. S. JONES, Publisher.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS. The Medium, in his address to the public says: The Medium (David Corless, of Huntley's Grove, McHenry Co., Ill.) through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive listeners.

Price, \$1.00, Postage, 16cts. For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 187 & 189, South Clark Street, Chicago, Ill.

WATERS' NEW SCALE PIANOS.

Overstrung Bass, and Agraffe Bridge. MELODEONS, CABINET ORGANS, THE BEST MANUFACTURED. WARRANTED FOR SIX YEARS. A GREAT OFFER.

Horace Waters, 481 Broadway, New York will dispose of ONE HUNDRED PIANOS, MELODEONS 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 pianos are included in the above offer. Illustrated Catalogue mailed. Warerooms 481 Broadway, New York.

VINE COTTAGE STORIES. LITTLE HARRY'S WISH OR PLAYING SOLDIER.

By MRS. H. N. GREENE. ALSO THE LITTLE FLOWER GIRL. THE ORPHAN'S STRUGGLE. By the Same Author. S. S. JONES, Publisher, RELIGIO-PHILOSOPHICAL JOURNAL OFFICE, South Clark Street, Chicago, Ill.

The above named little works of about thirty pages each, are fresh from the press and belong to a series designed especially for children, youth and Children's Progressive Lyceum Libraries.

Mrs. H. N. Greene is one of the most popular writers of the present age and especially adapted to the writing of popular liberal books for Children.

This series of Books which we have entered upon publishing are designed for the youth everywhere, but of course their tone and philosophy will confine their sale principally to the families of Spiritualists, Liberalists and the Children's Progressive Lyceums.

A reasonable discount to the trade. A NEW PROPOSITION. To any one who has never taken the JOURNAL will send it for three months on trial, on receipt of fifty cents.

MILTON T. PETERS, ATTORNEY AT LAW, Chicago, Illinois.

Room 16, Lombard Block, Monroe street, adjoining Post Office Building.

New Books.

A NEW BOOK. FUTURE LIFE: As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet, WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS.

CONTENTS. Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI.—The Path of Progression. Chapter XVII.—Valley of the Shadow of Death. Chapter XVIII.—A Mirror. Chapter XIX.—The Book of Life. Chapter XX.—A Beautiful Lesson. Chapter XXI.—Retrospection. Chapter XXII.—The Mechanic. Chapter XXIII.—The Preacher. Chapter XXIV.—Reception of Spiritualism. Chapter XXV.—The Drunkard. Chapter XXVI.—The Organ Boy. Chapter XXVII.—The Man of Ease and Fashion. Chapter XXVIII.—The Self-Satisfied. Chapter XXIX.—Natural Development of the Soul. Chapter XXX.—Voltaire and Wolsky. Chapter XXXI.—The Guy Raver. Chapter XXXII.—The Second Birth. Chapter XXXIII.—The Slave. Chapter XXXIV.—The Queen. Chapter XXXV.—A Scene in Spirit-Land. Chapter XXXVI.—The Mirror. Chapter XXXVII.—Spiritual Influence. Chapter XXXVIII.—The New City. Chapter XXXIX.—The Erring One. Chapter XL.—The Idler. Chapter XLI.—The Business of Man. Chapter XLII.—Insistence of Man. Chapter XLIII.—Capability of the soul. Chapter XLIV.—The Skeptic. Chapter XLV.—A Word from Voltaire. Chapter XLVI.—The Convict. Chapter XLVII.—The Sun's Aspiration. Chapter XLVIII.—The Dying Girl. Chapter XLIX.—The New City. Chapter L.—The Foolish Man. Chapter LI.—The Disobedient Son. Chapter LII.—General Richelieu. Chapter LIII.—The Natural Nature of Spirit-Life. Chapter LIV.—A Hint of a Higher Life. Chapter LV.—Communication. Chapter LVI.—The One of Unitary Spirit. Chapter LVII.—The Spirit of Voltaire. Chapter LVIII.—Experiences of Voltaire. Appendix. Price \$1.50, postage 20cts. For sale at this office. Address S. S. Jones, 187 & 189 South Clark street, Chicago, Ill.

Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI.—The Path of Progression. Chapter XVII.—Valley of the Shadow of Death. Chapter XVIII.—A Mirror. Chapter XIX.—The Book of Life. Chapter XX.—A Beautiful Lesson. Chapter XXI.—Retrospection. Chapter XXII.—The Mechanic. Chapter XXIII.—The Preacher. Chapter XXIV.—Reception of Spiritualism. Chapter XXV.—The Drunkard. Chapter XXVI.—The Organ Boy. Chapter XXVII.—The Man of Ease and Fashion. Chapter XXVIII.—The Self-Satisfied. Chapter XXIX.—Natural Development of the Soul. Chapter XXX.—Voltaire and Wolsky. Chapter XXXI.—The Guy Raver. Chapter XXXII.—The Second Birth. Chapter XXXIII.—The Slave. Chapter XXXIV.—The Queen. Chapter XXXV.—A Scene in Spirit-Land. Chapter XXXVI.—The Mirror. Chapter XXXVII.—Spiritual Influence. Chapter XXXVIII.—The New City. Chapter XXXIX.—The Erring One. Chapter XL.—The Idler. Chapter XLI.—The Business of Man. Chapter XLII.—Insistence of Man. Chapter XLIII.—Capability of the soul. Chapter XLIV.—The Skeptic. Chapter XLV.—A Word from Voltaire. Chapter XLVI.—The Convict. Chapter XLVII.—The Sun's Aspiration. Chapter XLVIII.—The Dying Girl. Chapter XLIX.—The New City. Chapter L.—The Foolish Man. Chapter LI.—The Disobedient Son. Chapter LII.—General Richelieu. Chapter LIII.—The Natural Nature of Spirit-Life. Chapter LIV.—A Hint of a Higher Life. Chapter LV.—Communication. Chapter LVI.—The One of Unitary Spirit. Chapter LVII.—The Spirit of Voltaire. Chapter LVIII.—Experiences of Voltaire. Appendix. Price \$1.50, postage 20cts. For sale at this office. Address S. S. Jones, 187 & 189 South Clark street, Chicago, Ill.

Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI.—The Path of Progression. Chapter XVII.—Valley of the Shadow of Death. Chapter XVIII.—A Mirror. Chapter XIX.—The Book of Life. Chapter XX.—A Beautiful Lesson. Chapter XXI.—Retrospection. Chapter XXII.—The Mechanic. Chapter XXIII.—The Preacher. Chapter XXIV.—Reception of Spiritualism. Chapter XXV.—The Drunkard. Chapter XXVI.—The Organ Boy. Chapter XXVII.—The Man of Ease and Fashion. Chapter XXVIII.—The Self-Satisfied. Chapter XXIX.—Natural Development of the Soul. Chapter XXX.—Voltaire and Wolsky. Chapter XXXI.—The Guy Raver. Chapter XXXII.—The Second Birth. Chapter XXXIII.—The Slave. Chapter XXXIV.—The Queen. Chapter XXXV.—A Scene in Spirit-Land. Chapter XXXVI.—The Mirror. Chapter XXXVII.—Spiritual Influence. Chapter XXXVIII.—The New City. Chapter XXXIX.—The Erring One. Chapter XL.—The Idler. Chapter XLI.—The Business of Man. Chapter XLII.—Insistence of Man. Chapter XLIII.—Capability of the soul. Chapter XLIV.—The Skeptic. Chapter XLV.—A Word from Voltaire. Chapter XLVI.—The Convict. Chapter XLVII.—The Sun's Aspiration. Chapter XLVIII.—The Dying Girl. Chapter XLIX.—The New City. Chapter L.—The Foolish Man. Chapter LI.—The Disobedient Son. Chapter LII.—General Richelieu. Chapter LIII.—The Natural Nature of Spirit-Life. Chapter LIV.—A Hint of a Higher Life. Chapter LV.—Communication. Chapter LVI.—The One of Unitary Spirit. Chapter LVII.—The Spirit of Voltaire. Chapter LVIII.—Experiences of Voltaire. Appendix. Price \$1.50, postage 20cts. For sale at this office. Address S. S. Jones, 187 & 189 South Clark street, Chicago, Ill.

Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI.—The Path of Progression. Chapter XVII.—Valley of the Shadow of Death. Chapter XVIII.—A Mirror. Chapter XIX.—The Book of Life. Chapter XX.—A Beautiful Lesson. Chapter XXI.—Retrospection. Chapter XXII.—The Mechanic. Chapter XXIII.—The Preacher. Chapter XXIV.—Reception of Spiritualism. Chapter XXV.—The Drunkard. Chapter XXVI.—The Organ Boy. Chapter XXVII.—The Man of Ease and Fashion. Chapter XXVIII.—The Self-Satisfied. Chapter XXIX.—Natural Development of the Soul. Chapter XXX.—Voltaire and Wolsky. Chapter XXXI.—The Guy Raver. Chapter XXXII.—The Second Birth. Chapter XXXIII.—The Slave. Chapter XXXIV.—The Queen. Chapter XXXV.—A Scene in Spirit-Land. Chapter XXXVI.—The Mirror. Chapter XXXVII.—Spiritual Influence. Chapter XXXVIII.—The New City. Chapter XXXIX.—The Erring One. Chapter XL.—The Idler. Chapter XLI.—The Business of Man. Chapter XLII.—Insistence of Man. Chapter XLIII.—Capability of the soul. Chapter XLIV.—The Skeptic. Chapter XLV.—A Word from Voltaire. Chapter XLVI.—The Convict. Chapter XLVII.—The Sun's Aspiration. Chapter XLVIII.—The Dying Girl. Chapter XLIX.—The New City. Chapter L.—The Foolish Man. Chapter LI.—The Disobedient Son. Chapter LII.—General Richelieu. Chapter LIII.—The Natural Nature of Spirit-Life. Chapter LIV.—A Hint of a Higher Life. Chapter LV.—Communication. Chapter LVI.—The One of Unitary Spirit. Chapter LVII.—The Spirit of Voltaire. Chapter LVIII.—Experiences of Voltaire. Appendix. Price \$1.50, postage 20cts. For sale at this office. Address S. S. Jones, 187 & 189 South Clark street, Chicago, Ill.

Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI.—The Path of Progression. Chapter XVII.—Valley of the Shadow of Death. Chapter XVIII.—A Mirror. Chapter XIX.—The Book of Life. Chapter XX.—A Beautiful Lesson. Chapter XXI.—Retrospection. Chapter XXII.—The Mechanic. Chapter XXIII.—The Preacher. Chapter XXIV.—Reception of Spiritualism. Chapter XXV.—The Drunkard. Chapter XXVI.—The Organ Boy. Chapter XXVII.—The Man of Ease and Fashion. Chapter XXVIII.—The Self-Satisfied. Chapter XXIX.—Natural Development of the Soul. Chapter XXX.—Voltaire and Wolsky. Chapter XXXI.—The Guy Raver. Chapter XXXII.—The Second Birth. Chapter XXXIII.—The Slave. Chapter XXXIV.—The Queen. Chapter XXXV.—A Scene in Spirit-Land. Chapter XXXVI.—The Mirror. Chapter XXXVII.—Spiritual Influence. Chapter XXXVIII.—The New City. Chapter XXXIX.—The Erring One. Chapter XL.—The Idler. Chapter XLI.—The Business of Man. Chapter XLII.—Insistence of Man. Chapter XLIII.—Capability of the soul. Chapter XLIV.—The Skeptic. Chapter XLV.—A Word from Voltaire. Chapter XLVI.—The Convict. Chapter XLVII.—The Sun's Aspiration. Chapter XLVIII.—The Dying Girl. Chapter XLIX.—The New City. Chapter L.—The Foolish Man. Chapter LI.—The Disobedient Son. Chapter LII.—General Richelieu. Chapter LIII.—The Natural Nature of Spirit-Life. Chapter LIV.—A Hint of a Higher Life. Chapter LV.—Communication. Chapter LVI.—The One of Unitary Spirit. Chapter LVII.—The Spirit of Voltaire. Chapter LVIII.—Experiences of Voltaire. Appendix. Price \$1.50, postage 20cts. For sale at this office. Address S. S. Jones, 187 & 189 South Clark street, Chicago, Ill.

Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI.—The Path of Progression. Chapter XVII.—Valley of the Shadow of Death. Chapter XVIII.—A Mirror. Chapter XIX.—The Book of Life. Chapter XX.—A Beautiful Lesson. Chapter XXI.—Retrospection. Chapter XXII.—The Mechanic. Chapter XXIII.—The Preacher. Chapter XXIV.—Reception of Spiritualism. Chapter XXV.—The Drunkard. Chapter XXVI.—The Organ Boy. Chapter XXVII.—The Man of Ease and Fashion. Chapter XXVIII.—The Self-Satisfied. Chapter XXIX.—Natural Development of the Soul. Chapter XXX.—Voltaire and Wolsky. Chapter XXXI.—The Guy Raver. Chapter XXXII.—The Second Birth. Chapter XXXIII.—The Slave. Chapter XXXIV.—The Queen. Chapter XXXV.—A Scene in Spirit-Land. Chapter XXXVI.—The Mirror. Chapter XXXVII.—Spiritual Influence. Chapter XXXVIII.—The New City. Chapter XXXIX.—The Erring One. Chapter XL.—The Idler. Chapter XLI.—The Business of Man. Chapter XLII.—Insistence of Man. Chapter XLIII.—Capability of the soul. Chapter XLIV.—The Skeptic. Chapter XLV.—A Word from Voltaire. Chapter XLVI.—The Convict. Chapter XLVII.—The Sun's Aspiration. Chapter XLVIII.—The Dying Girl. Chapter XLIX.—The New City. Chapter L.—The Foolish Man. Chapter LI.—The Disobedient Son. Chapter LII.—General Richelieu. Chapter LIII.—The Natural Nature of Spirit-Life. Chapter LIV.—A Hint of a Higher Life. Chapter LV.—Communication. Chapter LVI.—The One of Unitary Spirit. Chapter LVII.—The Spirit of Voltaire. Chapter LVIII.—Experiences of Voltaire. Appendix. Price \$1.50, postage 20cts. For sale at this office. Address S. S. Jones, 187 & 189 South Clark street, Chicago, Ill.

Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI.—The Path of Progression. Chapter XVII.—Valley of the Shadow of Death. Chapter XVIII.—A Mirror. Chapter XIX.—The Book of Life. Chapter XX.—A Beautiful Lesson. Chapter XXI.—Retrospection. Chapter XXII.—The Mechanic. Chapter XXIII.—The Preacher. Chapter XXIV.—Reception of Spiritualism. Chapter XXV.—The Drunkard. Chapter XXVI.—The Organ Boy. Chapter XXVII.—The Man of Ease and Fashion. Chapter XXVIII.—The Self-Satisfied. Chapter XXIX.—Natural Development of the Soul. Chapter XXX.—Voltaire and Wolsky. Chapter XXXI.—The Guy Raver. Chapter XXXII.—The Second Birth. Chapter XXXIII.—The Slave. Chapter XXXIV.—The Queen. Chapter XXXV.—A Scene in Spirit-Land. Chapter XXXVI.—The Mirror. Chapter XXXVII.—Spiritual Influence. Chapter XXXVIII.—The New City. Chapter XXXIX.—The Erring One. Chapter XL.—The Idler. Chapter XLI.—The Business of Man. Chapter XLII.—Insistence of Man. Chapter XLIII.—Capability of the soul. Chapter XLIV.—The Skeptic. Chapter XLV.—A Word from Voltaire. Chapter XLVI.—The Convict. Chapter XLVII.—The Sun's Aspiration. Chapter XLVIII.—The Dying Girl. Chapter XLIX.—The New City. Chapter L.—The Foolish Man. Chapter LI.—The Disobedient Son. Chapter LII.—General Richelieu. Chapter LIII.—The Natural Nature of Spirit-Life. Chapter LIV.—A Hint of a Higher Life. Chapter LV.—Communication. Chapter LVI.—The One of Unitary Spirit. Chapter LVII.—The Spirit of Voltaire. Chapter LVIII.—Experiences of Voltaire. Appendix. Price \$1.50, postage 20cts. For sale at this office. Address S. S. Jones, 187 & 189 South Clark street, Chicago, Ill.

Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI.—The Path of Progression. Chapter XVII.—Valley of the Shadow of Death. Chapter XVIII.—A Mirror. Chapter XIX.—The Book of Life. Chapter XX.—A Beautiful Lesson. Chapter XXI.—Retrospection. Chapter XXII.—The Mechanic. Chapter XXIII.—The Preacher. Chapter XXIV.—Reception of Spiritualism. Chapter XXV.—The Drunkard. Chapter XXVI.—The Organ Boy. Chapter XXVII.—The Man of Ease and Fashion. Chapter XXVIII.—The Self-Satisfied. Chapter XXIX.—Natural Development of the Soul. Chapter XXX.—Voltaire and Wolsky. Chapter XXXI.—The Guy Raver. Chapter XXXII.—The Second Birth. Chapter XXXIII.—The Slave. Chapter XXXIV.—The Queen. Chapter XXXV.—A Scene in Spirit-Land. Chapter XXXVI.—The Mirror. Chapter XXXVII.—Spiritual Influence. Chapter XXXVIII.—The New City. Chapter XXXIX.—The Erring One. Chapter XL.—The Idler. Chapter XLI.—The Business of Man. Chapter XLII.—Insistence of Man. Chapter XLIII.—Capability of the soul. Chapter XLIV.—The Skeptic. Chapter XLV.—A Word from Voltaire. Chapter XLVI.—The Convict. Chapter XLVII.—The Sun's Aspiration. Chapter XLVIII.—The Dying Girl. Chapter XLIX.—The New City. Chapter L.—The Foolish Man. Chapter LI.—The Disobedient Son. Chapter LII.—General Richelieu. Chapter LIII.—The Natural Nature of Spirit-Life. Chapter LIV.—A Hint of a Higher Life. Chapter LV.—Communication. Chapter LVI.—The One of Unitary Spirit. Chapter LVII.—The Spirit of Voltaire. Chapter LVIII.—Experiences of Voltaire. Appendix. Price \$1.50, postage 20cts. For sale at this office. Address S. S. Jones, 187 & 189 South Clark street, Chicago, Ill.

Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI.—The Path of Progression. Chapter XVII.—Valley of the Shadow of Death. Chapter XVIII.—A Mirror. Chapter XIX.—The Book of Life. Chapter XX.—A Beautiful Lesson. Chapter XXI.—Retrospection. Chapter XXII.—The Mechanic. Chapter XXIII.—The Preacher. Chapter XXIV.—Reception of Spiritualism. Chapter XXV.—The Drunkard. Chapter XXVI.—The Organ Boy. Chapter XXVII.—The Man of Ease and Fashion. Chapter XXVIII.—The Self-Satisfied. Chapter XXIX.—Natural Development of the Soul. Chapter XXX.—Voltaire and Wolsky. Chapter XXXI.—The Guy Raver. Chapter XXXII.—The Second Birth. Chapter XXXIII.—The Slave. Chapter XXXIV.—The Queen. Chapter XXXV.—A Scene in Spirit-Land. Chapter XXXVI.—The Mirror. Chapter XXXVII.—Spiritual Influence. Chapter XXXVIII.—The New City. Chapter XXXIX.—The Erring One. Chapter XL.—The Idler. Chapter XLI.—The Business of Man. Chapter XLII.—Insistence of Man. Chapter XLIII.—Capability of the soul. Chapter XLIV.—The Skeptic. Chapter XLV.—A Word from Voltaire. Chapter XLVI.—The Convict. Chapter XLVII.—The Sun's Aspiration. Chapter XLVIII.—The Dying Girl. Chapter XLIX.—The New City. Chapter L.—The Foolish Man. Chapter LI.—The Disobedient Son. Chapter LII.—General Richelieu. Chapter LIII.—The Natural Nature of Spirit-Life. Chapter LIV.—A Hint of a Higher Life. Chapter LV.—Communication. Chapter LVI.—The One of Unitary Spirit. Chapter LVII.—The Spirit of Voltaire. Chapter LVIII.—Experiences of Voltaire. Appendix. Price \$1.50, postage 20cts. For sale at this office. Address S. S. Jones, 187 & 189 South Clark street, Chicago, Ill.

Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI.—The Path of Progression. Chapter XVII.—Valley of the Shadow of Death. Chapter XVIII.—A Mirror. Chapter XIX.—The Book of Life. Chapter XX.—A Beautiful Lesson. Chapter XXI.—Retrospection. Chapter XXII.—The Mechanic. Chapter XXIII.—The Preacher. Chapter XXIV.—Reception of Spiritualism. Chapter XXV.—The Drunkard. Chapter XXVI.—The Organ Boy. Chapter XXVII.—The Man of Ease and Fashion. Chapter XXVIII.—The Self-Satisfied. Chapter XXIX.—Natural Development of the Soul. Chapter XXX.—Voltaire and Wolsky. Chapter XXXI.—The Guy Raver. Chapter XXXII.—The Second Birth. Chapter XXXIII.—The Slave. Chapter XXXIV.—The Queen. Chapter XXXV.—A Scene in Spirit-Land. Chapter XXXVI.—The Mirror. Chapter XXXVII.—Spiritual Influence. Chapter XXXVIII.—The New City. Chapter XXXIX.—The Erring One. Chapter XL.—The Idler. Chapter XLI.—The Business of Man. Chapter XLII.—Insistence of Man. Chapter XLIII.—Capability of the soul. Chapter XLIV.—The Skeptic. Chapter XLV.—A Word from Voltaire. Chapter XLVI.—The Convict. Chapter XLVII.—The Sun's Aspiration. Chapter XLVIII.—The Dying Girl. Chapter XLIX.—The New City. Chapter L.—The Foolish Man. Chapter LI.—The Disobedient Son. Chapter LII.—General Richelieu. Chapter LIII.—The Natural Nature of Spirit-Life. Chapter LIV.—A Hint of a Higher Life. Chapter LV.—Communication. Chapter LVI.—The One of Unitary Spirit. Chapter LVII.—The Spirit of Voltaire. Chapter LVIII.—Experiences of Voltaire. Appendix. Price \$1.50, postage 20cts. For sale at this office. Address S. S. Jones, 187 & 189 South Clark street, Chicago, Ill.

Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI.—The Path of Progression. Chapter XVII.—Valley of the Shadow of Death. Chapter XVIII.—A Mirror. Chapter XIX.—The Book of Life. Chapter XX.—A Beautiful Lesson. Chapter XXI.—Retrospection. Chapter XXII.—The Mechanic. Chapter XXIII.—The Preacher. Chapter XXIV.—Reception of Spiritualism. Chapter XXV.—The Drunkard. Chapter XXVI.—The Organ Boy. Chapter XXVII.—The Man of Ease and Fashion. Chapter XXVIII.—The Self-Satisfied. Chapter XXIX.—Natural Development of the Soul. Chapter XXX.—Voltaire and Wolsky. Chapter XXXI.—The Guy Raver. Chapter XXXII.—The Second Birth. Chapter XXXIII.—The Slave. Chapter XXXIV.—The Queen. Chapter XXXV.—A Scene in Spirit-Land. Chapter XXXVI.—The Mirror. Chapter XXXVII.—Spiritual Influence. Chapter XXXVIII.—The New City. Chapter XXXIX.—The Erring One. Chapter XL.—The Idler. Chapter XLI.—The Business of Man. Chapter XLII.—Insistence of Man. Chapter XLIII.—Capability of the soul. Chapter XLIV.—The Skeptic. Chapter XLV.—A Word from Voltaire. Chapter XLVI.—The Convict. Chapter XLVII.—The Sun's Aspiration. Chapter XLVIII.—The Dying Girl. Chapter XLIX.—The New City. Chapter L.—The Foolish Man. Chapter LI.—The Disobedient Son. Chapter LII.—General Richelieu. Chapter LIII.—The Natural Nature of Spirit-Life. Chapter LIV.—A Hint of a Higher Life. Chapter LV.—Communication. Chapter LVI.—The One of Unitary Spirit. Chapter LVII.—The Spirit of Voltaire. Chapter LVIII.—Experiences of Voltaire. Appendix. Price \$1.50, postage 20cts. For sale at this office. Address S. S. Jones, 187 & 189 South Clark street, Chicago, Ill.

Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI.—The Path of Progression. Chapter XVII.—Valley of the Shadow of Death. Chapter XVIII.—A Mirror. Chapter XIX.—The Book of Life. Chapter XX.—A Beautiful Lesson. Chapter XXI.—Retrospection. Chapter XXII.—The Mechanic. Chapter XXIII.—The Preacher. Chapter XXIV.—Reception of Spiritualism. Chapter XXV.—The Drunkard. Chapter XXVI.—The Organ Boy. Chapter XXVII.—The Man of Ease and Fashion. Chapter XXVIII.—The Self-Satisfied. Chapter XXIX.—Natural Development of the Soul. Chapter XXX.—Voltaire and Wolsky. Chapter XXXI.—The Guy Raver. Chapter XXXII.—The Second Birth. Chapter XXXIII.—The Slave. Chapter XXXIV.—The Queen. Chapter XXXV.—A Scene in Spirit-Land. Chapter XXXVI.—The Mirror. Chapter XXXVII.—Spiritual Influence. Chapter XXXVIII.—The New City. Chapter XXXIX.—The Erring One. Chapter XL.—The Idler. Chapter XLI.—The Business of Man. Chapter XLII.—Insistence of Man. Chapter XLIII.—Capability of the soul. Chapter XLIV.—The Skeptic. Chapter XLV.—A Word from Voltaire. Chapter XLVI.—The Convict. Chapter XLVII.—The Sun's Aspiration. Chapter XLVIII.—The Dying Girl. Chapter XLIX.—The New City. Chapter L.—The Foolish Man. Chapter LI.—The Disobedient Son. Chapter LII.—General Richelieu. Chapter LIII.—The Natural Nature of Spirit-Life. Chapter LIV.—A Hint of a Higher Life. Chapter LV.—Communication. Chapter LVI.—The One of Unitary Spirit. Chapter LVII.—The Spirit of Voltaire. Chapter LVIII.—Experiences of Voltaire. Appendix. Price \$1.50, postage 20cts. For sale at this office. Address S. S. Jones, 187 & 189 South Clark street, Chicago, Ill.

Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI.—The Path of Progression. Chapter XVII.—Valley of the Shadow of Death. Chapter XVIII.—A Mirror. Chapter XIX.—The Book of Life. Chapter XX.—A Beautiful Lesson. Chapter XXI.—Retrospection. Chapter XXII.—The Mechanic. Chapter XXIII.—The Preacher. Chapter XXIV.—Reception of Spiritualism. Chapter XXV.—The Drunkard. Chapter XXVI.—The Organ Boy. Chapter XXVII.—The Man of Ease and Fashion. Chapter XXVIII.—The Self-Satisfied. Chapter XXIX.—Natural Development of the Soul. Chapter XXX.—Voltaire and Wolsky. Chapter XXXI.—The Guy Raver. Chapter XXXII.—The Second Birth. Chapter XXXIII.—The Slave. Chapter XXXIV.—The Queen. Chapter XXXV.—A Scene in Spirit-Land. Chapter XXXVI.—The Mirror. Chapter XXXVII.—Spiritual Influence. Chapter XXXVIII.—The New City. Chapter XXXIX.—The Erring One. Chapter XL.—The Idler. Chapter XLI.—The Business of Man. Chapter XLII.—Insistence of Man. Chapter XLIII.—Capability of the soul. Chapter XLIV.—The Skeptic. Chapter XLV.—A Word from Voltaire. Chapter XLVI.—The Convict. Chapter XLVII.—The Sun's Aspiration. Chapter XLVIII.—The Dying Girl. Chapter XLIX.—The New City. Chapter L.—The Foolish Man. Chapter LI.—The Disobedient Son. Chapter LII.—General Richelieu. Chapter LIII.—The Natural Nature of Spirit-Life. Chapter LIV.—A Hint of a Higher Life. Chapter LV.—Communication. Chapter LVI.—The One of Unitary Spirit. Chapter LVII.—The Spirit of Voltaire. Chapter LVIII.—Experiences of Voltaire. Appendix. Price \$1.50, postage 20cts. For sale at this office. Address S. S. Jones, 187 & 189 South Clark street, Chicago, Ill.

Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI.—The Path of Progression. Chapter XVII.—Valley of the Shadow of Death. Chapter XVIII.—A Mirror. Chapter XIX.—The Book of Life. Chapter XX.—A Beautiful Lesson. Chapter XXI.—Retrospection. Chapter XXII.—The Mechanic. Chapter XXIII.—The Preacher. Chapter XXIV.—Reception of Spiritualism. Chapter XXV.—The Drunkard. Chapter XXVI.—The Organ Boy. Chapter XXVII.—The Man of Ease and Fashion. Chapter XXVIII.—The Self-Satisfied. Chapter XXIX.—Natural Development of the Soul. Chapter XXX.—Voltaire and Wolsky. Chapter XXXI.—The Guy Raver. Chapter XXXII.—The Second Birth. Chapter XXXIII.—The Slave. Chapter XXXIV.—The Queen. Chapter XXXV.—A Scene in Spirit-Land. Chapter XXXVI.—The Mirror. Chapter XXXVII.—Spiritual Influence. Chapter XXXVIII.—The New City. Chapter XXXIX.—The Erring One. Chapter XL.—The Idler. Chapter XLI.—The Business of Man. Chapter XLII.—Insistence of Man. Chapter XLIII.—Capability of the soul. Chapter XLIV.—The Skeptic. Chapter XLV.—A Word from Voltaire. Chapter XLVI.—The Convict. Chapter XLVII.—The Sun's Aspiration. Chapter XLVIII.—The Dying Girl. Chapter XLIX.—The New City. Chapter L.—The Foolish Man. Chapter LI.—The Disobedient Son. Chapter LII.—General Richelieu. Chapter LIII.—The Natural Nature of Spirit-Life. Chapter LIV.—A Hint of a Higher Life. Chapter LV.—Communication. Chapter LVI.—The One of Unitary Spirit. Chapter LVII.—The Spirit of Voltaire. Chapter LVIII.—Experiences of Voltaire. Appendix. Price \$1.50, postage 20cts. For sale at this office. Address S. S. Jones, 187 & 189 South Clark street, Chicago, Ill.

Chapter I.—The Holy City. Chapter II.—Spiritual Messages. Chapter III.—The Spirit Echo. Chapter IV.—Powers and responsibilities of Mind. Chapter V.—Communication from a Spirit. Chapter VI.—Spirit Life. Chapter VII.—A Picture of the Future. Chapter VIII.—Margaret Fuller. Chapter IX.—Reasonable Words. Chapter X.—An Interview with Pullback. Chapter XI.—New Desires. Chapter XII.—John C. Callahan. Chapter XIII.—Interview with Webster. Chapter XIV.—A Second Interview. Chapter XV.—Reformation. Chapter XVI

Fulton vs. Dickens.

A Boston Divine in Chicago Disturbing the Askes of The Dead.

BROTHER JOHN—A reverend gent'leman by the name of Fulton, preached a sermon in Farwell Hall last Sabbath, on rather an "original" as advertised by paper and hand bills, on the late Charles Dickens. We never heard of this gentleman before. Boston, however, sends out this gentleman, or rather, he comes of his own free will and accord to Chicago.

Fulton has a mission. He has a missionary work to perform, and he performs it with valiantly. The conquering hero comes to inform all the glorified saluts and benighted sinners of this wicked city, that Charles Dickens has gone to hell. He does not exactly state that he is there; however, in fulfillment of his mission, he sent him to hell in Boston. He has sent him to hell in Chicago, and he will doubtless illuminate the whole continent with his lofty illuminations.

It is hard to say what would have been the mission of Fulton, had not the world been blessed with a Charles Dickens. But Fulton would doubtless have still found his mission in slandering the sacred memory of the dead. This is evidently the mission of Fulton, because one of the greatest and noblest of earth's benefactors had passed from death into life without giving aims and doing penance to a dogmatic, aristocratic, musty, fusty, fossilized system of old-fashioned Puritanic theology, of which Fulton is a perfect embodiment in all its essence and quintessence.

We have no enology to pronounce upon the great and good man who so recently passed from our midst, to enter upon grander and more glorious fields of thought and usefulness. He needs no word of defense from us. The good that men do lives after them. Charles Dickens wore out his life in working for his fellow men, in doing good for that was his religion. He was the great painter of human nature, the artist of human character. He pictured true to life the follies of fashion, the evils of society, the hypocrisies and tyrannies of the world, and in his own language, "Always strove in his writings to express veneration for the life and lessons of the Saviour."

Would that ten thousand Fultons might fill his place in the world.

What was the crime of Charles Dickens? Fulton tells us that he drank choice wines at his daily meals, seldom went to church, and lived in the company of publicans and sinners. Dickens did not affirm that man was totally depraved—"prone to evil as the sparks fly upward," altogether dead in sin. That is the element of every idea of God which he had gathered from the great book of Nature. He saw no reason for a vicarious atonement, nor any justice in the doctrine of an endless hell. This was all inconsistent with his ideas of an all-wise, loving God, who, like a good father or mother, would only punish his erring children for their good. He would not call Christ, God, when he was the Son of man, the son of God, like other men. He could not believe in a personal divinity, when God is nowhere represented as such in the Bible. He had heard of the words "God the Holy Ghost," "God the Son," "God the Holy Spirit," "Three Persons in one God," "Human and divine nature of Christ," "eternally begotten," "eternal procession, etc.," but had never found one of those expressions in a single page of that sacred volume. But he had read how Christ had said, "The Father is greater than I." "Of myself I can do nothing," in a word, how Christ himself had prayed to God like other men, how he referred all his powers to God, and in departing this life, declared, "I ascend to my Father and your Father, to my God and your God."

Christ himself gives the lie to the dogmatic assumptions of orthodoxy. It must idolize Christ as God, adhering to its cold forms and rigid ceremonies, while practically ignoring the teachings of Jesus, his good works and his example. This is the main difference between D. Fulton and Charles Dickens. We see the former a hero worshiper, the latter a worshiper of ideas. The one resorts in his frantic fanaticism, to a sort of semi-barbarous species of idolatry, worshipping Christ, and thereby ignoring the one infinite God of the universe. The other venerates the life and character of the martyr, follows his noble example, fighting manfully the good fight in the battle of life, and recognizing God as the Father and man as his brother.

It is possible that some persons need a daily shaking over hell to keep them decent, and that, as necessary, that some fanatic like this Boston preacher should really believe in the pit, to deter them from overt acts of lust; those who can see no method in their madness.

But what all the indications of this age of progress and Christian enlightenment, it is to be hoped that the world at large will be able to dispense with these dogmas of sectarianism, and especially with this hideous doctrine of hell, which originated in paganism and Egyptian darkness.

Chicago, August 3rd, 1870.

H. L. SLAYTON.

The Sabbath-Day—What about it.

By E. B. Wheelock,—"Preacher."

In your issue of July 30th, I observe that one of your correspondents, J. H. Garretson, of Richland, Iowa, offers a reward of twenty-five dollars to any preacher who will tell him where the Sabbath day begins. I suppose he means upon what degree of longitude, as given by modern science. Perhaps your correspondent is not sufficiently orthodox to realize that God first made man "upright," and since then, man has sought out many wicked "inventions," among which is the science of astronomy.

Almost any Christian who has really been "born again" by the "grace of God," has no difficulty in telling within one half inch where the Sabbath begins. I will now give the laws, rules and evidences, which, if they should prove conclusive to your correspondent, I shall be likely to get the reward.

These evidences are both common and uncommon. One of the common evidences, which ought to convince Christians, at least, is the sudden holy feeling which comes over the soul the very moment the "holy Sabbath" begins. (Provided always that they keep it in remembrance.)

The second evidence is one belonging to human physiology, for the very moment the Sabbath begins, (it being so much holier than other days,) you perceive a sudden and unmistakable evidence in the drawing down of the upper lip, and a general elongation of the face, and also a happy, holy glow bursts out from the soul.

By observing these "natural" signs, your correspondent might tell to a barleycorn when and where the Sabbath begins.

But there are other common evidences, among which are these: First, the day feels and looks and tastes more sacred, and second, the ear is timely notified by the spontaneous "rest" and "stillness" of all Nature, except the solemn tones of the bells which hang suspended above the "holy temples of the Lord."

Thus the human senses should long ago have informed your correspondent when and where the Sabbath begins.

But in order to obtain the reward of twenty-five dollars which he offers, I suppose he will demand a scientific solution as well. In the scientific days of Moses, when the Sabbath day was instituted, things were quite different from what they are now under the order of human "inventions." For primarily, it appears the earth was made flat and had four corners. Consequently, on the seventh day, just as the light of the sun came within a few inches of the east edge of the earth, about a Sabbath day's journey from the garden of Eden, toward the west, the Sabbath began. Now, by submitting this scientific conclusion to any preacher in Keokuk County, he will decide that the twenty-five dollar reward is his. But to make my claims more certain, I will explain away

them. The human senses should long ago have informed your correspondent when and where the Sabbath begins.

But in order to obtain the reward of twenty-five dollars which he offers, I suppose he will demand a scientific solution as well. In the scientific days of Moses, when the Sabbath day was instituted, things were quite different from what they are now under the order of human "inventions." For primarily, it appears the earth was made flat and had four corners. Consequently, on the seventh day, just as the light of the sun came within a few inches of the east edge of the earth, about a Sabbath day's journey from the garden of Eden, toward the west, the Sabbath began. Now, by submitting this scientific conclusion to any preacher in Keokuk County, he will decide that the twenty-five dollar reward is his. But to make my claims more certain, I will explain away

them. The human senses should long ago have informed your correspondent when and where the Sabbath begins.

the sun. For there seems to be four days difference. The sun was not made till on the "fourth day," and how there could have been four days without a sun, we are not told. But by the earth was the principal and most important concern in the "Creation," and having four corners, and being flat, and the sun being the secondary planet and four days younger than the earth, it is presumable that the Lord God commenced counting days from the beginning of his labor, rather than from the beginning of sunrise.

For who but an infidel cannot see that to make so many things as God did in six days, and being compelled, from necessity, to make them out of "nothing," that he would get extremely tired, and to preserve his health, it was wisdom that he should "rest" on the seventh day from the commencement of his labor, instead of on the seventh day recurring from the commencement of his rise.

If any should be curious to know how God made four days without a sun, I will give the solution, as made by our Advent brother, not long since. He informed the brethren that God always kept a clock, and an almanac, and that he could calculate the days and nights just as well without a sun as with, and perhaps much better. For as soon as we commence making day and night by the light of the sun, we run into difficulty to know where the Sabbath begins, and also the length of its duration; for at each end of the earth there is six months alternate day and night, and for a Christian at the poles to make the Sabbath by the light of the sun, would be to hold an infidel and a great Sabbath breaker at the equator. And by not knowing the precise line of longitude upon which the sun started on the "fourth day," he might possibly break the Sabbath, even at the equator. It is not upon the appearance of sun, then, that I lay claim to be a Sabbath-keeper. But so long as I have a clock and an almanac, and the Bible, why should I err?

I intend to visit Richland ere long, and shall then and there lay claim to the twenty-five dollars reward.

Blairstown, Iowa, Aug. 2nd, 1870.

Literary Notices.

THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE. In specialties, the Eclectic is without a rival. It is believed that in the department of Science, the eclectic is more comprehensive and complete than any other magazine in the world, not exclusively devoted to the subject. Astronomy, geology, chemistry, and the other physical sciences, are brought down to the present time; and the latest discoveries in each are chronicled from month to month. None of the baseless speculations which stuff so much of current literature, find place in its pages, but its scientific articles are written by such eminent scholars as the Astronomer Royal, Richard Proctor, R. A., Prof. Huxley, Balfour Stewart, Norman Lockyer, etc. etc.

In the department of Biography will be found the life of every man who in any walk of life has laid hold on Fame.

Polite Literature in all its branches, is represented by the best selections which can be gleaned from a wide field. The department of Poetry is exceptionally rich and copious, and frequently contains the productions of the most famous living English poets.

In the department of fiction, the best current literature of its class is found, comprising occasional Serials by the best contemporary novelists, but chiefly the short stories for which the English magazines are deservedly celebrated.

The Editorial Departments have been thoroughly re-modelled, and now challenge comparison with any other magazine. The reviews of current home literature are unusually full, and Art at home and abroad, receives the attention which the growing public interest in the subject demands.

The Eclectic for twenty years has stood pre-eminent for its illustrations. A very fine steel engraving on some subject of general interest, either historic, portrait or ideal, embellishes each number. These engravings are executed in the best manner and by the best artists, and are of permanent value.

Every literary man should have it. Every professional man should have it. Every library should have it. Every one should have it who desires to develop in his family a cultivated taste in literature, and a knowledge of the intellectual progress of the age.

Terms: Single copies, 45 cents; one copy, one year, \$5; two copies, one year, \$9; five copies, one year, \$20. Clergymen and teachers supplied at club rates.

Address E. R. Peiton, publisher, 108 Fulton street, New York.

OLD AND NEW. This magazine, though young in years, has gained a reputation that its proprietors may well be proud of. Its articles are selected to meet the demands of a large class of our people, and we have no doubt it will be well-sustained. The following embraces the contents of the August number:

Old and New; Pink and White Tyranny; Northern Pacific Railroad; She Writes; Francis of Assisi; American Political Literature; The Passion Play; Chinese Transendentalism; John Whopper, the News Boy; At Last; Validity of our Knowledge of God; The Fenian Campaign; The Examiner; Record of Progress.

Roberts Brothers, 143 Washington street, Boston, publishers. Terms, \$4 00 per annum.

New Constitution.

The constitution of the State of Illinois, as adopted in convention, May 13th, 1870, and ratified by the People of the State, July 2nd, 1870. Chicago—The Western News Co. 121 & 123 State Street, Publishers.

Since the adoption of the new constitution, there has grown up a large demand for that important document in some permanent and convenient form for reference. The Western News Co, recognizing this demand, has published it in a neat pamphlet of forty five pages, which sells for twenty-five cents.

SEVENTH NATIONAL CONVENTION.

The American Association of Spiritualists.

The Seventh Annual Meeting will be held at the Hall of the Spiritualists, Richmond, Indiana, on Tuesday, the 20th day of September, 1870, at 10 o'clock a. m.

Each State Organization is invited to send the same number of Delegates that they have Representatives in Congress; and each Territory and Province having organized Societies, is invited to send delegates, according to the number of representatives in the District of Columbia send two delegates, to attend and participate in the business that will come before this meeting.

By Direction of the Board of Trustees; HENRY T. CHILD, M. D., Secretary. 624 Race St. Philadelphia.

The Board will meet on Monday, the 14th of September at 2 o'clock p. m. at the hall above named.

DR. J. A. CLARK'S ELECTRO-MAGNETIC INSTITUTE.

Cor. Dearborn and Monroe Sts. Sheppard Block, Rooms 13 and 14, Chicago.

Office hours, from 9 a. m. to 4 p. m. vsa 1718.

MRS. A. R. 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. 143 Fourth Avenue, Chicago, Illinois.

MYSTIC WATER. FROM DAVID'S WELL.

This natural mineral water which now stands pre-eminently at the head of all known medicinal waters for its great Tonic and Alterative powers, was discovered at a depth of over one hundred feet, through inspiration, 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 practical trial, as the best known remedy for CATARRHAL AFFECTIONS, LIVER COMPLAINTS, DIARRHEA, DYSPEPSIA, KIDNEY DISEASES, INTERNAL DISORDERS, FEMALE IRRREGULARITIES, CUTANEOUS Eruptions, GENERAL DEBILITY arising from imperfect assimilation and destructive miasmata, inducing NERVOUS MALADIES, &c. It is attracting the attention of Physicians and scientific men but is entirely unknown to the general public, and its magnetic forces which go to thrill the whole system with a new life when its vitality has been wasted through ignorance of HYGENIC laws and subsequent pernicious drug treatment.

Price \$3.00 per box or one dozen 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, when travellers will have the opportunity at a moderate outlay of money, to drink of the living waters. The WELL is located near Bristol, Bucks Co. Penna.

D. S. Gudwallner, 111 North Ninth Street, Philadelphia.

TO BEE-KEEPERS.

A NEW BOOK on the subject of Bee-Culture, called THE SECRETS OF BEE-KEEPING. It is got up in a very condensed and cheap form, to meet the wants of Bee-keepers in every department of apicultural science. It contains more practical information, and treats upon more subjects than any other book of its kind yet published, and is embellished with numerous cuts and engravings, and contains nearly as many words as a book that usually sells for \$2.00. Published by E. P. KIDDER, Burlington, Vermont. Price in paper covers, 50cts, bound, 75cts. Sent by mail on receipt of the price to the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 189, So. Clark Street, Chicago, Ill.

RACHAIRE.

For fifty (50) cents and stamp I will send receipts for making the celebrated "Rachaire" for removing Grease, Pitch, Paint, Tar, etc. from clothing. A fine Electrolic Polish, for Gold, Silver, Brass, Glass, Tin, etc.—Or the Queen's Delight, a Complexion Wash, for removing Freckles, Tan, etc., and beautifying the skin, and one of the best Hair Restoratives I have ever seen.

Address:—R. A. Griffith, M. D., 115 1/2 St. St. Louis, Mo.

Health by Good Living.

BY W. W. HALL, M. D., Editor of Hall's "Journal of Health."

This book is to show how high health can be maintained in common diseases cured by "good living," which means eating with a relish the best food, prepared in the best manner. 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, he tells how to get the greatest benefit without money and without price, in 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; Drinking; What shall I eat? Diet for the sick; Spring diseases; Children's eating; Forcing children to eat; Young ladies' eating; Cold feet and hands; Bilelessness; A lazy liver; Mysterious taint; The taint of air; Why are we dissatisfied? Discomfort after eating; Cole slaw; Certain cure of neuralgia; Nervous debility; Air and exercise; Food cure, etc., etc.

It tells how to cure dyspepsia; How to cure neuralgia; How to cure biliousness; How to cure nervousness; How to cure exhaustion; How to get a good appetite; How to get good and how to get good; How to get good; How to avoid disease; And all these without medicine; without money; without price.

It tells about Linchons and how to take them; Late dinners and how to take them; How drunkards are made at eating-houses; How girls are spoiled at boarding-schools; How health is lost; How home love is lost; How no-re-reading ruins them; How love of dress is lost; How no-matrimonial health; How to avoid disease; And all these without medicine; without money; without price.

Given Inspirationally BY MRS. MARIA M. KING, Author of "The Principles of Nature," etc. Price \$1, postage 10 cents. For sale at the Religio-Philosophical Journal Office, 1 and 19 So. Clark Street, Chicago.

REAL LIFE IN THE SPIRIT-LAND;

BEING LIFE EXPERIENCES, SCENES, INCIDENTS, 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 10 cents. For sale at the Religio-Philosophical Journal Office, 1 and 19 So. Clark Street, Chicago.

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 be away with doctors, but to 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 delicacy with which women's life is so replete." The book will offer no new theory as to the cause or cure of disease, 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 infirmity.

Price \$1.00. Postage 25c. For sale at the Religio-Philosophical Journal Office, 1 and 19 So. Clark Street, Chicago.

THE GREAT BOOK OF THE AGE! ENTITLED, "FRESH EGGS AND YELLOW BUTTER."

Now in Press, and Nearly Ready for Delivery

Being the practical result of Modern Chemistry by some of the most eminent French, American, German and Russian Chemists.

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 business.

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 PROCESS and the DRY FERRON METHOD, both easily prepared and

UNPARALLELED

As Sure and Reliable Egg Preservatives, Never Before Published— and declined to take the place of all other methods for the preservation of eggs in a fresh and natural condition—without tanning, 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 with a new and cheap method, that renders them perfectly sweet, and suitable for the preservation of eggs, and for other purposes.

Also—How to render sour and rancid 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 prevent milk from souring.

Also—Superior methods for curing Beef, Hams, and other meats.

Also—How to arrest fermentation in cider, and keep it sweet.

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 Soap, Washing Compounds, Baking-Powders, &c., &c.

Also—How to Tan the Skins of animals, either with or without the Hair, Wool, or Fur on them, in 48 hours, and how to color us so as to imitate those of superior grades.

Also—How to make new and Instantaneous Hair-Dyes, Hair-Oils, Hair-dressing Compounds, &c.

Also—How to color Cloth, all shades, with New Aniline fast colors, and dying in all its branches.

Also—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, Rheumatism, Neuralgia, Ringworm, Salt 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 formulae, with full instructions so that any one can prepare, and use them.

For further particulars, send for Descriptive Circular, Sent FREE by the WESTERN NEWS COMPANY, Wholesale Bookellers, Stationers, & News Dealers, 121 and 123, State St., Chicago, Ill., to whom all communications should be addressed.

No. 7, Vol. 20—ft.

MODERN AMERICAN SPIRITUALISM,

A TWENTY YEARS' RECORD

OF THE COMMUNION BETWEEN EARTH and the WORLD OF SPIRITS.

ONE VOLUME, LARGE OCTAVO, SIX HUNDRED PAGES, ENGLISH MUSLIN, REVISED EDITION, 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.

This work has been prepared by the author Under the Direct Supervision and Guidance of the Spirits,

who have inaugurated the movement.

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

The collection of these records has cost many years of incessant research, and altogether it forms one of its MOST COMPLETE, ASTONISHING 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.

THE GREAT SPIRITUAL REMEDY

MRS. SPENCE'S POSITIVE & NEGATIVE POWDERS.

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

The Positive cure Neuralgia, Headache, Rheumatism, Pains of all kinds; Diarrhoea, Dysentery, Vomiting, Dyspepsia, Flatulency, Worms; all Female Weaknesses and Derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Inflammations, acute or chronic, of the Kidneys, Uterus, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula Nervousness, Sleeplessness, &c.

The Negative cures Paralysis, or Palsy, whether of the muscles or of the sense, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhic; extreme nervous or muscular Prostration or Exhaustion.

Both the Positive and Negative are needed in Cholera and Fever. Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free. Full list of Diseases and Directions accompany each box and are sent free on application. Send a brief description of your disease, if you prefer Special Written Directions.

Mailed 1 Box, 44 Pos. Powders, \$1.00 1 " 44 Neg. " " 1.00 Postpaid 1 " 32 Pos. & 22 Neg. 1.00 at these 6 Boxes, - - - 5.00 3 Boxes, 12 " - - - 3.00

Send money at our risk, but \$5 or more, if not by mail, should be in the form of Money Orders, or Drafts, or in Registered Letters.

Office, 37 1/2 St., Marx's Place, New York. For sale at the Office of the Religio-Philosophical Journal, 187 and 189 South Clark Street.

Vol 7 No 11

Address, PHOENIX, NEW YORK CITY.

Box 1517, New York City.

If your Druggist does not have the Powders, send your mail order to PHOENIX, SPENCE, as above directed. To see also at the Office of the Religio-Philosophical Journal, 187 and 189 South Clark Street.

Vol 7 No 11

Address, PHOENIX, NEW YORK CITY.

Box 1517, New York City.

If your Druggist does not have the Powders, send your mail order to PHOENIX, SPENCE, as above directed. To see also at the Office of the Religio-Philosophical Journal, 187 and 189 South Clark Street.

Vol 7 No 11

Address, PHOENIX, NEW YORK CITY.

Box 1517, New York City.

If your Druggist does not have the Powders, send your mail order to PHOENIX, SPENCE, as above directed. To see also at the Office of the Religio-Philosophical Journal, 187 and 189 South Clark Street.

Vol 7 No 11

Address, PHOENIX, NEW YORK CITY.

Box 1517, New York City.

PREMIUMS Immense Premiums PREMIUMS!

\$100.00 IN GOLD. \$200.00 IN GOLD. \$300.00 IN GOLD. \$400.00 IN GOLD. \$500.00 IN GOLD. \$600.00 IN GOLD. \$700.00 IN GOLD. \$800.00 IN GOLD. \$1,000.00 IN GOLD.

MAGNIFICENT!

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

THE CELEBRATED CASE OF HUSTON RUS