\$3,00 PER YEAR IN ADVANCE.

Ernth wenrs no mask, bows at no human shrine, seeks neither place nor applause: she only usks a hearing.

[SINGLE COPIES EIGHT CENTS.

S. S. JONES, PUBLISHER AND PROPRIETOR

CHICAGO, AUGUST 27, 1870.

VOL. VIII.-NO. 23

frontier Department.

Entered seconding to the act of Cong est by S. S. Jones, in the Clerk's Office of the District Court of Iil

DISCUSSION, AT FOND DU LAC, WIS.

Between
E. V. Wilson, Spiritualist,
Geo. C. Haddock, Methodist,

Phonographically reported for the RELIGIO-PHOPELOR JOURNAL by Miles JOSEPHINE F. SMITH. [Discussion of Tuesday evening, July 26th, contin

E. V. WILSON. Mr. Chairman, ladies and

E.V. WILSON. Mr. Chairman, ladies and rentlemen:

1st. Mr. Haddock save he would like to sear the names of the Methodist ministers that are left the church for Spiritualism. They are sally given, or they are well known to all methodists and Spiritualists. When the Methodist hurch gets sore heads in it, they come over to piritualism, and cuuse us more trouble thus all better. These mus left the Methodists, and ought to mike. Loveland the great mogul of a "Caristian Spiritualist," and failed. He has read you the report of the C namittee the Conveution at Cleveland, O.loi, from the ook "Planchette," but he did not tell you that at Committee was all applicted, and that air eport was voted down, and voted out? I you hat? I you that if you hat?

hat committee was an and voted out? I nyself arose against it, and fought arose against it, and fought arose against it, and solve the against it is all aments be face, but who is reponsite but Lefuis Napsieon and the Emres is Eggente, byly word-wide Spi insilets? We accept the concession, and the fact that hose who hold the balance of power in Europe ure Spiritualist, and; hold the destay of the world in their hands (?) and the late yete on he "Pt.b.chum' recived a majority of 6000, 100. Are they deeped worthy the condience of 4000,000 Frenchmen? And yesterday's aper states that the way is so popular that the populion or peace party dare not show their reads. What think you, is Nipoleon, the Spiritualite, worthy the condience, and support of he French people?

3. "Spiritualists may have claimed H-ory Ward Sucher as a believer in spiritualism." Well, whatever Spiritualists may have claim of for the great B-scher, one thing is certain, Mr. Haddocks letter elicited this fact. He ays, "I don't believe in Spiritualism fact. He ays," I don't believe in Spiritualism, or in their eligious teachings, but we have no reason to hink that intentional deception is practiced." He concedes the unquestionable truths of Spiritualism? Are the people ready to support his concessions!

a point of order?
CHAIRMAN. What is your point of order?
GEO. C. HADDOCK I did no: say what C. HADDOCK I did no: say what leman says I said! WILSON. You said just what I said

CHAIRMAN. Mr. Haddoc'r, you may mike

our corrections.

GEO C. HADDOCK. I sa'd, 'If any witcas would came here and swear that such
hings were done b/spirit, they would swear

a Me!
V. WILSON. This is just what I said you
id! (Linguter)
CHAIRMAN. Gentlemen, am I to understand
at the time taken in interrupting each other
to be included in your half hour?
WILSON. You are to understand that this
bate is to be conducted under strict parliaeners rules!

ILSON. You are to uncersuate the sto be conducted under strict parliablary rules!

HARMAN. Then it is not iccluded.

V. WILSON. This is the thirteenth or teenth discussion in have engaged in and this he first outrageous attack on the character by wincesse a ever made, and is but an disrit his part of the gas-til man. to prejulice an ience before hand, and unbecoming a Methominister. It is a personal in uit, an attention of the part of the gas-til man to projuite and the united the part of the gas-til man to upon the honesty of every spiritualist tent, and even upon the sacred dead.

What focs Mr. Wilson mean, has the annul?

What Joes Mr. Wilson mean, has the oul?"
I mean is patent to any candid listenatier the death of the dog, he repeats in the kingdom above him, retaining ividual character as a dog, whether or mavifit; overthrowing the matierly of the man, and enth-ning the inatire dog. Then asking the question, "Has a su!?" If the animal below can roas u!?" If the animal below can roas u!? If the saimal below can roas u!? If the saimal below can roas in the stingdom above him, also, after decimal this case as one of the many facts under dof the "Laws of Life." Has Haddock Nay! I will now read the report: elancholy, and in many respects singular by hydrophobla occurred last week at Westchester County. Now York; where

nty, New York; where see is at present en at of attention. To the

victim. Thomas Lamb, who was in his fourth year, was by trade an engineer, loyed as a soundry in the village near, loyed as a soundry in the village near, and the soundry in the village near, tay, industrique man. During last win-te, analyzed in a brewery in a neighbor ge, deceased wis bittes by a fercolous and owned by his etu; loyer, and, a

and the control of th

selves, till we know that death is merely passing from one state to another.

7. "What good does Spiritualism do?"
It hee's the sick and sflicted, as Jeru did of old. It imparts kowledge of light and rith, and proves that man eterally lives, and that he, by knowledge, can grow better and purer after the change called death. It imparts liberal ideas, and he made, and is making man free.

8 "Mr. Wilson complains that God is a man."

S "Mr. Wilson compisins that God is a man."

My friend mistakes, and misrepresents me. The statement I made was that Moses' Gd was a physical being, and that the God of Jesus was a spirit. Now the Gd of M sees is a physical God, a men, described in one hundred and filty-free passages of the Bable. The Gd of Jesus was a spirit, "and has on fiesh and bone."—
"God is a spirit; and they that worship him must worship him in spirit and in truth."
(John, 4:34)

"Behold my hand and my feet that it is I myself; handle me, and see; far a spirit hash not fiesh and bone is ye see me have." (Luke, 24:50)

our, and our Father. Jesus said, "My father and your father."

9. "We are not to assume a pr. position that we cannot prove."
Why then does he lay down the proposition that the God of Moses is not a physical God? We can prove by the book here that he is. Let hus prove that he is not.

that the God of moses is how a payment we can prove by the book here that he is. Let him prove that he is not.

10 "The proof of a principle is in the teachins of that principle."

I accept this proposition, and sfirm the platform of Spiri union. We teach morality, investors of Spiri union.

form of Spirit mainen.

mortality, love toward God and man, and good will toward one another.

Bocause he finds a crime or a criminal in our midst, does this prove we are tinworthy of the support of the people? If so, then every nilgious sect is the world it inworthy, for where is there one with whom there is not sin? None

is there one with whom there is not an? None whateve?!

11. "Spiritualists claim Spiritualism as a science; now they must prove it.
What constitute a science? A collecti m of reneral principles, philosophy, and knowledge. Yes: wed; claim that Spiritualism is a science, inculcating truth and knowledge by revealing nature's law, hitherto not understood.

12. "Spiritualism is a system of individualism."

Not in the least, sir. We defined it for you seven o'car statements. You have not asserted one of them; but finited thereo', have id down a platform of your own and debated at, not ours, or the resolution.

Spritualism is readily understood by all who is to understand it. Webster diffuse Shriftliam, as that which is opposite to Materialiam materiality.

ualism, as that which is opposite to Materialism or materiality.

14 Mr. H defines his platform, a series of the distriction was by a number of quotations from Davis, Potter, Mahun, and Jamieson. Threes, are Spiritualists, and all concede that Spiritualism is true.

15 .- "Max's responsibility to God."

H. w can man be responsible to a being who fails in one year thriteen times out of four end? And on Haddocks own confession, two-thirds of his converts are failures. How do we know he will not fail to again? How can we rely only in promises? May be not fail to fulfit them, as he has failed so many limits before in what he has attempted?

16. "The grind of a man firm beyond the sea can inflaence a man on this side of the sea,

as promises? at you not all to litter them, as he has failed so many times before 'n what he has attempted?

10. "The rind of a man from beyond the sea can influence a man on this side of the sea, and the man does it."

It is the mind, not the bridy, that custools here. The spirit of a man effects the control, and it a spirit influence. If an embodied mind can control another, cannot a disembratied one do the same?

17 Dixness a condition of trickston."

If this principle is adopted, every seeme that took place in the dark that the B ble tell us of its a lie and a cheat; and God himself is a liar and a cheat; and God himself is a liar and a cheat; for Creation took place in the dark—there is the Rible for it.

18. "Planchette."

The lustrument is of the church, not of Spir-

and a cleas, for Creation took place in the dark—there is the Rible for it.

13. "Planchette."

The lostrument is of the church, not of Spiritualism. The churches bugged him to their souls it is we seed him, to be sould be a consistent of the control of the church him to their souls it is we seed him, to be sould be a consistent of the control of the church him to the c

not worthy of the confidence and support of the people?

We want to see it fully d.m. one rated that it is of the Holy Spirit, and why the Holy Spirit in kes such failures. Was it a truthful spirit of the Spirit states that twenty-five per cest of all converts are under twenty (many of them girls and children) and that's ven per cent, go back again into sin. How an we distinguish the genuine conversion; ad ig-this worthy of your confidence and support?

We were taught that the cause of man's sins lies between the snake and G.d. We know that the strent charms the bird, but we cannot believe that he has more power than God over man.

The Holy Spirit throws a man on the flog, and leaves him insensible. Again, we differ, although we do not ray that the power that does it is not immortal.

Mr. Haddock has been called to preach the gospel.

"George C. Had lock rise, go forth, and

Mr. Haddock has been cilled to preach the gospel.

"George C. Had lock rise, go forth, and preach my gospel! Who heard tast call? How do we know that he was called? Let him demonstrate to us that he was called? Let him demonstrate to us that he was called? Let him demonstrate to us that he was called by the Holv Spirit. Every lib ral and progressive i.ica inside or outside of the church, has grown out of Spiritualism! It recognizes the rights of the rights of humanity. It recognizes the right of if recome of sout at a body for all of Goo's children. It recognized the rights of the Airican slave, and the church did not till it was forced to. You never krew a genuine Spiritualist that was pro slavery! When was the church anti-slavery? When was no more!

the church anti-strery? When slavery was the church anti-strery? When slavery was no more!

The church anti-strery? When slavery was no more!

The church has been compelled to by the progress of the sign while Spiritual an is the significant property of the significant property in progressive iteas. Set the growth of treedom since the birth of Spiritualism! The church has grown (ut of hel), and has been con-pelled to drop infant damnasion. In Rome, five hundred and seventy-sir bishops me.t in convention, and say, "He who dares to say or think off firstelly from these teachings, let him be anathema! If George C. Haddock or Z. V. Wilson say these teachings are not correct, let them be anathema! If they dare to utter a progressive idea, let them be anathema!"

Dr. Tyng was no pended for six months for

programment a programment of the manahema!

Pr. Tyng was su pended for six months for the misses and the may eit was a your teachings are too spiritual; you not preach in my church!

The dual powers of the missi are a well was a form of the missi are a well was fact. Many persons can be in one place its their exact counterpart is seen in another co. Many of you have read of the tacher to could not retain her position in any school area of this dual power of the miss. While he school-room, attending to her duties, she all by it can in other parts of the school-m, in the garden, and eisswhere. Horse, others, have wall authenticate.

little understood, but we know it to be a

yet, little understood, but we know it to b: a lat.

GEO. C. HADDOCK. Mr. Chai man, ladies and goul'emen:—We are here to prive Spiritualism to be either worthy or unworthy the confidence and supprior of the people, Mr. Wilson to affirm and myself to deny. If Mr. Wilson to affirm and myself to deny. If Mr. Wilson to affirm and myself to deny. If Mr. Wilson to affirm and myself to deny. If Mr. Wilson to affirm and myself to deny. If Mr. Wilson to affirm and myself to deny. If Mr. Wilson to a to affirm and myself to deny. If Mr. Wilson is to wishes to make this dehat the spiritualist so, in have not found one that would the instead, throw out accountions against the church so as to divert me from my subject, for this thing does not be at the light of investigation. I am discussing Spiritualism, not the secred dead or the Methodist Crurch, or any other church. My friend complains that I induce in personalities toward the dead, and all Spiritualists. I have not done so, I wish not to be misrepresented, nor other to wish not to be misrepresented, nor other to all wish on the beside of the second o

I do not wish to call any ones liar, bit if any one will swear that such things are done by spirits, they will swear to that which is not one.

Mr. Wilson may relate wonderful spirit visions to prove that Spiritualism is not a fact.

Maryareta E, in a somnambulic or mesmer, ic condition, awe spirits, and she as well with all its tersors. Now these spirits that she raw, had wings and golden crowns: 15 she cuild not have been as a spiritual vision. It was only a reflection of the minds around her, while in a mesmer'c state; for those minds surrounding her believed, in a local hell, which she described. We know that the church once presched of, and believed in the torments of hell, bit who for a moment believes in a literal hell now? I don't, nor does the church. This vision of Margareta E, was only the reflection of the minds of individuals abut ther, and sil spiritual visions can be soccuried for in the same way, under the same law.

Mr. Wilson says that many minist re have become Spiritualits, and they have caused them more trouble than all others. Well, perhap it at is so, for all that have become Spiritualits, we were glad to get rid of, for they were unregenerated and deprayed, and of demoralizing influence. Perhaps that is what the Lord has permitted Spiritualits on some Solitualits that have become Methodists, but Mr. Wilson need have no fears, we con't want him.

All physical phenomena can be accounted for very easily, and the causes shown to be human agencies.

A family was disturbed by physical phenomens can be accounted for service and contracting and chairs dancing,—and it could not be done by other than striits. Upon close examination it was fund to proved from the crafty mach and other spiritual medium, can be accounted for in the same canningly devised vectors.

Now, most of the physical phenomens of the Diverp ris and other spiritual medium, can be accounted for in the same canningly devised vectors.

the intercessions or frience, the provided by Now, most of the physical phenomena of the Davenpris and other spiritual mediums, can be accumused for in the same canningly devised trekery.

On page 255 of "Planchette" (Now, the book is by a Spiritualist, and cons'dered by Spiritualists as one of their b st productions), we find, "Judge Carter, of Cuncinnati, complains of the decoptive character of many of the midums. "I cannot," he says, now point to a single medium, and I know many, and say that he or she is perfectly reliable." Judge Emmeds, in his Spiritual Trace, No 7, says, "It has been supposed by many that the counds were such as mentale culd not produce. As far as my experience goes, this is a mistake. I have never heard one that I could not initiate, and I have known teat mediums, failing to get the sounds, would make them."

Those are acknowledgements of prominent Spiritualists, that there is trickery.

Telegraphic operators, having control of the electricity, may send over those wires any communication that they choose. Why not call that a spiritual phenomena, as Spiritualists called to use electricity, and that Spiritualism is a science and a philosoph?

We know that physical b dies cus be m weed by the will, if touched by the hand. For insapped, take the watch, suspend it by a string,—befoling the string in the hand. You may bid it curve to the right or left, and it will do so,—but suspend it from the wail, and bid it move, and it will not. It is done by the action of the mind, combined with animal magnetium.

As to trance, I must contest it know but little about it; but I do know that what mediums say and do in the st-called trance star, is done by other persons while in the memer zed condition, and there are no spirits about it.

Spiritualists make no distinction between good and evil. Many way there is no higher power than man, that there is no height power than man, that there is no height power than man, that there is no higher power than man, that there is no height power than man, that there

reliable.

A. J. Davis, the great Seer of Spiritualism, in his "Present Age," page, 20, says, "Toere is no security in asking questions which combining the jurisdiction of the judgement or inclination of the medium, or questioner."

Communications are very reliable, are they

ala, Judge Elmonds, in his Spiritual Tract, says, "One day their came to me through as a medium, the spirit of one with whom

says, "Persons have suppored that wanget correct answers they get tests, but whe
come to understand that the sprit cut or
rapport with minds in the caree, we then d
receive the though s an come to understance ...

ropport with minds in the carete, we see ...

ropport with minds in the carete, we see ...

re that he can perceive the though s and get the answer as well as the question from the mind, and then being in c. ammunication with the medium, can answer all the questions and give perfect establaction as to his identity, while at the same time, he is a far diff rent spirit than what he prop rafs to be.

It getting such communications from animale, then does the communications from animale, then does the communications from animale, and havstacks prove the immortality of the soul, then does the communications from animale,

"Artificial Somnambulism."

I have a high appreciation of Dr. Fabnestock's book, and his contributions to your Journal. I hope he will give up make light on the subject of his method of inducing the Soma ambulus state. May are due hose superimenting, and if with his hesituctions they are enabled to succeed, his theory will be confirmed and estatished on a solid telentific basis.

Soould his me hooks of healing act inducing clair voyance be generally and accessfully adopted, Dr. Fahn, sook will bear off the palm from the magiciane, mean re. are and magnetizers of former area, and be recognized as one of

A first-class Lecturef, and Medium wanted

C. A. Reed, President of the Oregon State Lowe, from Sales

Jation of Spiriualists, writeg to us as fol-from Salem, Oregon:
about air weeks from now, the Legislature ur Supreme Court will be in axion at the older, and the State Fair will take place in Coober. We have a grand half, "Reda A. Such a lecturer as E. V. Wilson or a Hardinge could draw full and paying a. A medium like Foster or Manafeld, get repaid for time and trouble in coming ere.

Maryland after suffering five-years' imprison-ment and being syntemed. to "perputual banish-ment from the United States" (as light streets' of power, by the may by the authorities of Maryland), for having in his presence, in 1837, a copy of "Uncle Tom" Cabin."

Original Essays.

Written for the Religio Philosophical .

ROSICRUCIAN MUSINGS.

By F. B. Dowd.

Passing a'one the street one floo day, near to a very lashionable lady and gentleman locked arm and a m, we met the Royal Rev. B shop—mover mind the nom—it also. Citigarilas to exist mines—still the nom—it also. Citigarilas to exist mines—still the nom—it also. Citigarilas to exist mines—still the nom—it also is thicken, and a very pomp as a still the still the nom—it also is thicken, and a very pomp as a still the still the nome of the property of the last profoundly to the hely, to under the still the sprofoundly to the hely, to under he is not one. The nome of the property of the profoundly to the leafy, to under he had be gentleman. "Who is that gentleman." Way, don.' you know him, my den? The its Bahop——one of the profuse and most affable gentleman I ever knew? If it is a perfect on hos imment of eighty?

"I should jadge as." said the gentleman, and they were lost in the crawd. But the word dignity set me musing; and when seated in my dingy offile, with the shlows coming in and going out, one tarried by my airs and said: Dignity is a great thing. "I's the case saving element, without which, the world would run mad. It is beyond analysis or description. It has ways of its lown, not like any tang disc. Dignity loss Thig blaces in celure and since and holes and the said in the said is a subject to the said in the said is a subject to the said in the said is a subject to the said is subject to the said in the said is subject to the said is said to the said is subject t

sengers only bardy sufficient to collect the
which do in a stiff, griff manner.

Why, if you should deign to smile on those
so smile, or speak kindly to such as address
us with questions on the way, you would be
errue by the rabble; for these think it such
horror to talk to such as you. But if Jacob
horror to talk to such as you. But if Jacob
horror to talk to such as you. But if Jacob
erful how you do this. Mind you don't lose
the stiff of the such as you will be caurily
daffable now, wishout appearing to be so;
mind, their eyes are upon you, and if you ap
ar a scoophant, they desplee you,
daume, and stick to your assumption, and
y, too, will recognizy you, for they are great
assumption, as well as you. If you fill your
tition with proper dignity, it's, oo as to give
did and character to the place. You will
celliby be promoted. The place must be
determined the individual who exalts the inditual; but there is nothing which exalts the inditual; but there is nothing which exalts the
one you have a position where the world
its eye on you. For the world divests listly,
en one you have a position where the world
is now a dignity, and clothes you therewith,
we more dignity you assume, the more
ded do the unassuming appears benne, by this
unaption are guife digged between individual
and castec created, which calpinate in hings
temperors.

i castes created, which cuiminate in any
operors.

rabb's are such fools that they deserve
beles and kings to rule, for what would
rid be without dignity? To be without
rid to be joafer. Are not the dignified
ders of society,—"the upper crust," as
re lossilitagity called by the vulgar?

rue, these are the froth and foam of civiliawhereip but little nature and common
any be found, yet it is necessary in the
of a culdron, that the froth and soun
the surface where it may be seen, before
harmone.

in be removed, ore attention than dignity? that strucks more attention than dignity it is more ladghable than dignity in ways? and the strucks more attention to the struck of the man-ipossible, but if you are poor, if your dress abby, if your look has not the fire of prile you have no dignity, and the world puts one side as one having no indicence. It is not struck that the struck of the struck of earts thad no dignity, for he ate with the and vulgar, and the dignifed hastened to ify him. How could they do otherwise? he not say, "Woe unto you who seek the seats in the synangues, and make long ers to be heard of men?"

dignity—the transcrimation of the state of the state of the state with a new light; his house becomes suddenly too small for him. His old friends are now "boses." The manner is changed. Why? because of the dignity which the world attaches to gold. Man's whole nature changes with his cost. If you have gold, your every act becomes dignified, and every body hastens to ape you. If you happen by chaines to be president or emperor, no matter how big a fool you may by if you keep your mouth saut, and look grave, you are dignified, and, of course, great—expecially if you are careful to treat informs the state of the

had no dignity? Wny, he would be the laughing stock of all lawyers; for these are good judges of dignity. Dignity is a great taing to keep people in their piscer. What if you are forms? forms are laws. What if you are frigid, and poople feel relieved when you are gone? you certainly have the credit of being orderly.

orderly.

I enj y a hearly laugh, but I know 'tis not cligated to laugh. A smile and a little giggle is eigotided. But' this must not be included in the prosecoe of inferiors, less they ran mad with delight. Senature a smeltimes forget their digit by in the heat of dibre, and shed it as a snake its skin; but it re une significant of their passion.

Anny I have for the latter that the many control of the cont

stract, and hastened to depose one present and the stract of the strategy of t

Note and without recidentally send men, who wish to represent and free institutions but with a proposed and free institution but with a proposed and institution in the free institution and in a proposed and in the free institution. The robbe may think that the dignified man is uncivil, but these of the same class think differently for are they not the lee lear of civilization? In the first place, it is not civil to access agentleman with a tan introduct in proposed hard with toll. Lears your places, ye rif rail and put your lasts under your arm when you dare to agest to your but there.

What have we in comman with you? Stud aside, sir! Pales a san palace cars for the rich; hovels and box cars for emigrants and the rabble. Ho! John Calimana! you are the man for us. You have no dignity. You know your place, and will keep it. And your sare the man for us. You have no dignity. You know your place, and will keep it. And your sare the man for us. You have no dignity. You know your place, and will keep it. And your sare the same for the protection of what they call their rights,—as if they have any rights, except such as are derived from dignity,—soft hands, kid gloves and gold.

Talk of combining the poor upon principle. Bab!. They have no principle, and can not unite upon any thing but "bread and butter." Look at the dignity of wealth and its combinations. S.e how we combine for railroad, insurance, baking, and manufac uring purposes. Talk of the relatin sof capital and labor, and of fixing those relations by law. What nonsense, art dignity was not sufficient to establish the correlations. If the poor had any dignity, they would know that their hands?

The poor can not unite, except as mobs. This may be so, but it remains to be seen, whether vitue belongs abled to dignity

more diguified, and it is not the place of diguity to take the part of any rabble, even if they are fighting, as we fought not long since, for liberty.

In our last bloody war, when brother butcherderother, the dignity of free institutions was at stake, and when volunteers were exhausted, and more men were wanted, my name and yours were put in a wheel and drawn. If chance said we must go to the shaughter bouse, we were torn from our little ones, and dressed in our gree collecte and sent to the combetery. What for? That the dignity of wealth might be uphed. We were fighting about wealth. Why was not wealth drafted, as well as no men? If demand an answer? Because of the dignity of wealth. Look at the enrances debt under which we groan this day. Every dollar could have been paid at the fine, by the confuscation of wealth, the same as we confuscated the father of a family, and left the little once at home paupers. Grand and sublime speciacle of the government of the people, respecting wealth more than the minds and persons of its subjects.

"Ab, Dowd, it world to to talk in this manner of dignity. Why, dignity as so dias Oalo," says one at my elbow. Yes, I know, and Cain stood on his dignity, when he said to God, "Am I my brother's keeper?" "It won't do to get out of the beaten track,"—that Well, perhaps not; but recollect, this is the year 1870.

SOMNAMBULISM THE FOUNDATION OF SPIRIT CONTROL.

By Wm. B. Fahnestock.

in a controversy upon the subject of "Anima Magnetism," or, as f, for want of a better name call it, artificial somnambulism:

call it, artificial somnambylism:

If any one, from his contrictions, is ple
differ from me as to the éasse of the condi
have no very great objection to giving
own way, aspecially as time and experies
being the truth to all minds in due season.

With respect to whether Dr. Franklin
was not engaged in the crp priments, as one
commissioners appointed by the French airs

erator," or "streaming " from any other part of his b dv, is no proof that the halo or the stream of atimal magnetism is really there. I can furnish any number of clairvoyants who can see notaing

atinal in government are under conditions are sumber of clairrogants who can be conditions which do not bear upon the sulf of under consideration, and weight to convince, any more than more assertions, which conver no proof with

reause Miss K-yeer b lieved that she could not

head only.

Tols ne did very readily, and was very much as
tonished to find his boty to an incensible condition—
so that he could not by pinching or pricking
with p'ns, infict pain upon any part of his body
He was then requested to let the head fall buck
loto the condition syain, and after some clairroy
ant experiments, he was requested to throw him

A GHOST STORY.

An Uneary Grocer of Cleveland Leaves His Grave and Returns to his Mome-Blue Lights, Table-Tipping and Davenport Mysteries.

Since the above events, the shadowy presence e contends, has haunted her, and now, on the ree of lunser, the poor woman constantly talk recording the manufactured and now, all now, of the normal seek now and the normal seek now and the normal seek now and the normal seek no

> Written for the Religio-Philosophical J. UNDERHILL'S DEFENCE OF MESMELISM.

DEAR LIDEAL:—Set for the defence of Meamerem I have just as I as well contribed "Liberty of Meamerem", "be first part, a volume by Pre-booteth, cull ist Merce em,—measing the Oster World; the feel showed by Microsum, or lance Spiritual World, which, to say the loss, is quite interesting, and alterady it refers to Mameriam, it makes no pret ensions to teach the selence. The second part by Jinn Nasman, M. D., is cutilled Fa constion. The writer had experimented but little. He says the text the seventh degree is death. Nothing cambo faither from the furth. Hid he colled the seventh degree life, it would have been better; for it is in this degree that the subject is most lively, intellect the most brilliant, vision must perfect,—In short, it is the highest clarvoyants state, a Bat how do you know that where are six degrees? The left you. All the Califoryant says as I had a subject who always had six spels of deep and harried brething, with intervals of, say one to two minutes. Ask what degree at you in, and he always answered one at the first interval; two at the second, &c., &c. They sometimes divide them, and say at the first interval; two at the second, &c., &c. They sometimes divide them, and say at the first interval; two at the second, &c., &c. They sometimes divide them, and say at the first interval which he speaks, if they die at the sixtif.

The next absurdity is this: "Toe Devil, no

sixth?

The next absurdity is this: "Tas Devil, no doub, taught the magicians and soothasyers how to fascinate and cure by Mesmerism" He speaks of the girl that Paul soared out of bing mesmerized by his overawing demunciations, as Peter frightened Annatia and his wife to death by priestly denunciations.

I have known many good clairvoyants frightened out of b.ing clairvoyants by priestly denunciations.

I have been assured that spirits would not rap on a sacrament table or with the Bible on the

It have been assured that spirits would not rap on a sucrament table or with the Bible on the table. Bo I tried it, and proved the statement false. Bo I tried it, and proved the statement false. Had Paul understood the matter of clairvoy-ance, he would glady have let the Girl testify to ber mission. He was a little abead of the Mosaic day, when they put to death the ratural tomambulists as witches. There are many laterating facts in Newman's book, yet it abounds in "sops" thrown to ignoronce and superstition, and I have to set him down as a narrow minded bigot, or out of respect for his stataments, helieve him a lying hypocrite.

I think all talk about the Devil and many other stupid s'alements, are put in to make the book sell to those whose riligious errors let them be afraid of magnetism, lest it overthrow their orthodoxy. One thing is certain, if the Devil has gone to doing good, he is a better fellow him of trudokay in sice him. I sens taught that if he went to doing good, his kingdom would fall. And if he teaches men how to cast out evils, or devils, he is doing good. He is a lar and the truth is not in him.

For a full description of the degrees, read Underhild on Missnerium. The ductrices had down in that work, are the fruits of twenty-five years of experience, and with a mind sublassed by superstition or infidelity.—

In my last article for the Jounkat, there is a mistake in a name. I wrote Dr. Ducommun, and you have spelled it Dieconniu,—but this only hurts a quotation of minor importance. I conclude by saying that Newman's work on Fascinations is full of errors, and an unasse guide, and therefore unworthy of public confidence.

Samuel Understill, M. D.

SAMUEL UNDERHILL, M. D.

INDIANA.

Letter from Dr. s. A. The

BROTHER Jones:—When we left your cffloo, our steps were directed to Clarkaburg, Decatur county, and there we found our former friends in religious matters, just where we left them just six years ago, and still wallowing in the cess pool of old theology—no chance to lecture

have not yet jearned that he is resurrected, and as he told his disciples—'I will not leave you alone, but I will come to you."

They that are dithy let them be fifthy still; and they that are ignorant let them be ignorant still.

We took the cars for Fort Wayne, and there found but little encouragement. We stay, dower one right, and took the train for Bluff oo. Lectured on Monday evening. Schiect: The Healing Art, which netted old Theology somewhat, and brought us out in a lecture on old "Moses, as compared with Science." Our platform was free, but no takers. We found there three workers for our b-autiful philosophy.—Brother Mack, the Sheriff of the county—who lighted up the house for us the last evening, and Brother Falson, who is all that is required as a friend, brother, and true Spiritualist. Angels bless our brothers.

Took the sage for this, our old home, and oh! what a reception after sixteen long years; but the angels have been here, and filled the hearts of the people with love and good works, Met the friends at their regular monthly meeting. Lec ured to a full house. Here we fined Siter Colby, who has heen lecturing in this section something over a year, and the good fruits of her labor is to be found everywhere she has been. She gave us the experience of The mas Palne in split-life in the afternoon, which was beautiful. We expect to remain here until the 15 h of September, when we go to R chmond. From Richmond we will return to Minnesota, our field of labor.

We will lecture at different points along our routs if desired.

route, if desired.

Our route will be from Richmond to Chicago; Chicago to Milwaukee; thence to La Crosse, Wis.; from there we will proceed by best to Hesiage and St. Paul, Minnesota.

Those wishing us to let ure of any convenience of the convenience of the convenience of the convenience of the convenience.

And the convenience of the convenience of the convenience of the convenience.

Pennville, Jay Co., Red.) August 10, 1870. (

"Nature's Hair Bestorative" restored the color resure's Hair Restorative "restored the color of my hair, cleased my scalp, and pleased me wonderfully. Nothing like it in the market, nor ever was nor ever will be. See advertise-ment

Voices from the Zeople.

LAKEVILLE, MINN.-Mrs. H. Z. John on files.-As my time expires Augus 39.h, and I we been sure river for two vears, and am cake gafer knowledge and the fat the peris my staff of life, and I hardly know how five without it. I file mice a tieve to a

less I am not now some whether I, my mind, or stor-spirits, headed is such cases. I think the law. Such facts, I believe, are not now so success at the Dector, how do you explain such cases by your philosophy?. Some cichical such cases by your among a rangers, and siter to minutes in social tail, I turned to a woman who is do been confined to, but bed as a or sight week, and and, and the to, but bed as a or sight week, and and, and the law may do donn, practs, your white relationship and the such as the such as the said.

"Do you thank I case."

"Do you think I can !"
I said, "jes."
She replied, "I will try."

I said, "se."
She replied, "I will try."
In fifteen minutes abo was there, drestel, and did not take to her bed ag da. In this case, I took her disease upon myseif. So much I know. I believe I did it nanided by agil a. I have taken more or less of the disease of others with whom I was in mental rapport, and it y have more often taken mine when we were mile, —even handrad.

MORRISTOWN, MINN.—an'hony Wayne P write. I cannot think of doing without the prr. It is a welcome visitor, and I do not wan stopped. I have not been in the rank but ' years' but am sorry I did not dad it sooner, bad a chance to investigate tee years 20, but it

may L. WAVE.

MILW & UKEZ - J. B. Burr writes a subscriber to the BANNER ever came out, and have become so at JOURWAL that I look for it every we at do for the BANNER, and I expect both as long as I sam able to pay for

SPARKVILLE, IND .- J. H.

PORTLAND, MAINE—F. W. Hatch writes
While perusing my paper of the last issue, I notithat the time for which it is paid, had expire
therefore will remit at once, as I suppose that
success of your valuable sheet demand some

LANCASTER.—Wm. B. Fahnestock warm in receipt of so many lengthy letters iton to artificial somnambulism, that I fi

There is a gentlem in here, now studyin art, who has seen many new and interesting accordingly treated in his presence, which is come, he will, in due time, make known, you could have witcessed this sum, with his am certain that all ideas of power is the opwoods have been desipated, and the cases of accided to the tray crays. At some fature will give you the cases in detail.

Two farmers in Kaness recent lawsuit about seven pounds of butte the jury retired they took with them

Original Zoetry.

Written for the Religio-Ph THE RADICALS.

BY ELIZA. A. PITTSINGER

Oh! quivey acath the morning sun, Ye arrows, in your speeding. The Radicials have ever won Third laurels in the leading! Ye champlots of f eedom, ball! Rach law your force a me ulding, While yet pur purposes may unveil Bome wisdom n unfolding.

Oh, would that fortune still might speed your mission, and defend it: But ah, she gives but little heed Until the stiffs is ended. And yet our cause may never frown On rights predestined equel, With stars, like angels, looking down Upon a golden sequel!

Most graciously within its sphere Old carth is enward moving, Conservation in the rear The backward march is proving; The radicals are found sheaf, (thoused in a mass together, Who test, as by a science led... Its metal, weight and tether.

Well balanced on a pollabed pline, Its orbit of extension. Unfolde a key from which they gain. Its moiding, might and tension its moiding, might and tension its paced on, ye over-moring wheels, Speed curward with the ages, Until your derry magnet deals. Its lightning to our sages.

It is an age of will and steam,
Of energies gigantic,
Whose inner forces madly teem
With powers wild and frantic.
Then quiver through the noisy d
Ye arrows opward giancing;
The Radicials shall ever will
The Interest in advancing.

Their names in auvancing. Speed Jastico with he golden scales, And Freedom with her teaching. And speed the haw that nover qualls Before despoite preaching speed mind to windom, and to mind Speed on, the sweet communion, Until a silver cord may blad The two in heavenly union.

Oh, speed the hand that yet may so The seeds of revelation Upon a soil from which they grow, To bloom for every nation. Speed charity, love, hope and truth,

or an ever-et-dress blessing I spread woman. Ull the fature brings Its m'ssion to casphere her. And speed the pootees who sings The crowping of her ers!

On, appear he music of rach tone. To a world-wide destination, Until each clime domain and zone I give back its in-piration.

Give back its Inspiration.

Speed, speed the car of progress on,
Ye Radicale, naheeding
Aught save the creed wherein ye won
Your laurge lid-the-leading.

Speed earth to beaven, and beaven to earth,

WRITTEN MESSAGES.

ause Why They are, in Early Bevol-ment More Often Mistaken than a Later One, Given in Trance.

LYDIA-II. BÁKER, MEDIUM.

The human system, with its fine, soft texture of nerrous fibre, was made transparent before me, while the spirit wates came in an explanation of the picture, showing me that the magnetic nerve fluid which spiritume to control the medium for writing, and to direct the mental action by, was in its first development unable to permeate this part of the system; that in development the larger and coarser nucles and nerres were first operated upon by this magnetic fluid, and did not contain within themselves alone, the ability to retain and use the spiritual magnetic force, without its being more easily diverted from the mental channels giving expression to spirit thought; that it was not unfrequently the case that a writing medium, our trolled only through this coarser nervous fibre, had the spirit message diverted from its proper channel of thought; and mundane thoughts alone, or a mixture of them and the spirits, without being the meeting of the change,—when a more complete development, taking centrol of all the finer nerve centers, distributed through the softer portions of fish, would add power to the other, and prevent thus, showing me that in the spreading of the spiritual magnetic force, to this fine travier of nerve, consisted the development of mediumship; that it was a growth that required time and opportunity to accomplish, and that as it advanced, the system became passive, not manifesting but little, and from that, to not any of the spasmodic action generally apparent; that a perfectly-developed control would for this reason, be assessy and natural, as if there were no other spirit controlling but the one owning the body, except in a il ale change of the expression of the eye, and pallor of the countenance; also showing me that when developed to this condition, mediumship would generally be as perfectly-developed to this condition, of the ease of spirit thoughts gilding the medium of the ease of spirit thoughts gilding of the ease of the spirit down of the ease of spirit thoughts gilding the conditions o

much so as that capacity att us concusous would allow.

With this message, there was a beautiful impression of the case of spirit thoughts gliding through the sensorium of the brain, through the channel of the nerve centres of the human system, that made a developed mediumship one of the next delightful conditions, showing that through it there was a growth of numan mental power, or privace, I should say "spiritual power," that hind the soul more fully above all the coinficting conditions of an earth existence, producing unhappiness, consequently heaven by happiness within was more complete, while the involved was placed in a histographic of propositions of the state of th

THADEUS STEPHENS.

Preferred burial in an obscure burying ground, rather than in either of the two beautiful cemetres in Lucaster, in both of which he owned lots, because polored people could not be buried there; and over his graye in his obscure results place, is a plain marble with his own inserption:—"I lie here because the carih is free to all."

THE FIRST VISIT

Prentice Mentord gives the following account in spirit's first communication after leaving

e.rth:

A familiar intelligence had occupied a portion of the evening. At length she remarked:

"There is some one here very desirous of speaking with you; some one will know at to you; i will give place to her."

There was a moment's pause. The calm, placid expression left the medium's face; the features were a little disturbed; it e right hand trembled violently; then it was extended toward me, and a whispered volce came from the lips:

"Why don't you speak? Don't you know me?"

"Why don't you appear : Don't you may call it an impression or a guess; the thought came to me and I spike it.
"Is it you, Aonie L'ekhardt?"
It was now an expression of joy that came over the lady's features.
The voice, atill whispering, but eager, said:
"Yes, it is me. Come, all of you in the room, nearer to me. It helps me to keep control of her."

She then in a characteristic manner gave way for a moment to expressions of delight at her situation.

She then in a characteristic manner gave way for a moment to expressions of delight at her situation.

The voice now became clearer and ross ab we a whisper, saying: "O, I can control her so as to speak with you, can I not? How strange this is. I do not know how I do it, either. I say not within this body, as it seems to you, I stand here," (polating with the arms behind her). "Tellus, Annie, something about where you are sand what you are doing?" said one.

"Oh," said the, "there is so much to tell. I can't say what I would wish. When I come again I will try and be better prepared. But this world I am in is so beautiful, inexpressibly beau full Such flowers, and birds, and scenery i So grand, so sublime! Why I would not come back to earth if it could there be made for me as happy as possible. You know it was not all happy for me. But if I know my life was to be made bappy I would not return. I don't think these intelligences tell you enough of the little things here.

these intelligences tell you enough of the little things here.

I am happy, yet not entirely happy. I aspire for higher attanments. And such beauliful spirits visit me. They help me, too. But it is currelives that must make the step; and after we make it we must get on it. I will tell you one thing. We pray here; we do not deplay prayer. Some on earls, when they come out of old bellef, become tele set in the things. It is the Carist spirit that rules in this life. All must enter in by that door to attain happiness."

into, become uso see mag and scorniul in these things. It is the Carist spirit that rules in this life. All must enter in by that door to attain happiness.

"Have you done anything in your old occupation?" I saked.

"O," said she, an air of half humorous self-condemantion," I have done nothing save lounce act idle since I have been here."

"How did you look on death?"

"I was in a sit of lethargy when I passed away. I was not afraid to die. The doctor gave me opiates, I think. I wanted to send more messages to my freeds. I w unted to get a word to H—about the b.kx. Some of them would have been of so much use to him."

Miss. Erckhardt had almost an wrb.d fear of intrading herself on others, or making as she feared, trouble. Soon this old characteristic reappeared, in her. Bhe troubled herself because she had intruded on the courtersation. This she mentioned several times in a self-depreciating manner which was annoying to us. She also distressed herself lest the inclum should "take on" her own physical condition just previous to discolution. "I shall make her sick." I know I shall," she remarked several times. These thoughts marred the pleasure of her visit.

She spoke several times of two narticular friends in San Francisco, and said, Well, you write and tell them I come? I said I would write the next day.

"Will you? Will you indeed write to-morrow!" she explained; "O, that is splendid!"

The remainder of, the conversation touched upon matters of a private nature. The entire interview had not the smoothness of the noveliat's page. Our every day meetings and greetings are not in speech, planed to a bo k polish. I do not think they are in spirit-life either. It might even be said that Miss Lockhardt was flurried and excited. Her manner often showed that her ulterances failed to convey what she wished. She wanted to say more to us. When she had gone, we thought of a hundred things we would have asked her, and it is not improbable that she was in a similar mental condition.

MIRACULOUS.

An old woman writes a language she never learned.

BY A. C. BOWMAN

Mr. Wm. Wherrott and his wile lived in Columbia, Fay-the county, Indiana, in 1845, and for many years previous to that time they had resided there. They were an aged couple and members of the M. E. Caurch. All who knew them regarded them as honest, trathful and religious persons. Both were benevotent, but Mrs. Wherrett in puriticular was noted for her kindnews and strict regard for good understanding and trathfulness among neighbors. This, I doubt not, was her laberied disposition but she cultivated it and ascribed it sall to graco—the grace of G d. That is a good way of Spiritual development, which the writer of this entired for many years. All called her "Mother Wherret." for she was a "Mother in Israel." She was not obtrusive or baseful of her religious experience, but in class meeting and some limits in private conversation, would relate what she said the Lard had done for her. One incident of her experience, regarded by her as of this character, she narrasted to ms, and after and in the case meeting related the same, saying, as a reason for doing as, that as she was old and might be called away at any time, she thought twas her duty to bell what the Liral had done for her. This is what she said it. "When Hr. Where tet and I were married in Fennsylvania, we moved to Kentucky, and I did not hear from my folks to Fannsylvania, for nearly two years, when I received a better written in Dutch, that I knew was from them; but I could not tread it because I have a been been and I did read its every work it was a limit of the same language. I had never learned to read a pown when we were than if I had sever go me if it, was I forgot it right away, and sever ould write any more."

I saked Mother Wherrett, if the thought as to what she ought to may, and meetly regulated "It would seem self it was."

I have beeded the above Minaculous."

The bested the above Minaculous."

The bested the above Minaculous."

write of the Solritual phenomena that have co-curred among Methodists, and in other decominations of religious people, as well as with all sorts of persons in all ages. It preachers say that nizel as ceased with the introduction of Christinity, many of the members of the churches do not believe them. It is but a few months slace we read in a Methodist missionary publication, that a certain presiding elder on "returning from his work on the district, found his house and household goods burned, including his books, but his wife and children had escaped but by the merest astracle." I wondered why the writer old not red-or that if G ad wrought a mirac's in saving His Servants, wife and child-drea, its could just as easily have saved his house and those G sdly library books from burn-ing!

SPIRIT AND MATTER

Are they Convertible and Inter-thangeable

BY G. W. LAWSON,

In one of your late numbers, Mr. J. Tinney propers some views of the relations and difference of spirit and matter, that vary so far from all ancient ideas and positions on the subject, that I beg leave to consider them somewhat in your valuable pages.

He take the ground that all things are one and alike; but that apirit is the positive and matter the negative side thereof; that all is substance; that the evolution of rpirit produces matter; and the action of matter produces spirit; that bith stakes are in constant action. I suppose he means that planets are forms of matter or negative to the is as and principles, or positive, that governs them, their spirit. Now I haved, any thought comebling of the kind. My when has been that the U inverse is G d; that all sums and planets are but the body of Dity, whill all laws, principles and itselfigence, are the spirit; that at things are positive, and engative, male and lemile; that all are orbit al, revolving; that the production of human beings is the conversion of matter into spirit and spirit into matter; that the highest law of motion; is of the production of human beings is the conversion of matter into spirit; and a the product of human parentage of matter, and vice years; that human souls and booke are the product of human parentage of the man parentage of the water magnit, that all flow properties of matter and spirit, that all flow properties of matter and spirit, when the convention is but the law of orbital and c roular or convertible matter, and matter into spirit.

Now the idea that apirit is the author of matter or town, and vice years, is at variance with

that generation after generation is bit the law of orbital and c'roular or cavertible mitton,—spirit changing into matter, and matter into prit.

Now the idea that spirit is the author of matter or lorm, and vice versa, is at variance with the Cnalder, Judean, Persian, Hindoo, and the oriental bail, in general,—that human souls were created in pairs, in some far-off heaver, and sent to east." to find them bodies here, and matter into all space of the control of the c

WOMAN WHO DARED.

BY EPES SARGENT. AUTHOR OF

o, or the Despair of Sc

"Honest liberty is the greatest foe to dishonse license."

13 mo. Cloth: 270 pages, fine tinted paper, gill top, extra heavy bloding, with bevelled edges, A very interesting and these Book. Price \$1.50 Postage 30 cents.

For sale at the Religio-Philosophical Journs' office.

Prof. Wm. Denton's Works

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

LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A val

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

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

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

HOME.

Spiritualists visiting Chicago, will find home at 148, 4th Avenue, on the South at five minutes' walk from the Post-Office. [37] Good mediums always in attends

BELVIDERE SEMINARY.

The next term of the Bolvidore Semilar rames to Wednesder, dept little and cations ten the location is healthy and beautiful. Turne . I for . ox talogue address.

Sp:nhers' Begister.

Spiker's Register and Notice of Meetings We are sick of trying to keep a standing Registry of Meetings and list of spaakers without a hearty co-operation on the part of these most interested exp. Manaaryan we shall register such assettings and speakers as are furnished to us 'sy wan farmin streament with a piedge on their part that they, will keep as rooms in regard to changes, and in addition to that, azymans 'sa-disate a willingenes to all on the circulation of the Journal, both thy work axes pean.

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

Mrs. Orrin Abbott, developing medium 149, Four b Ave

J. Madison Allen, Ancora, N. J. O. Fanole Allyz, Stoneham, Mass. Harrison Angir, Charles City, Iowa. Addle L. Ballon. Address Chicago, care of Rakiejo-Patto

Addie J. Ballos. Address Chicago, care of Rikuljo-Patto Ordinal Industrial.

Dr. J. K. Balley, box 394 Laporte Ind.

Bev. J. O. Barrett, Gles Beslah, Wisconsin.

Henry A. Back, Spring Valley, N. Y.

J. S. Rouse, Casey, Ill.

H. S. Child, M. D. 681 Race Ms. Philasfiphia, Pa.

Mrs. A. H. Colby, Trance Speaker, Fennville, Jay Co., Ini.

Mrs. A. H. Golby, Traces Speaker, Fennville, Dr. H. P. Fairfield will answer calls to Lecti Ancora, B. J.
A. J. Fishback, v.ctoria, Missouri.
Ber. J. Francis, Ogdeneiburg, M. Y.
I. H. Garreison, Frichised, town.
R. Graves, easibure of "Biography of Batan-Biohancad, Ind.
Joseph F. Hawilton, Be laire, Iowe,
Thomas Harding, box 501, Sturges, Mich.
Samuel B. Harn, and, Gother, Ind.
L. Q. Hay, jais of Hunteville, Trace, will an
olections.

st. D. Hay jake of Hunstries, avanua.

Mrs. Hoyse, Trance, and Test medium Waterloo, Wis.

Mrs. Hoyse, Trance, and Test medium Waterloo, Wis.

Daniel W. Hull, Inspir attomat speaker, Hobart, Ind.

Dr. Wm. B. Hoooleys, Locturer

Address him in care of this Office, 189, South Clark Frest
Dr. Expur, M. D. Cladroyout, Eric P.A.

R. P. Lawrence, Inspirational Speaker, Ottomwa, Iowa.

Mrs. P. A. Logan, care of Warren Chase, 251 North
Pitth Street, St. Louis, Mo.

J. Mandfeld, Inspirational Speaker and Healing Medium,

Paningpo, D. U.
Harriet B. Pope, Morristown, Minn,
Dr. P. B Randolph, 59 Court St., Roston, Mass.
Mrs. S. A. Rogere, inspirational speaker, Addressed A. J Grover, Rock Island, Ill.
Warren Smith, Elexandria, Madison Co., Ind.

Job Smyth, Hallsport, N. Y., will assure calls to lecturer, J. H. Stillman Severace, M.D., lecturer, on Spiritual com, Medical Reform, Physical Culture, etc., Milwaukee

ism, Medical Reform, Physical Unitary, etc., Miles Mrs. L. A. F. Swain, Union Lakes, Rice Co., Mins Benjamin Todd, Portland, Oregon. Mrs. Benjamin Todd, Inspirational Speaker, Po

Orsgon.
M.M. Tonsey, Lake Mills.
J. B. Tupper, trance speaker, Jambe
Hadson Tuttis, Barlin Heights, O.
Dr. Samest Underkill, Tunics, Ill.
J. William Van Hames, Trance Spe
Mrr. M. J. Wicosson, inspiration,
Newcastie, Pa.
B. V. Wilson, Lombard, Ill.
A. B. Whiting, Alblon, Mich.
Dr. R. B. Wheelock, inspirational
Inser.

Mrs. E. R. T. Trego, Trance and Test Medium, will are ir calls to lecture. Oil City, Pa

E B. Wheelock, Blairstown, Iowar Mrs. Fanny Wheelock, Clairvoyant, Bl

CONJUGAL SIN AGAINST THE

LAWS OF LIFE AND HEALTH,

AND THEIR EFFECT ON THE FATHER

MOTHER AND CHILD.
AUGUSTUS K. GARDNER, A. M., M.

refessor of Diseases of Females and Chem Midwifery in the New York Medical College CONTENTS.

Redical Micwiery in the five vor Redical Conge.

I. The Moders Womens' Physical Deterioration. In Local disease in children and its cause. III. At what introduce the control of the contr

UNDERHILL ON MESMERISM. WITH

Criticisms on its Opposers.

OT REVIEW OF HEMBERS AND SEMES BES, WITH PRACTICAL INSTRUCTIONS FO EXPERIMENTS IN THE SCIENCE—FULL BRECTIONS FOR USING IT AS A REMEDY IN DISEASE—MOW TO AVOID ALL DANGER,

THE PHILOSOPHY OF ITS CURATIVE POWERS:

How to Develop a Good Clairvoyant THESPHILOSOPHY OF

SERING WITHOUT EVES

RE PROOFS OF IMMORTALITY DERIVED FROM
THE UNFOLDING OF MERMERISH...EVIDENCE
OF MENTAL COMMUNION WITHOUT
SHORT OR SOURD, DETWINEN BOOLES
FAR APART IN THE FLESH....
DIMUNION OF SAINTS, OR WITH THE DE
FARTED.

BY SAMUEL UNDERHILL, M. D., L. L. D., LATE PROFESSOR OF CHEMISTRY, ETC., ETC. Price \$1.50. Postage 12 conta, The Trade supplied. Address S. S. Jenes, Chicago, El.

VILLAGE LIPE IN THE WEST.

BEYOND THE BREAKERS. A thory of the Present Day.

SEXUAL PHYSIOLOGY.

HENTIFIC AND POPULAR EXPOSITION OF THE PUNDAMENTAL PROBLEMS IN SOCIOLOGY. BY R. T. TRALL, M.D.

great interest now being felt in all subject r man Development, will make the book of inte one. Besides the information obtained by its

Also giving a signer universe.

Into work contains the fatest and most important differential to the Austriany and Physiology of the Sexes: as then the origin of Human Life; How and when Measure which the number and sex of offspring are controlled, valuable information in regard to the begetting and the being of colourith and healthy children. It is high-tone of should be read by every family. With sighty fine on when

and monito be read by every manity. With edgity Ras evings.
This work has rapidly passed through ten editions, the demand is constantly increasing. He such comp and valuable Work has ever before been issued from press. Price St, Portegs No. Fer edle at the Ref Philosophical Journal Office, 187, and 180 So. Chark St.

[THIRD EDITION REVISED AND ENLARGED.] A PEEP INTO

SACRED TRADITION.

BY REV. ORRINADO CONTAINING

CONTAINING
"The Condensed Beidence on both sides, of the ost 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,

Wash. A. Danskin.

With an appendix giving an authentic at SOLID IRON RING MANIPESTATION,

Price 750tm, Postage 12cts.
For sale at the Office of the RELIGITE-PHILO-SOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago, Ill.

IS THERE A BEVIL

The organized pro. and one, with an longity tate it gis of Bril, with a review of the p-pular notion of Elliston, or the plant of the Dead. Price twenty-first cottage two costs. For mines the Satisfor Philosophysical Cities, 100 So. (Burk Street Chicago. Vol 1 28 if

SOUL-READING.

Psychometric Delin

A. B.SEVERANCE.

THE WELL-KNOWN PSYCHOMETRIST,
Will give to those who just him in person, or from
graph, or lock of hale, reedings of cherecter; i-changes, past and future; device in regard to but
diagnosts of disease, with prescription; adaptation on
intending marriage; directions for the managem

iding marriage; direction-iding marriage; direction-iren; bints to the inharmon ans \$2.00 for Full Delines ol. 7, No 13—tf.

349 Florida St., Milwan

THE PHILOSOPHY or CREATION

Infolding the laws of the Progressive Development of ture, and embracing the Philosophy of Man, Spirtt, and rit world. By Thomas Palue, through the hand o race 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 BOOK FOR WOMEN, YOUNG OR OLD: FOR THE LOVING, THE MARRIED, SIX-GLE, ENLOYED, HEART-REFT, PINING AVES

ITS ADVICE TO WOMEN,

ten the victim of misplaced confidence and affect valuable, and all its counsels are direct and apis

This is is the Most Remarkable Book on Human Love ever Issued.

Price \$1,25, Postage, 16cts. de at the Office of the PELIOIO-PHILO SOPHICAL JOURNAL

SEVENTH EDITION. POEMS

THE INNER LIPE.

BY LIZZIE DOTEN.

This is by far the fuest edition of these Poems ever yet is used-printed on heavy paper and elegantly bound.

Rrice \$1,25, Postage 20cts.

For sale at the Office of the RELIGIO-PHILO OPHICAL JOURNAL, 187 & 189, South Clark treet, Chicago, Ill.

MEMORANDA OF PERSONS, PLACES

Embracing authentic Facts, Visions, Impressions, Discovrice in Magneticm, Clairvoyance, Spiritualem. Also queta-tons from the opposition. By ANDREW JACKSON DAVIS,

With Appendix, containing Secholike's Great Story "Hortensia," evidity portaying the wide difference between the ordinary state and that of Chairvoyance. Price, \$1.50; Pusings, 30 cents.

192 Senter Clark Servet, Ch

Florence Sewing Machines.

W. H. SHARP & CO., General Agents, 100 Washington St.; Cheerin, 100 Washington St.; Cheerin, 120 to the Variable to recommended to any wine damp and 15 feeting Machine; and as noted for the,

Griginal Zpetry.

THE RADICALS.

BY BLIZA, A. PITTSINGER.

Oh! quivey neath the morning sun, Ye arrows, in your speeding. The Radicals have ere won Their haurels in the Irading! Ye champion of f cedom, hal! Each law your force mudding, While yet our parpose may used! Some wisdom n unfolding.

Some wiscom n uncotting.

(c), would had fortune still might speed
Your mission, and defend it;

Day as, as by the sould like heed
Until the strife is ended,
And yet our cause may never hown
On rights predestined equal,
With stars, like angels, looking down
Upon a golden sequel;

Opon a goicen ecque:

Most gracionaly which its aphero
Old carth is enward moving.
Conservation in the rear
The backward march is proving;
The radicals_arn found shead.
Grouped he a mass togother,
Who test, as by a science i'd,
Its_metal, weight and tether.

Neight and tenter.

Well behaved on a polished pline,
Its orbit of extension
Unfolds a law from which they gain
Its moiding, might and tension it
speed on, ye over-moring wheels,
Speed cuward with the ager,
Until your fery magnet deals
Its lightning to our sages.

Its in age of will and steam,
Of energies gigantic,
Whose inner forces madly teem
With powers wild and frantic.
Then quiver through the noisy dia,
Ye arrows opward giancing;
The Radicals shall ever win
Their laurels in savancing.

Their learned in advancing, paged Justice with her golden scales, And Freedom with her teaching, and speed the law that never qualls. Before despoit preaching speed mind to wisdom, and to mind Epeed on the sweet communion, Justi a silver cord may bind. The two in heavenly union.

Oh, speed the hand that yet may so: The scode of revelation Upon a soil from which they grow, To bloom for every nation. Speed charity, love, hope and truth,

Of an ever-endees bleesing !
Speed woman, till he future brings
He m'sslon to ensphere her,
And speed the postess who sings
The crowning of her era!
On, speed the sension of each tone
To a world-side desination,
Unit each clim, domain and zone
dire back its impliration.

Speed, speed the car of progress on, Ye Radicale, unbeeding Aught save the creed wherels ye won Your laurels, in the leading. Speed earth to heaven, and heaven to

WRITTEN MESSAGES.

muse Why They are, in Karly Bevelop ment More Often Mistaken than a Later One, Given in Trance.

LYDIA H. BAKER, MEDIUM.

The human system, with its fine, soit texture of nerrous fibre, was made transparent before me, while the spirit wice came in an explantion of the (picture, showing me that the magnetic nerve fluid which spirits use to control the medium for writing, and to direct the mental action by, was in its first development unable to permeate this part of the system; that in development the larger and coarser nucles an anervez, were first operated upon by this magnetic fluid, and did not contain within themselves alone, the ability to retain and use the spiritual magnetic force, without its bing more easily diverted from the mental chancels giving expression to spirit thought; that it was not unfrequently the case that a writing medium, controlled only through this coarser arrows fibre, had the spirit message diverted from its proper channel of thought, and mundane thoughts alone, or a mixture of them and the spirits, without being the meeting and the spiritual magnetic force, to this fine trave central skiribuced through the softer portions of fiath, would add power to the other, and prevent thus, showing me that in the spreading of the spiritual magnetic force, to this fine travue or nerve, cohasted the development of mediumship; that it was a growth that required time and opportunity to accomplish, and that as it advanced, the system became passive, not manifesting but little, and from that, to not any of the spasmodic action generally apparent; that a perfectly-developed control would for this reason, be as easy and natural, as if there were no other spirit controlling but the one owning the body, and called the would generally be as perfectly every the subject of the condition, mediumship would generally be as perfect as mental capacity would permit and always as much so as that expectly as it is condition. "With this message, there was a beautiful megression of the cases of spirit toughts gilding

members together the conditions much so as that capacity and its conditions would allow.

With this message, there was a beautiful members and the case of spirit thoughts gilding through the sensorium of the brain, through the channel of the nerve occurre of the human system, that make a developed mediumathy one of the mest delightful condition, showing that through it there was a growth of human mental power, or perhaps, I should say "spiritual power," that like of the conditions of the condi

THADEUS STEPHENS.

Preferred burial in an obscure burying ground, rather than in either of the two beastful cemeteries in Lancastes, in both of which he owned lots, because colored people could not be buried there; and over his grave in , his obscure resiting place, is a plain marble with his own inscription—"I lie here because the earth terrets out?

THE FIRST VISIT.

Plentice Mentord gives the following account of a spirile first communication after leaving

eirth:
A familiar intelligence had occupied a por thom of the evening. At length she remarked:
"There is some one here very destrous of speaking with you; some one will known to you; I will give place to her."
There was a moment's pause. The calm, placid expression left the medium's face; the features were a little disturbed; it ight hand trembied violently; then it was extended toward me, and a whispered voice came from the lips:
"Why don't you speak? Don't you know me?"

"Why don't you spean; me?"
You may call it an impression or a guess; the thought came to me and I spike it.
"Is it you, Annie Leckhardt?"
It was now an expression of joy that came over the lady's features.
The voice, still whispering, but eager, said:
"Yes, it is me. Come, all of you in the room, nearer to me. It helps me to keep control of hear?"

nearer to mo. It helps me to keep control of her."

She then in a characteristic manner gave way firs moment to expressions of delight at her situation.

Toe voice now became clearer and rose above a whisper, saying: "O 1, I can control her so as to speak with you, can I nut! How strange this is. I do not know how I do it, either. I say, not within this body, as it seems to you, I stand here, "(pointing with the arms betind her) "Tellus, Annie, something about where, you are and what you are doing!" said one.

"Oh," said the, "there is so much to tell. I can't say what I would wish. When I came squain I will ity and be better, prepared. But this world I am in is so beautiful, inexpressibly heautiful Such flowers, and birds, and seemer y? So grand, so subl'me! Why I would not came back to earth if it could there be made for me as happy os possible. You know it was not all happy for me. But if I knew my life was to be made bappy I would not, return. I don't think these intelligences tell you enough of the little things here.

I am happy, we not entirely happy. I santire.

these intelligences tell you enough of the little things here.

I am happy, yet not entirely happy. I aspire for higher attainments.' And such beautiful spirits visit ma. They belp me, too. But it is curselves that must make the step; and after we make it we must get on it. I will tell you one thing. We pray here; we do not despheapray r. Some on earth, when they come out of old belief, become too so filing and scornful in these things. It is the Christ spirit that roles in this life. All must enter in by that door to attain happiness."

Some on earth, when they come out of old be lef, become two so filing and scornful in these things. It is the Christ spirit that roles in this life. All must enter in by that door to attain happiness.

"River you done asything in your old occupance of the second of the second of the second occupance occup

MIRACULOUS.

An old woman writes a language she

BY A. C. BOWMAN

Mr. Wm. Wnerrett and his wife lived in Columbis, Fayette county, Indians, in 1845, and for many years previous to that time they had resided there. They were an aged cutple and members of the M. E Church. All who knew them regarded them as honest, truthful and religious persons. Both were benevolent, but Mrs. Wherrett in purituitar was noted for her kindnews and strict regard for good understanding and truthfulness among neighbors. This I dubt not was the theoriest disposition but she cultivated it and ascribed it all to grace—the grace of G d. That is a good way of Spiritual development, which the writer of this enjwed for many years. All called her "Mother Wherret." for she was a "Mother in Israel." She was not obtrusive or basiful of her religious experiouce, bat in class meeting and sequelim's in private conversation, would relate what she said the Lord had done for her. One incident of her experience, regarded by her as of this character, she narrated to ms, and after wards in class meeting avaids, as a reason for doing so, that as she was old and might be called away at any time, she thought it was her duty to tell what the Lord had done for her. This is what she said: "When Mr. Wher cett and I were married in Pennsylvania, we moved to Kentucky, and I did not hear from my folks in Pennsylvania, for nearly two years, when I received is elter written in Dutch, that knew was from them; but I could not read it because I never levrest to read set wy it ig. I exquired but could not find a porson where we were that, could read the overhard, and I did cry, and pray, and syméthems to read set wy it ig. I exquired but could not find a porson where we were that, could read the overhard, and I did cry, and pray, and syméthems to read set wit in I wone a mayer's tehem both in the same language. I had never learned to write it, but they told me safet warde that I full write very well. Belt I forgot it right away, and never could write any more."

I saked Myther Wherrett, If also thought; as to what sin cought to say, a

and never could write any more.

I saked Mother Wherrett, it she thought it was a minutely performed for her She nestitudes the sake of th

write of the Spiritual phenomena that have co-curred among Methodisis, and in other denominations of religious people, as well as with all sorts of persons in all ages. It preacher say that nilsed as ceased with the introduction of Christinity, many of the members of the churches do not believe them. It is but a few months slace we read in a Methodist missionary publication, that a certain presiding elder or "returning from his work on the district, found his house and household goods burned, including his books, but his wife and children had escaped but by the merest astrack." It wondered why the writer old not reflect that if G of wrought a mirac's in saving His Servants, wife and chil-drea, It; could just as easily have saved his house and those G odly library books from burn-ing!

SPIRIT, AND MATTER

Are they Convertible and Inter-changeable

BY G W. LAWSON.

In one of your late numbers, Mr. J. Tinney propse some views of the relations and difference of spirit and matter, that vary so far from all ancient ideas and positions on the subject, that I beg leave to consider them somewhat in your valuable pages.

He takes the ground that all things are one and alike; but that spirit is the positive and matter the negative side thereof; that all is substance; that the evolution of spirit produces agrit; that by he state are in constant action. I supposs he meant that planets are forms of matter or negative to the law's and principles, or positive, that governs them, their spirit. Now I have algo, thought something of the kind. My view has been that the Universe is G'd. that all sums and planets are but the body of Desky, whill all laws, principles and intelligence, are the spirit; that all things are positive, and negative, male and femile; that all are ofti al, revolving; that the production of human beings is the convertain of matter into spirit and spirit into matter; that the highest law of molto, is obtial, not spiral; is circular and inagenhanging, passing from positive or spirit, to negative of matter, and vice yras; that human souls and bodies are the product of human parentage of positive and negative, in the properties of matter, and spirit; that all forms, from an atom to a universe are negative; that ill manifestation, from an attribute to a God are positive; and thus "they live and move and have their bing;" that generation after generation is but the law of orbital and c'roular or ovaverible myton—spirit changing into matter, and matter into spirit changing into matter, and matter into spirit changing into matter, and matter into spirit changing into water, and matter into spirit changing into water, and matter into spirit changing into matter, and matter into spirit changing into water, and matter into spirit changing into matter, and matter into spirit changing into matter, and matter into spirit changing into matter, and matter into spirit changing into ma

thus "they live and move and have 'their b.log.' that generation after generation is but the law of orbital and c'reular or convertible mytton, apirit changing into matter, and matter into spirit. Now the idea that spirit is the author of matter or form, and vice versa, is at variance with the Chalder, Judean, Persian, Hindoo, and the oriental b.lif. in general,—that human souls were created in pairs, in some far-off neaven, and sente or earth "to find them bodies here," and some modern meditums, like Ruddiph and Humanood, have tunght that there is an order, of E ms or epirits, like crystal points, created in some far off works or realms of spirits, and that enter into all space; that they become inhaled how mental, (xarenia) organizating in the impaipable air, and ultimately find them human b dues through the earthly system of human reproduction. If, Tinney's theory, that spirits produce bodie, dues way with the ancient E in theory eftirely, and brings us right down to our own earth and our selves, as the responsible parties in human organization and teaches us that "like will produce lke," and that if parental atoms and attributes are deceives and depraved, so will be the newly created soul and bedy. I the atoms that constitute the parentage, are an aggregate of those, whiskey opium, war, martier, lust, or larceny, the cli dren will inevitably be such as are brought forth in the silmes and parilious of clies. A matter for grave consideration among reformes a hinges upon the truth in these premises, for as this piant to the positive or remain half. And the question arises can this earth ever produce the perfect fruit, the complete man and woman, until those atoms and attributes are released to grow in full freedom and expansion like the male; and snother also arises, have not children rights as well as women, for organization and recognition,—thehight to be born of love, and notof live, of true, tasafby hygienic atoms, and nobly splitual attributes; in fact, to be created of the whole brain and not of the core

WOMAN WHO DARED.

BY EPES SANGENT.

ette, or the Despair of Sci

"Hosset liberty is the greatest foe to dishonser license."

12 mo. Cloth; 270 pages, fine tinted paper, gill top, extra heavy bloding, with beveiled edges, A very Interesting and Obesp Blook. Price 41,50 Postage 20 cents.

For sale at the Religio-Philosophical Journa' Office.

Prof. Wm. Denton's Works

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

AND FUTURE OF OUR PLANET. AVE-

Price, \$1,50cts. Postage, 20 COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense people. Twelfth Ecuand, revised and enlarged.

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

ERN SCIENCE.

Price, 10cts., Pestage, 2cts.

WHAT IS RIGHT. Price, 10cts., Pestage, 2cts.

BETHYSELF. Price, 10cts., Pestage, 2cts.

For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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

MOME.

dp iritualists visiting Chicago, will find a ple
home at led, 4th Avenue, on the South side.
five minutes walk from the Post-Office.

Soud mediums always in attendance.

BELVIDERE SEMINARY.

nest term of the Melvidere Semina age Weinerday, Sept 14th and continue ten gation is healthy and beautiful. Terms in a lalogue address.

Sp :nhers' Hegister.

Spher's Register and Notice of Meetings We are sick of trying to keep a standing Register of Sectings and list of spackers without a hearty co-operation on the part of those most interested my. Handaryan we shall register such meetings and spackers are furnished to are at what Parisa intransars with a pledge on their part that they will keep no reverse in regard to changer and in addition to that, argument—indicate, a willingness to add in the circulation of the Jounass, bothey-fone are near.

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

J. Madison Allen, Ancors, N. J. O. Pannie Allyn, Stonebam, Ma

O. Francis Allyn, Stonchum, Mass.

Harrison Angir, Charles City., Jown.
Addie L. Ballon. Address Chicago, care of Enzion-Prince
Orsical Jordana.

Dr. J. E. Balley, box 384 Laporte Ind.

Rev. J.O. Barrett, Gles Besinh, Wisconsis.

Henry A. Beach, Spring Valley, E. Y.
J. S. Rouse, Carey, Ill.
H. T. Child, M. D. 681 Rece St. White-Stiphia, Pa.

Mrs. A. H. Colby, Trance Speaker, Pronville, Jay Co., Inb.

Dr.H. P. Fairfield will answer calls to Le

Ancora, B. J.

A. J. Bihback, v.otoria, Missouri.
Rev. J. Francis, Ogdessburg, N. T.

I. Garreisos, Prichisad, Iswa.

R. Graves, asther of "Biography of Satan,"

Rolmon, anthor of "Biography of Satan,"

Rolmon Harding, box 201, Sturges, Mich.

Barnes R. Bar, us., Gosbee, Ind.

L. D. Hay late of Hunterlile, Trass, will answ

telephone.

L. B. Hay; late of Huntsville, Truns, will answer calls of Icclure,
Mrs. Hoyes, Trance, and Test medium Waterloo, Wis.
Daniel W. Hull; Inspir ational sycaker, Hobart, Ind.
Daniel W. Hull; Inspir ational sycaker, Hobart, Ind.
Dr. Wm. R. Joccolyn, Locture,
Loddress him in care of this Office, 189, South Clark Freet
Dr. F. Kapver, M. D., Clairroyani, Eric, Pa.
R. F. Lawrence, Inspirational Speaker, Ottomwa, IswaRirs, P. A. Logan, care of Warren Chase, SN North
Fifth Street, St. Louis, Mo.
J. Mansfeld, Inspirational Speaker and Hesling Medium,
Soville, Ohlo.
Miss Ru. C. McClendon, Inspirational Speacer, Rock
sinad, Ill.
C. O. Mills, Riverside, Malco.
Dr. G. Newcomer, Incturer, 298 Superior st., Clavaland

waninguo, p. v.
Harriet B. Pope, Morrietown, Minn.
Dr. P. B. Randolph, 80 Court St., Boston, Mess.
Mrs. S. A. Rogers, inspirational speaker. Addressing of A. J. Grover, Rock Island, III.
Warren Sanith, Miczandria, Medison Co., Ind.

warren mains, merzoura, memson co., inc.
Job Smyth, Halisport, N. T., will answer cells to lect
firs. J. H. Stillman Severance, M. D., lecturer, on Spirits
sm, Medical Reform, Physical Culture, etc., Milwauk Mrs. J. H. Stilmes ov. Physical Culture, etc., Milwani Bism, Medical Reform, Physical Culture, etc., Milwani Wis. Mrs. L. A. F. Swain, Union Lakee, Rice Co., Minn Benjamin Todd, Portland, Oregon. Mrs. Benjamin Todd, Inspirational Speaker, Porti

Mrs. Benjamin Todd, Inspirational Speaker, Fortial Oregon.
M. M. Tonesy, Lake Mills.
J. B. Tupper, trance speaker, Jamestown, Wis.
Bisdeon Tuttis, Berlin Heights, O.
Dr. Samuel Underbill, Touche, Ill.
J. William Van Names, Trance Speaker, Elmira, N. Y.
Mrs. M. J. Wilcosson, inspiration al speaker. Addr.
Newcastio, Ps.
B. V. Wilson, Lombard, Illich.
Dr. B. Wheelock, Inspirational speaker, Cedar P.
Dr. B. Wheelock, Inspirational speaker, Cedar P.
Thillis Woodwarth Levils Mitch.

Elijah Woodworth, Leslie, Mich

Mrs. B. R. T. Trego, Trance and Test Medium, will are er calls to lecture. Oil City, Par

E B. Who; lock, Biairstown, Iowa Mrs. Fanny Wheelock, Clairvoyant, Blairstown, Iow

CONJUGAL SIN AGAINST THE

LAWS OF LIFE AND HEALTH

THEIR EFFECT ON THE FATHER

MOTHER AND CHILD.
BY AUGUSTUS K. GARDNER, A. M.,

Professor of Diseases of Females and Chem al Midwifery in the New York Medical College CONTENTS.

Medical Micwiery in the New York Medical Concess.

1. The Modern Womens' Physical Delevioration. In Local disease in children and its cause. III. At what large the Michael Physical Research of the Large the Indiana. V. Perronal Pollution. VI. The injurious vestile of Physical Racess. VIII. Methods seed to prevent Conception and their consequences. VIII. Large Conception and their consequences. VIII. Methods are to prevent Conception and their consequences. VIII. Conception of the Consequence of the Indiana. VIII. Marriage between Old Men and Young Girls XII. Wast may be done With Health m View, and the foarof God before us. Appendix. In paper, St.40, Address S. S. Jones, 197 and 198 So. Clark St., Chicago III.

UNDERHILL ON MESMERISM. WITH

Criticisms on its Opposers.

A REVIEW OF HUMBERS AND HUMES BB, WITH PRACTICAL INSTRUCTIONS FOR EXPERIMENTS IN THE SHEEKCE-PLO SIRECTIONS FOR USING IF AS A REMEDY IN DISEASE—HOW TO AVOID ALL DANGER.

THE PHILOSOPHY OF ITS CURATIVE

How to Develop a Good Clairvoyan THESPHILOSOPHY OF SEEING WITHOUT EYES.

BY SAMUEL UNDERHILL, M. D., L. L. D., LATE PROFESSOR OF GURAISTRY, ETC., ETC. Price \$1.50. Postage 15 conts. The Trade supplied. Address S. S. Jeves, Chicago. Ill.

VILLAGE LIPE IN THE WE

BEYOND THE BREAKERS. A Mory of the Present Day. ROBERT DALE OWEN.

SEXUAL PHYSIOLOGY.

SCIENTIFIC AND POPULAR EXPOSITION OF FUNDAMENTAL PROBLEMS IN SOCIOLOGY

FUNDAMENTAL PROBLEMS IN SOCIOLOGY.

BY R. T. TRALL, M.D.

The great interest now being reli to all subject relation to Human Berelopment, will make the book of interest or sy one. Besides the information obtained by its peral, the earing of the various subjects treated in impring and giving a higher direction and value to human it can not be over-estimated.

This was

and should be reed by www,
serings.
This work has respidly passed through ten edition
the demand is constantly increasing. He such so
and valuable Work has ever before been insurpress. Price; \$2, Postage 20c. By sale at the
Philosophical Journal Office, [47, and 160 So. Clark

[THIRD EDITION REVISED AND ENLARGED.] A PEEP INTO

SACRED TRADITION.

BY REV. GRRIN ABBOTT. CONTAINING

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

Price 50-cents. Portage 2 cents.

Por sale at Religio-Philosophical Journal Office, 187 and
189 So. Clark Street, Chicago.

HOW AND WHY I BECAME

A SPIRITUALIST.

Wash. A. Danskin.

With an appendix giving an aut SOLID IRON RING MANIPESTATION,

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

IS THERE A DEVIL

The argument pro. and con. with an inquiry into the Or gin of Brill, with a review of the popular notion of Hell as Revew, or the picture of the popular notion of Hell as Revew, or the picture of Hell as the Retigle Philosophica retage two cents. For sale at the Retigle Philosophica Journal Office, 186 So. Chark Street Chinage.

SOUL-READING,

A. B.SEVERANCE

Will give to those who visit him in person, or fregraph, or lock of halr, resolings of character; changes, peat and future; solvies in expand to be diagnosis of disease, with prescription; adaptation intending marriage; directions for the manage children; bluts to the inharmosicously married, and the continuation; First Delinastions; First Delinastions; First Delinastions; First Delinastions;

ol. 7, No 13-tf.

THE PHILOSOPHY OF CREATION

Unfolding the laws of the Progressive Development of status, and emiracing the Philosophy of Man, spirit, and spirit world. By Thomas Paine, through the hand o lorace G. Wood, Medium. Price 25 cents, postage 4 cents. For sale at this Office

LOVE AND ITS HIDDEN HISTORY.

BY THE COUNT de ST LEON
BOOK FOR WOMEN, YOUNG OR OLD;
FOR THE LOVING, THE MARRIED, SIXGLE, UNLOYED, HEART-REFT, PINING
ONES.

ITS ADVICE TO WOMEN.

ten the victim of misplaced confidence and affection, is valuable, and all its counsels are direct and Sphort.

This is is the Most Remarkable Book on Human Love ever Issued. Price \$1.25, Postage, 16cts. For sale at the Office of the EELIGIO-PHILO

SOPHICAL JOURNAL

SEVENTH EDITION. POEMS

THE INNER LIFE.

BY LIZZIE DOTEN

This is by far the finest edition of these Forms ever yet is used-printed on heavy paper and elegantly bound.

Price \$1,25, Postage 20cts. For sale at the Office of the RELIGIO-PHILO SOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago, Ill.

MEMORANDA OF PERSONS, PLACES

Embracing anthentic Facus, Visions, Impressions, Discoveries in Magneties, Clairvoyance, Spiritualism. * Also quota-ions from the opposition. By ANDREW JACKSON DAVIS,

With Appendix, containing Escholte's Great Story o Hortensia." virsily porturying the wide difference between a ordinary state and that of Clairvoyabce. Price, \$1.50; Postage, 20 cents.

192 Route Clark Street Ch

Florence Sewing Machines.

M. H. SHARP & CO., General Agents, 100 Washington St., Chicago.

The vacchier is recommended to any wise deare as Family Sewing Statemer, and as probed for investigations of the control the machine

Leligio-Thilosophical Journal

Office, 187 & 189 South Clark Street,

ELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

CHICAGO AUGUST 27, 1870.

TERMS OF THE Beligio-Philosophical Journal.

\$5,00 per year, \$1,00-6 months, \$1,-41 Fifty Cents for Three Months on trial TO NEW SUBSURIBERS.

In making restitances for subscriptions, always procur draft on New York, or Fore-Openes Moray Gunza, if pos-hia. Where noither of these can be procured, send the stoney, but always us a metaveaus Luvius. The registra-tion fee has been reduced to yarraga curry, and the presen-ing the stone of the procure of the procured of the presen-signification, system has been found by the postal authorities oney, the ams file has been reduced to
ms file has been from by the person
updertakine, system has been found by the person
pletrakine, system has been found by the person
by a virtually as abeging protection against losses by
the person of the person of the person
upseted to do not been are obliged to require rictions when
required to do not been are obliged to require the term
that the person of the person
person of all normages is made, are required by law.

He names normans on the subscription books without
that the person of the person of the person
articularly requested to note the
forward what is

HEWSPAPER DECISIONS.

whether he has subscribed or not-many representations of the papers of the papers of the paper discontinued, he must pay a subscribed in the paper in the pay of the pay of the paper in the pay of the pay

LOOK TO YOUR SUBSCRIPTIONS.

margin of each paper, or upon the wrapper, a statement of the time to which payment has Per instance. If John Smith has padd to Dow. Will be mailed, "Smith J.—Doe. [0-40" The h. If he has only padd to bee. 1981, 1890, it thus: Smith J.—Doe. 10-4, or parkape, in the highest how Signers for the year, as "6 for 1870.

sending money to this office for the Joyanus reful to state whether it be a renewal, or a new and write all proper names plainly.

A Search After God.

In all ages of the world, the question has risen, Is there a God? Even Virgil said:

en, Is there a God? Even Virgit said:
God goes forth and spireds throughout the whole,
The heaven, the earth, the see, the universal soul,
Each at its birth, from him all beings share.
Both man and brite, the result of vital stiff.
Fly whence they sprang, to rest in God again,
Spore as the grave, fastless in decay,
I wall in high heaven the stay the chertal way.
In ancients times, is well as now, the query
arose within the mind in reference to the existsucce of a God, through whose instrumentality,
worlds and sums were brought [and existence, shsigned a place, and started, in those revolutions
that now distinguish them. That-God, it is said,
who did all this, made man: But we must make
no declaration in regard to the existence of that
being whose identity we are endeavoring to establish. We fully appreciate the magnitude of
this question, its grandeur, and the difficulty of
arriving at a satisfactory conclusion in reference
thereto.

We never saw God : the ancients never saw We never saw God; the ancients never saw him; he never was reen, and never can be seen, hence arises the difficul y in answering the question. Voltaire, Spinoza, Plato and Scra-tes, men who, in their day, were regarded with a certain degree of respec', on account of the searching nature of their minds, endeavored to unlock this most abstrace of all questi na. Their statements were men ly bare assertions, entitled to no mrn or credit than that so beautifully ex-pressed by Virgil, or in modern times by the poet in the thought: "All matter is God's tongue.

"All matter is God's tongue, And from its motion his thoughts are sung; The realms of space are the octave bars, And the music notes are the suns and stars.

But it matters not what Virgil sang, what Mahomet said, what Luther stated, or hundreds of other speculative philosophers have declared, for we can come to no conclusion in reference

We desire to demonstrate the actual existence of a God, or disprove the existence of any such

of a too, or disprove the expenses of any subsiding.

In two previous articles, haded, "Does God Keep a Cat?" we exhibited the misery that existed in the world, and the confusion that seemed to prevail in all departments of the vast universe, and, really, we could not see any evidence of the existence of God there. If two men were fighting, horribly mangling each other, each trying to kill the other, we certainly could not detect in the puglishic encounter, that divine essence which is suppored to glisten so beautifully in God, namely, love. Certainly, iff God is love, we should see it manifested Their works a whereas we separently see the reverse. divine essence which is suppore! to gluten so beautifully in God, namely, love. Certainly, 'if God is love, we should see it manifested Britis works, whereas we spearently see the reverse. When two men are engaged in a deadly encounter, we see no evidence of divine wisdom in the strife. Where is the manifestation of a God there? Hate is manifested. The elemented fists, the wild, distorted eyes, the fiendish expression of countenance, glittening with the ferrocity of this buil dog, the self determination of 'each to' hart and mangle the other, as much as possible, the dwillish, faving gus of the human gladiators, present us no evidence that there is an All-wise God, whe is love, through whose direct instrumentality they were brought into existence. Where is divine love manifested in the prise ring? Is God there, in each of the gladiators, manifesting his divine stributes? Where is the divine love manifested. Where is the divine of the through whose divine love manifested in war? In the cry of the womanifested at the good of on the bream, dying out in sweet echoes, whitpening of the undearmous of home, any ortioner that God's love and power is being exhibited? The wash of

the widow and orphans, the minus and anguish of those suffering the excreciating torments of disease c in racted in camp or on the battle field present to us no evidence of divins wisdom. This condition of iffairs on earth shows no phise of life that points wignificantly to any will-defined source, and says: "There is God." Look, for example, at the anin nal kingdom. The cat ea's the mouse, and as paars to take great pleasure in so doing. The mouse was created, it is claimed, by the same G d that made the cat. Bu' wherein the divine wisdom? The mouse suffers pain, but the cat evidently enj yet the work of devastation and ruin it carries on. If divine wisdom is connected therewith, the mouse that dies should experience as much pleasure as the cat that causes its death. Is there divi is wisdom manifested in the marderous actions of the cat? If so, there should be divine wisdom also manifested in the dath of the mouse. Divine wisdom, if it exists at all, must permeste all conditions of life, and the mouse should enjoy the process of death, just as much as the cat which makes of it a hearty meal. In the animal kingdom, especially, we see no harmony. There seems to be a constant warfare between different animals. The Eden-like condition of animals has long since passed away, it it ever existed.

See that hawk, with eyes of plercing brilliancy and glistening plumage, flying high in the air, soaring above the storm-cloud, defying the lightning's flash and thunder's roar,—it preys off of the little wren, and in so doing manifests a peculiar propensity given it by—This discord that prevails in the at limal kingdom, whereby one animal is made to destroy the life of, and eat, another, is certainly well worthy of exercial study and raflection.

If divine wisdom in the pleasure of the Lawk when making a morning's meal-off of the sparrow, there, must be divine wisdom also in the pain and fiar which the latter suffers when dying.

Then, of course, if there is divine wisdom in all departments of life, it apparently stands in a

pain and far which the latter suffers when dylog.

Then, of course, if there is divine wisdom
in all departments of life, it apparently stands
in antagonistic relations to itself, for if the exist
in the pleasure of the hawk, and in the fear and
pain of the sparrow, such must be the case.

We are not, wy desire to be understood, find,
log fault with real Delty,—we are only trying to
unveil him. In the animal kingdom, in the
mahifestation of the peculiar instinctive propensities of different animals, we see now no evidence of a God infinitely wile and loving.

Can we judge of G. of from his works? Look
at that little bird sitting on the limb overhanging our window, its feathers glistening in the
sunbeams, and reflecting the variegated timts of
the rainbow. It is warbling one of those beautiful songs that seem like angel whispers when
borne (if on the breeze, and echolog from surstrounding objects. Sure, there we see a manifes
faulton, of Delty. None but a God could have so
shapad that little tongue that it could soundforth minist or exquisitely sweet. Brit stop! It
unddenly darts to the ground, and seizing a hidcous looking worm, returns to its resticg place
on the limb, with it danging in its mouth. The
tongue that could warble so sweetly, could also
enjoy the agreeable taste imported by the diguesting-looking worm. Whill enjoying itself,
a hawk, maliclousness manifested in every
movement, bounced upon the little bird, and in
less than one minute, had made a meal of it.
Here was an example of divine wisdom is
the sparrow singing its sweet songs, why
did not that power, which in its wisdom created
it, also throw around it a girdle of strength to
protect it? Divine wisdom is a failure, if manifested
it work and many that the tree. It, also throw around it a girdle of strength to protect it? Divine wisdom is a failure, if man-ifested in such a manner that the object upon which it is directed or manifested, can not sus-

protect it? Divine wisdom is a failure, if manifested in such a manner that the object upon which it is directed or manifested, can not sustain itself.

We are searching for God; we desire to unveil him, and in so doing, we propuse to wander through the intricate laby, laths of creation, hoping that we will come to some green oats, where bubbles up divine wisdom that can so lifuminate our mind, that we can see the being after whom we are searching.

There is a constant war and strife in the animal kingdom. The ferocity of the buil-dog, the maliclousness of the hawk, the cunning of the fox, the vracom of the rattlemake, the sting of the waspithe sub-lile pison of the antipides, present to us a knotty question for solution. The inneeds cooling dove is just as malicious as the hawk, only the worm it eats does not present such a frightful aspect as the destruction of the little wren by the latter.

There is one cteragl warfare within the animal kingdom. The strong prey upon the weak, as if there was a design down deep in their nature, prompting them to do so. In the renom of the rattlemake, and sting of the wasp, and in the maliciousness of all animals, we see no evidence of divine winiom; for animals are supposed to possess only instinct, and that instinct, if formed by an all-wise Creator, could have been directed in a channel wherein all the animals could have lived harmoniously together, instead of this casesless warfare.

The venom of the rattlemake, when it is infused into the human system, is a curious manifestation of 'the love of a God for his children. The pate arising from the sting of a poisonous heact, don't prompt us to pay homage to an all-wise God, thanking him for the wills of anythis tripple from birth, whose distorate fabitures, diminutive capacity, dell comprehension, thank him also 'If divise wadon is in que phase of life, it must early in all phases.

We sail now to see God is the wonderful anneasonism that circis in the animal kingdom. We see the wild, glaring eyes of hate and animals.

ty, behold the traits of Classistion in animals that prompts their possessors to delight in the walls of angulah and fear manifested by those they can conquer. See the glaring eye of the snake, the ferocity of the ball-dog, and the wild contention everywhere; and amidst this din we look in vala for Dely ? Appalled at the confusion that exists, and the task before us of harmon'z'ng all things, we retire from the "Search-Af er God" in this article, itteing that, by and by, we may be able to unveil h m, and demon-trate that he exists, even in the discord that

TO BE CONTINUED

A Singular Scene.

Judge Lynch in Dacota—Hanginy of Mott. Miller, the Murderer—A Clergyman Puts the Question of Life or De tth.

My partner, Mr. J. G. Ogden, has in a returndin m Ponca, where he saw Matt. Miller hung, at 3 o'clock this afternoon. He states that he arrived there is season to see and her all that tradapired on that mela choly o'ccasion.

The prisoner rawe not ce to the clergyman of the place, that he was willing to make a nubilic confession of the awild crime of murder. Thereupon the sheriff of Dixon county took bin to the Lutheran Church, and about three hundrel gathered to hear the confession.

Before Miler was normitied to ap 'ak to the excited a seembly, R.w. M. B. ardahear, the Christian or Campbelle minister, of Dixon county, arose and with great solemnity, said that he would read a chapter in the Bible about the crucifizion of Christ. He did so, and then sang, and offered up a very fervent prace.

In-lag prayer he saked the A'mighty to give abundant grace to the penient and newly-on verted prisoner, wherely he would be enabled to make a full and true confession.

After the confession of the prisoner, the R.v. Mr. Beardshear arose, and stated to the awestruck assembly that he fully believed that the prisoner was correct in saying he had repenied of his awild reime, and had received full gardin from an off-inded God.

"But," said he, in a clear, ringing volca, "we have before us a solemn duty to perform. We must all vote on the proposition to hang this young ran. I want none of you to attempt to shirk this day; every one should vote."

The excited assembly called for the question, and all vot, din the affirm two on the question put by the minister, except two.

The pracher amounced the decision as unanimous for hangling. Imm diately after the vote was announced the shriff was serzed and held fast, while the prisoner was favened amount the prisoner's neck, he all the while r-maining collected and apparently unmoved. H. was saked if he had anytting further to say. He replied is a calm, serene and impertarbed manner, that he did not a wingly repenied of all his ains; that he of the same and a samirated and sanctided sool

and no signs of returning his were discoverable.

At least three hundred persons surrounded At least three hundred persons remained calm and serence as a summer's eva. He even added in at leasting the fatal moses around his neck

Both an exhibition of stolldity, or of stolcism, or of exulted religious enthusiasm, is very rare by witnessed. Those of the who were acquained with the prisoner are lost in amaz ment.

- Omaha Hand

—Omaks Herold
This Rev. Mr. Beardshear was a human monster,—a feed which the lowest hell the imagination could p'cture, would be too good a place for him until his nature became awakened to the fact that it is well to have charity, even in this wife.

fact that it is well to have charity, even in this life.

Just think of it,—a minister of God, an humble follower of the gentle Nazarene, s'aining his hands in the life-blood of a fellow-bring, and exulting in the fact that he was about to be lausched into eternity! Is this Beardshear any better than a wild Camanche Indi in, who, as he sees his victim roasting at the stake, exuits in his pains?

"I want none of you to shirk this duty; every one should vote." Gallgula, Haynan, Neto, and all the monaters of the world, seem to have been concentrated in this orthodox divine.

Perhaps the criminal was a bad man; a dangerous citizen of society, and should have been panished. But this blood thirsty divine will yet atoue for his mad act; and on the stool of reputations or you to for mercy, which he would not extend to the criminal, for even he has rights which those less unfortunate are bound to re-

which those less unfortunate are bound to re-spect.

With his hands stained with the blood of a human bring, his nature distorted, and like a rank, potencous weed, he should be pitied by very Spiritualist and true man, and so acted upon by them that he would see the error of his ways, and lead such a life, that his marks of crime would be overshedowed by good deeds. Which is the greater criminal, Matt. Miller or Rev. Beardshear?

The Paulius of Life.

The Paulins of Life.

"The editor seems to have gone over the whole range of poetry, and carecisms a fine teste in his selections. As a "Hand Book of Pretty," it is worth four times the price on a which if it sould."

Books Premarys:
"It comprises much of the living poetry-of the day, and such of the satisfact as possesses vitality; treating a you living subjects to operate spon the heart of liping man. — Hands Genetic.

"We have never may with a more complete or heartiful collection of hereed Meloday."—Angle-Renck.

The Religio-Philosophical Journal,

The BANNER OF LIGHT commenting on the re-moval of the Present Age to Chicago, says:

moval of the Pressi Age to Chicago, says:

"The RELIGIO PRILISOPHICAL JOURNAL, long published in Calory, holds its own in the field of reform. It has passed through great vicinatudes in times past and we should be exceedingly grieved if any untuward chromatances intervened at this late days to dim its later. It has been and it is able days to dim its later, and the proposed of th

and will produce mighty results in the universe or might act matter, for both, we hold, are inseparably connected."

Thank you, Brother Colby, for the compilmentary notice in the columns of the glorious old Banker of the columns. With you we were have been, and hope ever to be, in harmony.

"The cause we advicave is great and gread,"—aye, mre, as you say, the Resultio-Princotopysical. Journal has been," is now, and will continue to be, "a bold ploneer in the fields of geligious liberty." Its boldness has aroused the five of something less than a baker's dozen, and made the Journal afsortie with as many thousands, thus retifying the adags, "Truth is mighty had will provail."

Upon the question of "harmony among its leaders," we would crave an explanation. Who are leaders? Would-be "leaders? are just the class of men that the Journal has been compelled to contend against. Not much harmony there!

That zeifigh policy which sought to take a fee of five dollars from each person before he or she could become a member of the "American association of Spiritualists," and put it into the pockets of "leaders," is just what the Journal Ass so been in harmony with, and if we are correctly informed, our good friends of the Bankers stand by our side in the contest.

We hope ever to be in harmony with trub—

by our side in the contest.

We hope ever to be in harmony with truthnever with error. But we do most devoutly pray
for light from the supernal spheres, and that our
columns may never be perverted from their legittante purpose, of disseminating the sphritual
philosophy, void of all sectarian dramss, and that
we may be bold and fearless in exposing error,
however inharmonions with it we may be in the
contest.

We owe no allegiance to, and hope never to be in harmony with, error.

Henry C. Wright.

Henry C. Wright.

Henry C. Wright, the speaker and author died suddenly-a few days ago, at Pawtucket, R. I., of apoplexy. He was truly devoted to Spiritualism, and his whole soul seemed to be imbued with a philanthropic spirit. He was opposed to slavery in all its forms, was an earnest and elequent speaker, and the seeds that he has sown will germinate, and producing an hundred fold, will ever bless his name. He was a tarse and, easy writer, his word jouting like a two edged sword. He is the adthor of the "Empire of the Mther." Errors of the Boke," if Muriage and Parentage, etc." The causehas lot in him a noble advocate, and the mate lal world a pure philanthropis.

A Word to Old Friends.

"The summer is past, and the harvest is ended," nearly so, and millions of souls are "not saved" from that fear which tormastelt,—the fair of annihilation, or never-ending hell torments after death. What is the duty of every true philanthropist, of every one who would like to see his or her neighby happy in the full knowledge of the life hereafter,—of eternal progession, of the power of the loved-ones of spirit-life to commune with mortals? It is to give them held, even as you receive it. But for some circumstance, triding in itself, we,—you and I, might have been to-day in the bonds of ignorance in regard to the spirit land,—the accidental reading of a newspaper, a book, or perchance a brief conversation with some one was recommen sled, the Reliator Philacophical Journal as an exponent of Spiritualism, leading to a subsciption for 1;—then to a full understanding of its philosophy and truth.

Our field of labr is broad, and demands the heatty co-operation of every libral miled. The Reliator-Pullicoophical Journals is an exponent of the truths of Spiritualism! It has no dogmails creeds to urge upon the minds of the people, but aseks to know and present truths

degmaic creeds to urge upon the minds of the people, but seeks to know and present truths as they actually exist, and unfold from day

to day.

To the point: we want our friends everywhere to aid in increasing the circulation of the Journal, to piace it where it has never been before. To that eni we offer to send it for three months to any person, who has never taken it, for fifty cents, which is just the cost of the black paper on which it is printed, and the expense of folding and mailing.

We continue this offer for the reasons above stated, and ask our subscribers to send it as a present to friends, when they can afford to do so, and to solicit liberal minded men and women to try it for three months, at this nominal price.

price.

The RELIGIO-PHILOSOPHICAL JOURNAL has already demonstrated itself to be a permanent institution, and every one can speak of it as such, without fear of failure, as unfortunately has been the case with almost every spiritual paper restated.

started.

Will our friends heed this urgent request? We trust so,—your pate efforts are duly appreciated, and the many thousands of new subscribers which the JOURNAL has received during the last two years, is mainly attributable,—first, to a seperior spaper, then to the masterly efforts of friends inspired from the Spirit World, to give circulation to a paper they have confidence in; that the same effort will be continued this fall, we doubt not. The Spirit World, speaking through thousands of insulumin in all parts of the country, affirm the same great truth—the Ra-Liuso Patlosoffical Journal must and shall be sentialed.

Spirit Artists.

Among the most remarkable spirit artists of the present day, Brother N. B. Sarr, of Port Huros, Mich., stands high Brother Starr is controlled by eminent artists, now in spirit-life, to use the brush and oil-paint, as was their costom when in the carth-life. His work is excented with great rapidity, and often with an artistic skill which excites the admiration of comnoiseurs of the fine arts.

We have two specimens executed through his mediumably in a few minutes' time, to which we invite the attention of our friends who may call at our Reception Room.

Dr. Persons' Book.

Theory and Success in the Treatment of Diseases, by Dr. Wm. Persons, the Successful Magnetic Healer, is the title of a pamphlet of 80 pages. Warren Chase & Co., News Dealers, bt. Louis, publishers.

This work contains an interesting "introduction," with "testimony, ancient, and modern." It also treats of the M. dical profession and Philosophy.

The remainder of the work contains numerous testimonials from emiaent men and women, of the D. ctor's skill in the healing art. It is a little pamphlet, well executed mechanically, and is destined to impart knowledge toylens of thousands of invalids in regard to their fillictions, tere ing them that they must not despir of again recovering their lost health, as hundreds of others siff dead in a like manner, have been made whole through spirit-power.

This valuable work will be sent to any address, on the receipt of five cents, to cover expenses of mailing. Address Warren Chase & Co., 001 North 5 h street, St. Louis, M.).

Writes to Mr. Jones, but does not give his Post office address. He says he is going to Illinois. Some one who knows, will oblige by informing us of his post office a idress.

Hobart.

There will, be a meeting of the Spiritualists at Hobart, Indian, on the 20th, 27th, and 23th inst. A grand good time is expected there.

The Journal of the Gynecological Society.

This Journal has been a decided success, its cir-culation having been equal to that of any other medical journal published in the United Sisten, du-ring its fart year of existence. Mr. Jas. Camp-bell, publisher, Boston.

Fraternal Call.

John S. Lindssy and Fred T. Perris, who have been sojourning in England for several months gave us a tall a few days ago. They are connected of with the Shil Lane Tribune, an abiy edited and conducted paper.

A. B. Whiting.

A. B. Whiting's lectures are creating considerable interest at Crosby's Music Hall. His address last Sunday on "Guardian Angels," was replate with beautiful thoughts, and exhibited the grandeur of Spiritualism in a manner that pleased all. He is one of our most efficient laborers, and should be kept constantly employed.

Bersouni and Bocal.

-Dr. H. P. Fairchild will lecture in Lynn, Mass., during September, and in Salem, same state, du-ring the Sundays of October. His address is in care of Dr. John Gordon, Lynn, Mass.

-J. H. Powell's permanent address is No. 162 Chelses St., Esse Boston. -Thomas Gales Forster lectured twice in Rock-port, Mass., receiving therefor \$2, 50. What a mi-

port, Mass., rec

serly andience !

—We received a fraternal call from Brother Mo-Hull, who has receptly returned from an east tour. He is looking-well and manifests his nea exuberance of spirits.

—Dr. J. K. Ballry has been lecturing and hold circles in various parts of Minnesota. He lacket at Mendota, Ill., on Sunday last. He is doin good work, and should be kept constantly e-ployed.

—Yoses Hull speaks during September and October in Cincinnati—will lecture week day evening in adjacent places.

Amusements.

DEARD HET THATTH.

Grand Matince this afternoon and to night, and last performance of the great bill for this week, of Manning's Minstrels. Sob Hart's great Stump Speech, Secnes at the Armory, the Belle and Frince of Fashion, Feter Fips, Characteristic PI: atation Dance, are the distinguishing characteristics of this minstrel troupe. Next week, a very langhable bariesque, with everything new, entitled 'Sommambula."

AIRMIT'S MUNIUM.

Two grand performances to-day, afternoon and evening. This Saturday, August 20th, Grand Helices at half past two cyclock. Evening, at eight o'clock. Last performance of "M. P." To conclude with the musical perfecting of "Black Eyed Sasas; or, the Little Bill that was Taken up."

Monday, only Grand Matines of "East Lyene." Monday, only Grand Matines of "East Lyene." Monday, Coursel of Lyone."

Last afternoon and symming of the great Irish Comedian and Vocalist, Mr. John Colline, this fast-urder, August 2018, in "Eling O'Mell; or, the firsh Brigade, and the Irish Post." Mr. Oolline, with nong, Widow Machries, and other feverite song. Next week, on Monday evening, August 266, the

inent American competen, Argust St.
School St. J. S. Clark
the his first appearance in Chicago.

In Mentary compatents.

Philadelphia Department.

ВТ..... H. 7. СИЦЬВ, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 65¢ Race street, Philadelphia,

Funeral of William H. Bayley.

Remarks of Henry T. Child, M. D.; and Thomas Gales Forder.

Dr. Child said: Again are we called upon in this family, to perform the last solemn rites over the remains of a departed one. Our young brother has followed rapidly in the footsteps of his beloved alster.

To those whose faith and want of knowledge of the bouldings of the heave the residual to the continuous of the continuous faith.

To those whose faith and want of knowledge of the conditions of the hereafter, give them ro realizing sense of the presence of the loved ones around them, such repeated byreavements would seem overwhelming. But to this family and to our brother who has jut 4; one to join the heavenly band, there is abundant consolation, and while we must seef sad, and drop the tear of sympathy at the departure of our friends from our milist,—we know, as he knew, that angel bands were ready to meet and we'come him on the shores of the beautiful Summer-Land.

Within a few hours, I have had a vision of this dear brother, and a beautiful group of young friends who were his associates and companions, who have gone from our lyocums here, to join the liberty group in the spheres. First, I heard sweet notes of music, falling softly on my listening ear. As I came nearer, i saw these beautiful young friends on a broad plane, with a large white tent. It was a juyful meeting; all were

ing ear. As I came nearer, I saw these beautiful young irlends on a broad plane, with a large white tent. It was a jyful meeting; all were happy, and as the sweet music rolled up, I could catch the words, "Tenting, tenting to night on our new came ground, tenting to night."

I could not ratain a recollectine of the words, much less convey to you the sweet and heavenly tones of music that fell upon my spiritual ear, and thrilled my whole being. I could name several who were there. Our noble young friend, Alleyn; G Chues, one of them, comes now and says, "Oh, fri inda, cuid you realiz; the sub-lime grandeur-and less green behappiness that fills our suits in this welcoming home to our band, a new born spirit,—you would in leed rejuice, and be exceedingly glid.

L'ite oursel rea he bad jut entere i up in munhood, tull of hope and ambition, but the old casket was no longer fit to retain the geen, and the work which he was to do like ours, must be done here.

casket was no longer fit to retain the gem, and the work which he was to do like ours, must be done here.

Tell the lone myther and the dear sisters and brother, that he is with them now; that he will be a stay and comfort to them all through the lost and the stay and comfort to them all through the journey of life; that they shall know and reidings his presence (and influence all along life; pathway. You have seen us in the group, rejoicing and laboring together. We have a work to do here and with you. The tyceum here has received many earnest and active missionaries from the act on earth, and while we agoing for turn and co-operate with our loved ones in the Jyounn on earth. We shall be able to strengthen those among 170s, who are engaged in the group with a natural transport of the property of your works. You need just such influences as come from the property of you with you, will rejoice, in the property of your works. You need just such influences as come from the property of your works.

Bay to our friends, that our young brother has already entered upon his post here in our group, and we shall go on together, as a two see that they are concious of this, we shall be encouraged.

Well. may they dry the 'tear, as they realize

he city may be lost a son and brother on he outer plane, they have found the same mong the spiritual band in the heavenly lycem, and from time to time, as we come to bless mad cher them on their earthy pligrimage, they shall rejoice to this blessed knowledge which has already lighted up the pathway of their loved ones, and which will continue to shine brighter and brighter unto the perfect day for them

ABSTRACT OF THE ADDRESS BY THOMAS GALES

PURSTER.

When Jesus of Nazareth said that bis disciples possessed that which the world could neither give nor take away, he but expressed the power of that living ishic claimed for the Spiritualists, which makes one feel the certainty of their statisments, and the consciouscess of their positions. This is the test of the true believer; this is the faith that Spiritualists should go before the world with—not as a sectarian, but as expounded by his or her highest and hollest conceptions, as the purest and most beautiful faith that the world has ever had presented to it. This, my friends, was the faith of the dear brother, whose mortal remains are before you. It was this beautiful faith that cheered him all through his profracted fillness; it was this faith that taught him to realize the presence of his dear-sister and dear Mary, and others; it was this beautiful faith that enabled Josie and Mary to be there; and, my friends, I may say it is the beautiful faith that is comforting the Limily that have thus been deprived, temporarily, of another of the belowed members. Therefore, my friends, I leed justified when I reflect upon the beauty of the young man's character,—reflect upon the holynature of his religion, when I know the grandeur of his religion, when I know the grandeur of his religion, when I know the grandeur of his reception in the angel world, I can but asy to those who remain of the family. "Oth, call not Willie dead. Lift up your eyes, and behold him among the living."

—Other religious faiths, my friends, have maght to the family around the mortal remains of one so much beloved, and one so eminently deserving of the hearts affection; one to whom we know has gone to a better home,—perhapa, I say, it is beaks of those who remain of the faith that the hearts affection; one to whom we know has gone to a better home,—perhapa, I say, it is beaks of those who remain of the faith that the hearts affection; one to whom we know has gone to a better home,—perhapa, I say,

me is dissolved. In contradistinction colesiasticium or portions of it, has at the beautiful intelligent principle of a coil fer to be buried in the ground body, and that there it is to consist as set period, and eventually it in a set, period, and eventually it is a set, period, and eventually it is not a set, period, and the contradiction of it, to be re united with the colesia of the colesiance of the

desiloed to be located within hades for an indefinite period, but to be awakened and united
with the old matier.

In contradistiction to the say—ob, how beautitul and phiosophical, and how glorious and
truthful a faith was that of the dear brother,
recognizing a higher and more glorious truth.
This religion of Spiritualism teaches that mind
and matter can not be compared together at all,
that they have nothing whatever in common;
that the most exquisite physical set sations, are
dependent upon impressions for their exercise
from the outer world.

For instance, if it were not for the light, and
for some object to reflect the light, you would
not be enabled to see. If it were possible to aninflitate the light, the mind might remain in its
complete perfection, and yet sight would be extinguished. The intelligent principle in man,
owns no such dependence upon external things,
except in so far as a knowledge of its origin requires, and when this knowledge has once been
acquired, the mind retains it and reculls it at
pleasure. The interior principle of the human
soul, performs its various functions entirely independent of the external world; hence, soenes
that have long since external world; hence, soenes
that he mind or soul, the intelligent principle,—

The mind or soul, the intelligent principle,—

derial.

The mind or soul, the intelligent principle,—all that makes the man, it capable of remember log, of recollecting, of conceiving and combining. It is capable of long, of fearing, and of a feeling of hope, and these are manifested totally independent of any impressions from the external world, calculated in any manner to effect of influence these emotions. Hence, then it is correctly legitimate to conclude, as Spiritualism teaches, that the mind would be enabled to exercise all these functions, if every thing material by which it is surrounded, were at once entirely annihilated.

Theology seems to forget this: majorialism

by which it is surrounded, were at once causery annihilated.

Theology seems to forget this; materialism certainly has forgotten it.

Again, the beautiful faith of the brother enjoins upon every individual, to recollect that in their more quiets and relecting moments, very person feels within themselves a power independent of, and superior to say of the functions of the body. To what other principle caccumpations are also being the past, of providing did of anxion from system to system, of entering into the broad fields of speculation and of reason. I say, to what principle but this, can man attributy this power? What principle or function is there in matter, that man can attribute such a capicity to the second of the second o

of speculation and of reason. I say, to what principle but this, can sun attribut; this power? What principle or function is there in matter, that man can satirbute such a capacity to?

Spiritualism teaches that these chang s of the interior principle,—that all these capacities that belong to the individual mind of man are independent,—not only of impressions from the external, but are independent even of the physical body, for it is a well known fact that every function may remain prifect, yet the mind may by racing with passion, fear and despair.

It is well known that the b dy may by racked by physical pair or by protracted disease, and yet the mind remain in perfect traquittly and happiness, as was the dear brother a time. Spiritualism is teaching man to look into the philiosophy of these matters, and to draw those deductions which flow from such glorious phonomenal facts as those which were presented to the dear brother upon the eve of his departure. No one should attempt to speak with regard to this subject of deals, who has not thus lowesting and these presonmena. There is no death. Spiritualism teaches, on the other hand, that even the particles and properties of the physical organization, do not die after the discolution of the bydy; they pass out to perform other dutes, and not one of them dies or is look. If noce, then, in this annology may be seen a truth that is certainly indicastive of the fact of the perpetuity of being, of the intelligent principle,—since the assumption of decay is nothing more or less than another name for continued expisience. Therefore, Spiritualism says to the outside world, to the objector to this beautiful truth, that is a well known fact that nothing orpored can perish is wholly unwarrantable, and by no rule of philosophical inquiry admissible; consequently, those who have this glorious falth, those who can sympathiz with the lice of the dear brother seeing the spirite beckoning him on to the higher life, may rest satisfied with this consolati no of the scientific fact of

beautiful faith teaches those who are here today, to believe that this be ther and his dear sister have gone on missionaries from the lycums
have gone on missionaries from the lycums
have nerth, to the lycums of the higher
world.

Oh, then, let the family, lit the friends take
consolatin from this religion founded in the
affections of humanity, and know to be
growneded on the eternal principles of truth, and
in all the attributes of the divine.

Teen, my friends, we should rejuce that the
dear brother has been relieved from the muddy
vesture of decay. We should rejuce that consump lon no longer holds its sway over him;
that he has gone where he can breathe and rest,
and walk without pain that he has gone where
he can look back upon his dear mother and eisters and brother, and be more to than now than
he could have been, if he had remained in the
form. The two worlds are not removed, one
from the other; there is but a thin gauzy reli
that hangs between the two, and through the instrumentality of the phenomena of Spiritualism,
whilst the prayers of earth can be heard in
heaven, the rejucing of the angels can be echoed
in the heart of earth.

Oh, then, whilst we may let fall the tear of
sympathy, let no tear be a ci in sorrow for him.
If there be a tear in his b shalf,—th, let this
grand and be saud all pill a spby gill it with the
rainbow hues of eteroal juy, for his feet are already slipp red in the mail flurals of pecae,
whilst his angelle brow is already wreathed with
the lyceum curonal, that his farance companions
have placed there.

Truth is ever beautiful: truth is progras-

grand and beauti ul phil a phy gill it with the rainbw hues of eironl jy, for his feet are already slipp red in the mul id rais of pears, whilst his angelle brow is already wreathed with the lyceum curonal, that his faraer. companious have placed there.

Truth is ever beautiful; truth is progressive, and this dear brother will, ere long, come back and tell you how much he has progressed, how much he has been benefitted on the other side of the Niagria of death.

Spiritualism, then, the brother's beautiful faith, should cheer this households whater the angels are not recognized. Oh, how we sympathize with households whater the angels are not recognized. Oh, how we sympathize with those households who cannot realise but what their friends are lost! But, dear sister, dear brother of the departed one, and dear mother, you can realize that your-vanished itole are not lost, are not goes; that your beloved Willie resanates your beloved, and will remain thus throughout the endiest ages of elerality, and that he will be enabled to come back and suitsly asch and all of you of his spirit, the grandeur and gibry of the desirety of which, his bushtiful faith has unfaided to him.

In conclusion he eight of the desirety of which, his bushtiful faith has unfaided to him.

In conclusion he eight of the desirety of which, his one of fature day, we have their fragmat breath, and no one in these heavenly bowers can tell us of death. No: 'the said has we are deed, and must shumber in the ground, until all some her of future day, we have the trumpale sound.

But Sate, sweet tomes of malody are firsting.

tear-drops fall upon our pallid brow, we heard the cry of agony. Oh, could you have seen the angel thong that bore you'r dear ones away, may be not be a seen that the country of the coun

Delegates to Convention.

Through the kindness of the (fliers of the Pennsylvania Railroad, one of the very best roads in the country, we have been enabled to make the following arrangements for delegates and friends goffig by the Meeting of the American Association of Spiritualists at Rehmond, on the 20th of Spitemb.r. All persons desirous of procuring tickets, will please apply to me for "an order" to purchase the same, enclosing the country of the country of the same, enclosing

Tickets from New York City should be pro-cured at 526 Brook wy.
To Pataburg and return, \$178 From Pataburg to R chmond, 1100 \$17.80 11.00

Free return passes on this road.
From Pailadelphia to Piusburg and \$14 20 11 00

From Pi.teburg to Richmond, From Harrisburg to Pittaburg and re-

8 9 95 11.10 ern, From Pattaburg to Richmon f, Erom Balumore to Columbus, Ohio, and return (tickets at No. 9 Calvert St.) \$31.70 Golumbus to Rehmond, 3.70

All persons going to the Convention on any part of the Pan Handle route, from Pittsburg to Richmond, will be entitled to free return passes.

Spiritual Meetings, Conbentions &c.

will hold its third analysmary at Des Molt a, on the 7th, 8th, and 9th of Celober, commencing at 9 o'd, ck a, as a Spiritualiste Mail, over Citizane Bach.
Good spackure have been concard, and an earnest request is made for speakers in Iowa to come and aid as in making this as interesting and up. Ratable meeting. We hope the Spiritualists of Iowa will feel the necessity of having the State failty represented. We had reductine of fare on somerailreads last year, and expect it on more this time.

Papers friendly, please copy. In lebals of the Covmittee.

J. P. Davis, Fame'r.

SPIRITUAL GROVE MEETING.

There will be a Two Days Grove Meeting at Rocher Jones Ecow's in the town of Plymon. In new Parker's Lake, an the Medina read from Minnespoile, Sainriay and Sanday. the 5d and 4th of Soptember. Speakers: Sire. Colburn, E. H. Smith, Wm. Waketsid, and your humble servant. Come france, let us have a good time with the angula that are ever ready to minister to our wants. Bring your diamers, and come prepared to fed at home. Invite everybedy.

The Spiritualists will bo'd their Seventh Annual Grove Mesting in John Haskell's Grove, at Cicero, on sat urday and Sunday, August 17th and 28th. Warren Wool son is expected to speak. A cordial invitation is extended to all.

OHIO STATE ASSOCIATION OF SPIRITU-ALISTS,

Fourth Annual Convention.

The Furth Annual Convention of the State Association of Spiritualists will be hald in Ly sem Hall, in the city of Cieveland.on Friday, Saturday and Sanday, September 9th, 10th and 11th, 1879, commeacing at 10 o'clock a. m.

Local Societies and Lycoums will be patiented to two delegates for each fifty members or fractional, gars thereof, and two for each diditional fifty members and one for each function thereof.

Arrangements will be made for securing board at radoord

Emma Hardinge and other distinguished speakers will be in attendance.

BUDSON TUTTLE, Pres't.

NESRASKA STATE CONVENTION.

NESSRANG STATE CONVENTION.

The Rescutte Committee of the State Association have appointed Friday, Saturday and Senday, 28th, 20th and 30th of October next for the State Association, to be held in the State Caption at Lincoln.

There will be good incouractor the occasion.

There will be good incouractor the occasion.

We cordially isvite all inclusives and Jr.es Thinkers to participate with as.

Come and see our young State Captiol, where we can speak our misels freely.

By order of the Committee;

ALBER DECEMBER.

Corresponding Secretary.

MEDIUM AND SPEAKER'S CONVEN-TION, AT LACKE, N. Y.

A Quarterly Convention of Mediums and Speakers will be he'd at Labri, Chutang in, Co., New Y.rk, on Saturday, and Sunday. September 3d and 4th, communical at 10 and Sunday, Se Valock, a. m. This Convention

o'clock, a. m.
This Convention is called at Luoni by the solicitation of
friends residing there, and they propose to hospitably soteredat those who may attend from shroad.
Fast experiences at conventions of this kind furnish
sufficient grunnines than another of these rich Francoustal
summons will be a joyed, and that good specking and singing will aboun. Lavitation extended to all seathers for

J. W. Senver, P. I Gum, Prank Rice.

POURTH AND AL CHVERTION-OF MEN MAND-

hotels and in private families, so prove a con-de its for day.

Most will be made to obtain reduction of fare on the referencie. Speakers said related desiring to attend will within to Mr. Jonath F. Hinch, Occasived, s. H. All present from thread or 'invited to attend and he at-home office in the same on elitinate of our core links, How, let up have a demonstration worthy of our . eases Let overy villays, howe and hambet in our fines, be repre-ensed by all good Spiritsalton, and others.

SEVENTH NATIONAL CONVENTION.

The American Association of Spiritualists,

The Stynoth Axmail Meeting will be held at the Hall of the Spiritualista. Richmond, Indiana, on Tuesday, the 20th day of Reptamber, 1870, at 100 ofcock as. ... Back State Organization is invited to send the same number of Beigate that they have Representatives in Congress; and each Territory and Fronince having organ-izat Science, iterritor to send delegants, according to the number of represguintree,—the District of Columbia to sand two, delegates,—to attend and participate in the bux-cess that will come before this meeting.

By Direction of the Board of Trustees HERRY T. CHILD, M. D., Se

634 Race St. Philadelphia. *

Board will meet on Monday, the 19th of Sep
clock p. m.* at the ball above named.

GROVE MEETING IN WISCONSIN.

At Neenah, on Saturday and Sunday, August 27th and ith J. M. Peebles and J. O. Barrett will be present as

akers. It Belmont, Wanparco Oceatr, on the det Saturday and mday of Septen her 3d and 4th, Dr. H. O. Dunn, the cel-sided clair toyand, and J. O. Barrett, speakers. blood the weather be storm, the mestings will be held halls. Sking your backets full of good things.

GROVE MEETING.

The String Society of Spiritualists will Agid, their yearly meeting on the 1st Saturday and Sunday, 3d and 6th of September, in a green 1/4 mle sert of Utles, Maccomb county, Michigan. Spakers 10 Stebbien and Mrs. L. A. Parcall. Those Som o distance will be provided for. Hiram Smith, Canto.

Øbituary.

Passed to the Spirit Home, of Hemopitals, Frederick Merrick Gurl, on the Sixt day of March, 1970, son of Dr. J. and S. P. Gurl, aged Six years.

If was an anisable and intellectual young man, of remarkable moral worth, beloved by all who knew him. Since hie extrance into spirit life, he has returned from his beautiful home and held sweet communion with his friends, and gave us some remarkable tests, thereby fully identifying his presence.

J. Curl, M. D.

Passed from earth to the "Evergreen Shore," Charico dward Everett Davis, second son of S.W. and Rebec a Davis, of Stdney, O., August 5th, 1879, aged two years less one day.

We now have two little angel boys in the Sumi land.

They live! In all the past
They live, nor to the last
Of seeing them again will we despair."

NEW ADVERTISEMENTS

The Massionary Work in Wisconsin.

During the month of September, I have angued the valuable sanistance of Dr. H. O. Dunn, and J. M. Perbles and Indicated work. Mr. Perbles can occuprate with it only weed evenings. Friends in any part of the State white for such services, will please address as at Glettenlah, Wiscondin.

Benish, Wisconsin.

The management of the missionary work in Wisconsin having been entrusted to me, by the consent of the other members of the Escentive Board, I most cheerfully recommend Mrs. N. E. Andrees as a missionary. Our fisiest is a trace-specialty, and a most worthy rooms Let the friends for and near open the way for her most welcome labors to the cases we lows.

J.O. Bar rett, State Missionary.

Glee B. elab, Wisconsin.

Aug. 19.b, 70

MEDICINA PSYCH.CA!

ANINA MEDICA

"Dico hominem externum esse animal Internum tero non animal set imaginem D VERAM!"

VAN HELMONT.

THEIRS ODYLLIC WAFERS.

The must rafe, salutary, and effectual Servine Medius Developer, and cu: ative in all

DISEASES OF THE NERVES,

Including Neura'gia, Epilepsy, Hysteria, Dyspeps'a, Sheuma'sun, Gout, Lumbago, Scia iza, Chor-a (St. Vitar Dance), Depression of Spirits, Melancholy, &c.

Sent per mall, in letter-form. Price \$1.00 per package. Test or trial packages mailed five for 15 cents. W. F J Tueins, M. D., No. 214 East Thirty-sixth St., betw.o. 2d and 34 Avenuer, New York.

The Second and Third Avenue cars pass within a half black, and the 4-h Avenue and 34 th at set cars with m 21/4 blacks

LIDACTIC CIRCLES: Farnished rooms or

MRS. A. H. ROBINSON, Healing, Psychometric and Buliness Medium

148; Fourth Avenue.

145, Fourth Avenue.

Ars. Roninson, while 'under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the discase most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify file euriosity, the better practice is to send along with a lock of hair, a brief statement of the sor, age leading symptoms and duration of the disease of the sick person, when she will without delay return's most potent prescription and remedy for eradicating the decase 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 "see rapport" with a sick person through her mediumship, they never fall to give immediate and permanent relief, in curable cases, through the roserver and smoartel's forces latent in the system and in nature. This prescription's 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, howver shiple it may seem to app. 'member it is not the santity of the compound, but the chemical effect that-potent in my seem to apply the processing as the patient is not permanently sized by one prescription, the application for a second, or more if required, should be made in about the days after the fast, each time stating or or changes that may be appeared in the symptoms.

o produced, that were a produced to the produced to the patient is not permanently sized by one prescription, the application for a second, or more if required, should be made in about ten days after the last, such time stating any changes that may be appeared in the organization of the disease.

Her. RORIESON sized the through the medicapatip, disences the diseases of large one who calls upon her at her residence. The 'facility with which the spirits controling her accomplish the same, is done as yell when the application is by letter as when the the patient is the application in by letter as when the the patient is

healing, art, but as a psychometric, test, bu

as :-First prescription, \$2.00 : each subsequent, The money should accompany the application, to

210 to 230 PER DAY!

One agent wanted in every from in the United States anvess for a New Book "Fresh Eggs and Tellow Butte Active agent can realise from \$15 to 53) per day. Dr. W. G. Breson, Author and Publisher, No 145 in Salie street, Chicago, III. v6 m22 tf.

NEW BOOKS.

THE PSALMS OF LIFE,

A COMPILATION OF

PSALMS,
HYMNS,
ANTHEMS
CHANTS,
EFC. Embodying the Spizitual, Progressive, and Reformatory Sentiment of the Present Age. By John S. Adems. This work has been prepared with special reforeable to the large and increasing demant for a volume expressing the sentiments and flavor of the ordered times and meeting the requirements of every species of times and meeting the requirements of every species of the presence and ministration of Spirit, in every condition of life on earth.

breamen and ministrative view of the state o

Handel, Hadyn, Mozart and Other Distinguished

Hannet, Hanyn, movers and Universales.

Computers.

It sombines the advantage of "Hymn" and "Tr it is prefaced with a Classification of Soljects, plets indexes of First Lines, Tenes and Metres; or convenient size, is generally accepted as the

Standard Music Book of Spiritualism, Radical-

slike desirable for the LECTURE ROOM and the HOMES OF THE PROPLE. "I think there is in the book a greater proportion—no, think i ought to may a greater attemer—of beautiful and raily spiritual poetry than in any other collection I have seen, whater, the size of the volume."

Rev. John Purpont. 2

PRICE: --Paper cover, 50 cents; Postage, 6 cts. Board over, 65 cents; Postage, 13 cts. Cloth-bound, 80 cents, catage, 16 cents.

For Sale at the RELIGIO-PHILOSOPHI-CAL BOOK STORE,

187 and 189 South Clark St., Cascago, III.

A REVELATION!!! of the.

EXTRAORDINARY VISITATION

DEPARTED SPITITS ! Of Distinguished Men and Women of a Nations, as Manifested through the Living Bodies of the "Shakers."

The Spirits of WASHINGTON, FRANKLIN PENN, GIRARD, ST. PATRICK, NAPOLE-ON, JOHN WESLEY, BYRON, GEO. FOX NAME OF STATE OF STAT

ADDRESS: — EFLIGIO - PHILOSOPHICAL PUBLISH. ING HOUSE 187 and 189 S. Clark street, Chicago, III.

GRAHAM, PERRY & CO.

REAL ESTATE and LOAN AGENTS.

—— ROOM S. MAJOR MLOCK,

Cor. La Salle and Madison Bis, Chicago, IL.

City and Country Real Retate perchased and sold. Investigate made and Loan Magistated. Attention given to all ratioss connected with Real Setate.

butases connected with Real Retate.

1 200 Lote and Acre Property in Jefferces for Sale, rolled!

THE CAREER

CHRIST-IDEA IN HISTORY.

A COMPANION VOLUME TO

THE CAREER OF THE COD-

BY HUDSON TUTTLE.

CONTENTS.

I latroductory; II Career of the Chr:; ties in Bludeetan and among other Reces; III Fro; sees of the Advent of Jeaus; IV Conception and Genealogy; V Right
of Jeaus; IV Conception and Genealogy; V Right
of Jeaus; IV John the Beptist—his relation to Jeaus;
VII The sermon on the Mount; VIII Eleaches; IX
sending forth the Apostles; IX The ital Journey; Z
Burial and Resurrection; III The Decent into Reli
ZIII The Goopele; IVI Resume of the Life and Obsracter of Jeaus; XV Causes of the Extension of Christia
nity; XVI The ultimate of the Christ-Lides.
Price 81.58. Postage 16 cents.
The demand for these new works of Hudson, Thill a
both in this country and Europe, is unprecedented.
Y 5 sale at the Religio-Philosophical Journal OfficeV¹⁰55. CONTENTS.

THE LIFE

AND MORAL APHORISMS

GP CONFUCIUS.

BY MARCENUS R. E. WEIGHT.

To those who I me Justice, Admire Good d desire to follow a life well recommended minims of worth, do do and exemplary or on, this code of meral precepts in parties

mended. - PRICE :-- 60 comb; Postego é spate

Or Psychometrical Delination of Charpette.
Able Leri would ambituse the the spills that there is the Leri would ambituse the the spills that there is the control and off lieth but in person, or and there entered the control of the

The Bostrum.

A LECTURE.

BY N. FRANK WHITE.

d at Concert Hall, Philadelph Ite Religion of Spirituatiem.

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

I am impressed to present for your cons'deration. "The Religion of Spiritualism." It is common for these who are ignorant of our discrete position in regard to Spiritualism to assume that we have no religion in the matter, mly a bare, coid philosophy which offers to comfort and consolation to the soul.

It is casy to see where this assumption originates. Educated under the religions of the past,—religions largely composed of mysterious and extrawagant supernatural nanifestations,—they cannot understand how all also simple my ment on form a basis for religion. They cannot understand how, without extant feitineities forms and recorded creeds, here can be built up a heaven, a temple and a eligion.

betsam returbers. The saw periodic description and philosophy must be disported. Cold, calculating reason, said the legislans, must come in conflict with religious aspirations, must come in conflict with religious aspirations, must come in conflict mines of religious, and leave only the bare, cold stones of septicism in the piace of that which is lovely and desirable. It is easy to perceive how they arrived at this conclusion. All through how they arrived at this conclusion. All through mot in opposition to the philosophy of the age. In fact, we shall find that they have been ever presented for the purpose of keeping abreast with the systems of philosophy. But the latter have made rapid strides upward and onward, while, unfortunately, religion has ever made its standards infallible. However great and gloricus they were at the commencement, they have ever committed the mistake of throwing the shield of infallibility around them, which, however well it may protect be system, is certain to prevent its growth and progress, and, sooner later, men and women who seek the truths of philosophy, find thems lyes laving the old level of religion, which philosophy as outstripped.

A new inspiration becomes necessary. The

losephy, nonof religion, which phiscopiop d.
A new inspiration becomes necessary. The
sat soul of humanity, ever progressing and
vancing with the years, finds that the sitars
religion are fed by smothered brands of the
st. The fire is there, but it will not burn, and
ese theologians do not seem to understand
that is the matter, and so they run here and
ere with their worthless afforts to keep up the
with-the damp and rotten wood of the

here with the worthess thors to keep up the seat.

Then, from their high places, they bewall the legeneracy of the age, and ignoring the living occent, deplore the less of the dead past to the world. Knowing, then, how they arrive at this seamption, we see as clearly, that it is entirely without foundation. We find that it comes from the false idea, that religion consists of the feeble lames that comegfrom the brands of the past. Our pealing by any of the false idea, that religion consists of the feeble lames that comegfrom the brands of the past. Our pealing by any of the seament of the seament of the past of

r, it forms a combination postessing a ower.

v that, so far, I am only making bold a. I do not mean to cram these down ur throats; neither do I assert that the religion which have been high in an accent or modern, are authority in a. We have had enough of this cram-forcing operation in the past. b, prhaps, bo prove, as well as assert, itualism presents to the world a reli-tion will be it responds to every demand with has no necessity to fortify itself by

holoe. Though ten thousand writers as-t there is a future existence, it does not emy reason. I am not estisfied, and it to evidence, my soul reaches out into the rkness and demands of those theologi-or recognize that demand of the soul, to li, and they would certainly endeavor to if they were not so much engaged in mg some infinite degrees of depravity, thing quality absard, so that they have to spend in instructions in regard to the ants.

time to spend in instructions in regard to the time to spend in instructions in regard to the The walls.

The green soul of humanity to day demands are provided to the control to deuted, at within the last twenty-one years, millions the country, through this commands, have not a result of the country through this commands, have not a result of the country through the commands the country through the cou

monuments to God, while it neglects squald poverty and want around it; the obarly that bewalls the degeneracy of the present, while at the same t'm, it is publing forms soul deeper down in the degradation, for fear that its garments may be solid; 'bbe charity that sheds tears over those who offer in religious opinion, and condemns the erring,—those whom Jesus commanded to "go and sin mo more,"— while they pass proudly by, with carefully gathered robes.

robes.

We have taken a step in the right direction, for the religion of Spiritualism teaches us the nessestive of experience. It teaches us that all these have their use, and while we plty those poor souls down in their agony, we learn not to despise or scorn any. So thousands of hands have grown more gentle, thousands of eyes have lost their look of scorn.

Settime the new section to the world a creat.

have grown more gentle, thousaids of eyes have lost their look of scorn.

Spiritua iam also presents to the world a great amount of consolation. It has brought to the world a balm all through life. I know it is said that the Christian Church furnishes all this. It is said that Carlist remives all sorrow from those who believe in him. Suppose, for the sake of the argument, be could remove the difficulty. If I were wrecked upon a broad occan, floating upon a frail spar, a wilderness of waters about me, drenching me, my frail support driven hither and thither at the mercy of the waves, what would it avail should I sective a hal from some distant mariners, that if I would come to them I whould be saved. In vain I implore for help. In God's name come to my support I you have a boat, you have strong arms; I am exhausted,—come to me! But I am left fluxing at random.

The cases are exectly parallel. I am flating upon the broad ocean of life,—all that makes existence valuable taken away from me. They have resolved some distant abore, where all is proce, comfort and Jvy. Shall I some day reach that abore? If so, I should be satisfed. If so, the rough waves would no longer have any roughners for me. I see a boat in the distance; it may bring me ex me information. Hear a voice. I receive an active that the state is such a shore. I struggle on,—ah, how I struggle with the great waves! Am I to be mocked by the tastalizing cry, "Come unto me, and ye shall be saved?"

You cannot forsake the ways of reason,—try ever so hard; and even if you could reach that boat, you would find that you were still shoat you will find that you were still shoat you me was. You would only forget the reality under the satisfying influence of blind faith.

Now, Spiritualism does not float at a distance mocking-us, with a tantalizing cry, 'Come unto me,' where we cannot, but it comes floating beautifully down to us, with it waves of light, bringing us the forms of the departed, showing us that they live. We know them as they come to us, and the great waves of life no longer have any roughness for us; the so orms which sweep all around us are bearing us on to higher and better conditions. All air und us are the forms of the departed, loved ones, with their messages of love and instruction,—instruction, too, that does not lead up to the waves of life no longer have any toughness for us; the some the form of the departed, loved ones, with their messages of love and instruction,—instruction, too, that does not lead up to the life or condition.

The method of the third of the departed when the second of the departed of the time of the life would be and the life of the departed of the time of the life of the departed of the time of the life of the departed of the time of the life of the life

are ready to proclaim, These are the legitimate faults of Spiritualism.

The religion of Spiritualism does not teach us that we can ercape any trial by changing our condition. It does not teach us that we can escape any penalty inrough the goodness and mercy of any power, be that power God himself. It teaches us that experiences have their uses, which, however severe they may be, we shall some day recognize. It teaches of a universe of order; of law fixed, and not to be set as de. It teaches us that every soul is destined to an eternity of progress; not a lazy reliance upon some one else. It teaches us that there is no dodging, no cowardly shrinking in this mat-

no doging, no cowaius accessed.

What must be the effect of such teachings as these upon the soul? Would it naturally lead the soul to live in vice, or would it naturally lead it to surgile away from vice and sin? The latter result is the only legitimate one that can follow from this.

iron this.

man were plunged in the bolling rapids
were braing him on to the lails that
destroy him, and were informed that there
protecting ledge at the very edge of the
et, which he could reach by a single feeble;
if as tured that he could reach that, he
be willing to first down and earth that
but if he was assured that he could only
withough his own individual exertions,

to the decision does not teach us to look for hu-manity to be redeemed in a moment, or in a few brief years. It will do for visionary theorists to lake of a strange mysterious milienium to be inaugurated with wonders and miracles, when the lifes and lamb shall its down together. The religion of Spirittalism does not less us to hope for any such sudden change. It teachers at that progress comes through along discrete

tory of the past should be a miclent to teach us that we need not exact rach sudden growth. When the Christians remaid to know of us why in twenty one years we have produced no more furth that year in forget their evan infancy time. Cursus out giftee, they seem to forget their evan infancy time. Cursus out giftee, they seem to forget their evan infancy time. Cursus out giftee, they seem to forget their evan infancy time. Cursus out gifteen now question the character of their truit.

We know that these growths must come by gradual development. We can work for it hopefully and confidently, knowing that it will come. Evil after event will be cradicated; every after error will be removed; vice after vice will be overcome. There is no fear but that the fruits of our glorious religion will be manifested. The Church has been experimenting for eighteen centurier, and it we cannot produce a mething better that the gnarly, knotty, worm eaten fruits presented by the tree of Christianity, then it will be time to cordem us.

Humanity will ever continue to reach out after something better.

Born of the Infinite, the scul cannot be confined by any limitation. It will overcome all these obstructions, and reach continually out for the byther. It will find a pathway for itself, in which rothing can obstruct it.

Our teligion is well adapted to an age in which reason is determined to a seri it is supremacy. It is ever, giving us gimpus, grand and sublime glimpers, of the great begroon.

As one sees the great mountains almost hilden in hear only dreamed, mountains almost hilden in

has no limits in its innutuce. At worty, we as were, giving us g imprae, grand and sublime glimpree, of the great beyond.

As one sees the great mountains of which he has only dreamed, mountains almost hidden in the mists of obscurity, yet giving the promise of glorious expiration,—mountains checkered all over by suashine and shadow, yet full of promise in the luxuriant fallage which grows around their bases, and in the glory that shoots their summits,—so, through these glimpses we are continually approaching these eternal realities. Exists there as onless for the past summit and the continually approaching these eternal realities. Exists there as no its of cognize the beauty of tall reality of the past state of the past sum of the past state of the past state of the past summit and the past of the past summit and the summit of the past of the past summit of past summit of past summit of past

inpressions.

Broad as the universe, expansive as the human soul, free at the air of heaven, it floats over all humanity to day.

At the close of the lecture, the following poem on "The Banner of Our R-ligion," was impro-

Remaith its folds the t mid soul grows strong, And dares its glorious Godbood, birthright, Throws of the feiters which have bound its lo And bows no longer with its load of shame. Erect in conscious majesty it stands, The ignorance mantles from its shoulders of The mystery blinded es, the feitered hands.

Duting standard analows of une personed past.

The beavy of onds that gather round the pa h.

O'er which the millions of the earth most tread,

Preighted with burricanes of vengeful wrath,

Or mournful waitings for the precious dead,

Are souttered like the transleat mist of morn

Bafore the banner-fold's refit cited light.

Before its radiant fashes, heaven bore,

Disperse the shadows o'the darkest night.

Religion ne'er before such glories cast
As those which now around her banne

Zhenomenal.

SALEM WITCHCRAFT.

Parrie and his "circle."

THE PRECTOR FAMILY.

We have sketched the life of one family out of miny, and we will leave the rist for such of our readers as may choose to Learn more. Some of the statements in the book before us disclose a whole family history in a few words; as the following in relation to John Proctor and his wife:

"The bitternees of the prosecutors against Proctor was so wehment that they not only arrested, and tried to destroy, his wife and all his family above the age of infancy in Salem, but all her relatives in Lynn, many of whom were thrown into pisson. The helpless children were left destitute, and the house swept of its provisions by the sheriff. Prector's wife gave birth to a child about a fortnight after his execution. This inticiats to what alone she owed her life. John Proctor had spoken so boldly against the proceedings, and all who had part in them, that it was thought to be necessary to put him out of the way." (Vol. ii, p. 312)

The Rev. Mr. Noves, the worthy condition of Mr. Parris, refused to pray with Mr. Proctor before his death, unless he would contest; and the more danger there seemed to be of a revival of pity, humility and reason, the more zeakou wared the wrath of the plous pastors against the Ecemy of Sula. When, on the feasiful 233 of Stytember, Mr. Noves stood looking at the execution, he exclaimed that it was a and thing to see eight firebrands of hell banging there! The spectacle was never seen again on Witches hill.

The Jacobs family was signalized by the con-

The Jacobs family was signalized by the con-fession of one of its members,—Margaret, our of the "fflicted" girls. She brought her grand-father to the gyl ows, and suffered as much as a west, ignorant, impressionable person under sion of one of us to be brought use a be 'sflicted' girls. Sine brought use a bert to the girl ows, and suffered as much as weak, ignorant, impressionable person under il infinences could suffer from doubt and repress. But she married well seren years after the still reflect to be married by Mr. Noyes. She developed to be married by Mr. Noyes. She developed to be set to be set of the series of mind as she obtained, for a retracted the confession of witchersit which as made, and went to prison. It was too late on the same of the series of the

a A that time the was use coemi-camily;

one of the deport-leorge Joobs Sen, at his execution,
a sumariable in life for his firmness of
the probably was in death. He had
by probably was in death. He had
had probably was in the life in the
had been condemned to die, for a
which be knew A time if innocent, and
tre is some reason to believe he did not
one capable of committing. He rewhole thing as a wicked conspiracy
sund shrication. He had to end his,
upon the exalfold in a week from that
house was deceisted, and his property

family, in the hurry of his flight, unprovided for—and was an exile in foreign lands. The crazy wile of that son was in prison and in crazy wile of that son was in prison and in the control was not been as the control of the contro from common sense and the word of God; and while her hubband attended every public meeting, stayed at home to pray. In his fangicism, he quarried with her, and she was at once marked out for a victim, and one of 'the earliest. When viel'ed by examiners, ale smilled and conversed with compraire, declaring that she was no witch; and that 'she did not this' there was any wilches." By such sayings, and by the expressions of versation that fell from her husband, and the fanaticism of her four sons in law, she was soo brought to extremity. But her husband was precently under accusation, and much sanzed was be at his position. It is wike was one of the eight 'direbrands of hel.' whom Mr. Noyes saw sawner off on the 22nd of September. "Martha Corey." said the record, "protesting her innecence, our caded her life on the scaffold with an eminent prayer." Her husband had been suppleed certain to die in the same way, but he bad chosen a different one. His angulat at his rash folly at the outset of the delaston, excited the strongest desire to bear testimony on behalf of his wife and other innocent persons, and to give an emphalic bit ssing to the two sons in law who had been brave and faithful in his wife's cause. He executed a deed by which he presented his excellent children with his property is homor of their mothey's memory; and waver that if tried he would be condemned, and executed, and his property brifeited, he resolved not to piend, and to submit to the consequence of studing mute. Out the content of the content of the studies believed, no alternative. He was presented death, as devoted husbands and fathers were here and there, in the Middle Ages, when they chose to rave their families from the consequences of studing mute. Out the content had not a submit to the content of the submit of the content of the submit o

their fl.ck.

DECL'INE OF THE DELUMION

In the month of September, 1892, they believed themselves in the thick of "the fight between the Davil and the Lamb." Cotton Mather was nimble and triumphant on the Witches' Hill whenever there were "frebrands of hell" awinging there; and they boped to do much gold work for the Lord yet, for they had lists of suspected pers ans in their pockets, who must be brught into the courts month by month, and carted off to the hill. One of the gayest and most complisent letters on the subject of this "fight in the correspondence of Cotton Mather, is dated on the 20 h of Systember, 1892, within a month of the day when he was improving the occasion at the foot of the gallows where the former pastor, Rev. George Burwhich about the thy when he was a long the occasion at the foot of the gwhere the lorner pastor, Rev. George rough, and four others were hung. Interval, if een more received sentence of Glee Corey had received his fearful dead day before; and in two days after. Corey wand seven more were hanged. A Noyee, and Parrie had no idea that there would be the last. But so it was. The one only had escaped after being made in the courts. The married daughter of gyman had been condemned, was reprise the Governer, and was at last discharged ground of the irstflictency of the evil thenceforth, after that fearful Septembe no evidence was found sufficient. The and afford more condemned, after that fearful Septembe no evidence was found sufficient. The and afford more condemned, after that fearful Septembe no evidence was found sufficient. The and afford more condemned to give no quarter.

full of wrath at his course; but public opinion now demanded a reversal of the administration of the last fearful year.

THE PHYSI -PSYCHOL GICAL CAUS

As to the s'riking feature of the case—the confessions of so large a proportion of the accused—Mr. Upham manifests the perplexity which we encounter in alm at all narrators of similar sonses. In all countries and times in which trials for witchers five have taken place, we find the historian dealing auxiously with the question—how it could happen that so many persons declared themselyes guilty of an impossible off snee, when the contession must seal their doom? The solution most commonly offered as one that may apply to a case here and there, but certainly cannot be accepted as disposing of any large number. It is assumed that the victims preferred being killed to living on under suspicion, insult, and ill-will, under the imputation of having dealt with the Devil. Probably as this may be in the case of a sout hearted, reasoning, forecasting pers was possessed with their scarse not to have a supported by the scarse and to have of Mr. Upham; and, for want to for Mr. Upham; and, for want to lot great amazement at the elaborate articular with which the victims invented their confessions and adapted them to the state of mind of the suthorities and the public. With the right key in his hand, he would have seen what was almple and natural, where he now b ds us marve at the pitch of articulars and skill attained by poor wretches scared out of their hatinal wits. The spectacle of the ruin that wall off is vermelancholy. Orphan children were dispersed homes were shut up, and properties lat; an homes tempor was in which these transactions and the village, and the state of the state

tions left the churches and thow saddy of the lowers, the passion the Lou's table; the scale gather hall, the market, and every possible to met, we can convidently long before saything its and genial temper returned to a should be supported to the same the expressions of grief and pits intolerable wors of the victims. Intelligible how the admark of the wronged should have been and the sympathy with the their nearest and dearest so clie what Mr. Upham says in the left nearest and dearest so colle what Mr. Upham says in for such solose is needed:

"While, in the course of our witnessed some shockling instant

their nearest and the property of the property

TO BE CONTINUED.]

RESURBECTION.

Price-List Of Books.

gent.
Real Life in Spirit Lvd cives (septrationally by
Mrs. Maris M. Kin
Rebecca, or Woman's set.
Eules for forming Spi its i Circus, by Smuss Har-

Abrid, edition 1
Sequel to The core Life, by the Spirit of Dr. E. K.

Dynamic Cure, by Levy Europerical 11, 50

Bynamic Cure, by Levy Europerical 11, 50

Bynamic Cure, by Mrs. Sweet, 11, 50

Question Settied, by Mosse Hull, 50

Gates Wide Open, by George Wood; 11, 50

Gates Wide Open, by George Wood; 11, 50

Targe Volces 1, 50

Lice States United States 11, 50

Agree Volces 11, 50

Lice States 11, 50

Lice States

Board Cover
Cloth
The Penetralis, by A. J. Davis.
Underbill on Memerism, Post-paid.
Unbapp Marriages, by A. E. Ch. 14.
Unbapp Marriages, by A. E. Ch. 14.
Unwelcome Chift, by Henry C. Wright, Paper.
Cloth.

Vital Force, how wasted and how greenered, by the first proper of the pr

Writings of Omaia,
WF ARRA ALO NOW IN A STUATION TO FURNISH.
WE Miscellaneous books of any kind published at regular
rates, and, on receipt of the money, etil send thing by mail
or express as may no micrast. If sent by mail, one fifth
to prephy pestage. The partonage of our friends is collicted.
In making remittances for books, buy postal orders when
precitable. If postal orders cannot be hid, register your.

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

Every Young Man and every Young Wo-man every Marriet Man and every Mar. ried Woman, Shoula read it.

A vast shoult of suffering, the will as physical, mental and moral rule would be presented, if, all were acquainted with the facts contained in this work and followed its excellent

advice.

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

Mrs. Francis Dans Gage says; "I earnestly wish that it could be read by every mother in the country."

Tris as invaluable work and should have a place in every family library.

How to Bathe, a Family Guide for the Use of Water in Preserving Health and Treat-

THE TRADE SUPPLIED.

Address'S. S. Jones, 187 & 189, South Clark lark street, Chicago, Ill. A WONDERFUL NEW BOOK.

JUST PUBLISHED.

STRANGE VISITORS!

A REMARKABLE volume, containing thirty-six orig A contributions by the spirits of such famous authoriavino, Traccussar, Charlotte Broats, Byron, Hawthe Willis, Humboldt, Mrs. Browning and others now dwell in the spirit-world. These wonderful articles were dict through a Clairvoyant while in a trance space, and are of

Henry J. Raymond, Margaret Fuller, Lord Byron, Nathaniel Hawthorn Washington

M. Thacker

world. These wonderful articles we isirvoyant while in a trance state, and ely interesting and enthralling nature only bound in cloth, Price \$1,50. Po

To the New York Public. Literature in Spirit-Life. To his Accusers.

To his AccuraApparitions.
Visit to Henry Clay.
His Post Mortem Exp.
Two natural Religions
The Lost Boul.
Invisible Influences.
Agnes Recf. A Tale.

Invisite.
Agnes Reef.
To Her Husband.
In and out of Purgatory,
Distinguished Women.
Local ty of the Spirit-W
Hold Me Not
Off Hand Sketches.
In Spirit-Life.
Seations on Art.

ed, by

OKS FOR SALE AT THIS OFFI orders by mail, with the price of books and the add-tional amount mentioned in a wing list of prices for postage, will most a sun, a steet tion.

Artificial Semnas Buliam. By Dr. Fabricatock 180 P Varis, B Song for one second color of the Act of the Color of Characteristics and the Color of Color of Characteristics and the Color of Color of Characteristics and Color of Color of Characteristics and Color of Color of Characteristics and Characteristics and Color of Color of Characteristics and Characterist

A beginning to the control of the co

Fright. 1,00 12

I the people, by A. B. Child, M.O. 1,00 12

It is influence on Civilisation, and its to Nature's Religion, by Caleb S. Weske, 25

Oz. Nature's

-Wm. Denton, here, their Remarkable and Inter

and True Revival of Religion, by Theodore to on the Sun dary of Another World, by the Die Owen 1,76 24 he results and Spiritual Manifestations, by Dr. 1,76 24 he Public No. 1

- 20 2

. 30 2

ophy of Bril, by A. J. Davis

...... 4

y Delinonied.

d'Are — A Hography, translated from the
ch, by Sareh M. Grimkes.

Hyth, Man or God or the Popular Tucoland the Positive Religion Consrated, by J.

Probles

der's Sorves of Ree Keeping, Price, paper outed for each Sourch Lond bound. 15 OR ran, with explanatory notes, by George Sales vo. 10 pages, but delilop vig twished. 5,99 40 times of the Lone One, by Warren Chase

....1,00 16176 20 n History, by Count De St.

40 CE 1 and I, by Abby M. Leftin Ferres.....

nd other Stories, by Linnie Deten....

s, by Probasor S. B. Brit-

10 10 H

AP-The For all

Commedian's Lady Restor Professor M Dr. J. W. Fr

Hail-Honds.

SUMMER ARRANGEMENT.

ARRIVAL AND DEPARTURE

et jeff als Distrett and et jeff general et je range Visitoris. Dictation to rough | 1.55 | 90 |
by aptivities. W. Tuck v. | 20 | 12 |
furtual force | 30 | 20 | 20 | 20 |
furtual force | 30 | 20 | 20 | 20 |
furtual force | 30 | 20 | 20 | 20 |
furtual force | 30 | 20 | 20 |
furtual force | 30 | 20 | 20 |
furtual force | 30 | 20 |
furtual force | 30 | 20 |
furtual force | 30 |
furtual force

tone tiffi, Branston, and Highland Park. 1. 50 p. m. 1. 60 p. m.
flortnoon Park. 1. 50 p. m. 180 p. m.
flortnoon Park. 1. 500 p. m. 180 p. m.
1415 p. m. 1415 p. m.
151 p. m.
151 p. m.
152 p. m.
153 p. m.
153 p. m.
153 p. m.
154 p. m.
155 p. m.
155

GEO. L. DUNLAP, Ger

*9:00 a. m. *9:20 p. m. 14:30 p. m. †0:30 a. m. *4.30 p. m. *1.30 a. m. *1.30 a. m. *4.30 p. m. *d.05 p. m. Haray C. Wamwoo za, Georel Passenger Agent.

Ticket Office 63 Clark St., Depot, foot of Lake St.

7,00 a.m. 7,00 p.m. 716.6 a.m. 711.6 p.m. 3.64 p.m. 711.6 p.m. 711

Rosses Hanns, Superintendent., m'i Troket Agt. Office in Gt. Cent. Depot

100 p.m.

100 111

Day Express ... W. P. JOHESON, Gen'l Pass

How to measure of Water in Preserving Measure of Water in Preserving Measure.
Paper Cover, Price 4Octs. Postage, 4cts
Important Truths, By Mrs. E. P. Miller, M. D.
Price, 2Octs, Postage, 2cts.
This little work is written in a style adapted to children's Minds, and no parent need fear to place it in their children's hands as an opening to correstation and advice on points upon which their future health, happiness, and even life, large-

-- 110:00 a.m. 13:10 p.m. 14:00 p.m. 12:45 a.m. -- 17:05 p.m. 112:45 p.m. -- 11:00 p.m. 17:10 a.m.

-Corner Canal and Kinxle Sta., West at C., C. & I. C. Co.'s Office, corner Hal-

nati Air Line.

For Milwantee and West She a ports *daily at 9 00 a.m.
For Grand Haven and Eget Sh we por *laily at 7,00 p. m.
For 6t J maph and So : on Harbor, *daily at 10 a.m.
Green Bay Forts, Tuestage and Friday at 7 p. m.

couling us the names of Spiritualists when for the Journal, requesting us to sent for these mosths on triel, with the an apersons will on receiving the paper re is three months' trial.

The Use of Ladies and Gentlemen.
Sant strap by streams. Address . Burs Bas . Co.
200 Chart St., Boop 19, Chimps.

के THE APPETITE

FOR TOBACCO

DESTROYED!

off Chewing and Smoking the Poisinous Weel Tobacco.

Orton's Preparation Patented June 15th, 1669.

Is warranted to destroy the apply to for the scaling of per-

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 ONE NS PREPARATI N is \$2.00 per box or three bases for \$5.00, seat by mist to any part of the country, security seated from observation, with postage poid, on receipt of price.

Remittance: —ten money by money order or registared latter, without of which Postensstere furnish. Money each those of my risk.

GREAT INDUCEMENTS OFFERED TO AGENTS

C. B. Cotton, Inventor and Proprietor,

Portland, Maine.

JOHN C. BUNDY, 187 AND 189 S. CLARK ST. OHICAGO, ILLINOIS, GENERAL AGENT FO THE WEST, TO WHOM ALL ORDERS, APPLICATIONS FOR AGENCY, ETC.,

SHOULD BE ADDRESSED.

Send stamp for circular containing certificator of cure ad more extra is I description of this Wonderful Rame dy

LIFE'S UNFOLDINGS 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.

O PHILOSOPHICAL PUBLISHING AS

RELIGIO PRILOSOPHICAL PUBLISHING ASSOCIATION PARINTERS.

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 phenomenso "Modern Spiritualism" for over twenty years
and daring that time he has been the humble Medium through which hundreds of philosophical-and
acientife lectures have been given to attentive listeners. Of the phenomena of the phen

man as the grand objective ultimate of Life's Unfoldings. He also stands at the pinnacle of all organized Life in the native parity of all things. On page twenty-four, the author treats of "the way mediums paint livedssee, in the true order of the development of the arts and sciences. O part second, under the general head of mysteries Revealed, the author treats of "lifew Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we induce Mediums to speak. The fulless of all kinds of language invertigated. The ring test and the carrying of realcal internments around the room explain is nearly got up and consists of seven-yathre olderly printed pages and we hesitate not loss that it is nearly got up and consists of seven-yathre olderly printed pages and we hesitate not

room explained."
This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not
to say that it contains more original thought upon
important subjects, a few only of which we have
enumerated, than any other work of equal size we

seen. e work will be sent by mail from this office

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

VINE COTTAGE STORIES. LITTLE HARRY'S WISH

V PLAYING SOLDIER.
BY MRS. H. N. GREEN. THE LITTLE PLOWER GIRL

THE ORPHAN'S STRUGGLE,

8. S. JONES, Publis RELIGIO-PHILOSOPHICAL JOURNAL OFFICE, South Clark Street.

South Clark Street.

Chicago III.

ages each, are fresh from the press and belong to

fresh descention.

Are the second of the press and belong to

fresh descention.

Are H. N. Greene is one of the most popular

fitters of the present age and especially adapted
the writing of popular liberal books for Chil
ren.

dren. 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

nable discovut 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 (Afty conts

Marion T. Peren. ATTORNEY AT LAW, Chicago, Illinois.

Dem Books.

A NEW BOOK.

FUTURE LIFE:

is Bescribed as I Pertrayed by Spirits. Through Mrs. Disabeth Sweet.

TODUE - WE LIND NOS.

COSTESTS.

Court Dif Applianted to Copte A. Derrich S. Copte A. Copte A. Copte A. Derrich S. Copte A. Copte A.

ATTI A the ATTI A Mirror ATTI A Mirror ATTI A Mirror Copies ATTI A Bend for Loose Copies ATTI A Bend for Loose Copies ATTI A Bend for Loose Copies ATTI Betterperion Copies ATTI The Proche Copies ATTI The Proche Copies ATTI The Proche Conject AIIII — The Mechanic, AIII — The recent of a particular in AIII — The recent of a particular in the recent of a particular in the recent days, AIVIII — The Man of Ever and Fashbar. Conject AIVIII — The Man of Ever and Fashbar. Conject AIVIII — The Man of Ever and Fashbar. Conject AIVIII — The Man of Ever and Fashbar. Conject AIVIII — The Particle of the Conject AIVIIII — The Particle of the Conject AIVIIII — The Particle of the Conject AIVIIII — The Particle of the Particle of the Conject AIVIIII — The Particle of the Particle o

A Scene to Equ.

II - The Miser.

III - The Miser.

III - Spiritual Influen.

III. - The New City.

I - The Erring One.

III. - The Idl t.

or XI.II. - The Idl grav.

pter XI.III. - The Regard.

ALI - Cepabell

August XI.II - Cepabell

August XI.

The Beggar.

-Instantinence of Man.

I'-Capabilities of the soul,

I'-The keptic.

I'I'-Resisting of Spirit-Life

or I'I'-The Convict.

As its lies.

Obs. Chapter St. 18 Const. Advisor. Edward Law Const. Lit.—The Fouldard Mother Box. Chapter Lift.—The Belle delical Review to Const. Lift.—Const. L

A BOOK FOR EVERY HOUSEHOLD, The Chester Family,

The Curse of the Drunkard's APPETITE. BY JULIA M. FRIEND. .

Moderate Drinking is the Source of all Drunke

The authoress has given her life, for twelve years as a CLAIYVOYANT PHYSICIAN, to the healing of diseases. The various incidents of the story are taken from real life,

Price, \$1,00, Postage, 16cta

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

WATERS' NEW SCALE PIANOS.

WITH IRON PRAME.

Querstrung Bass, and Agrafo Br

MELODEONS,

CABINET ORGANS.

THE BEST MANUFACTURED. WARRANTED FOR SIX YEARS

A GREAT OFFER Horace Waters, 481 Broadway, New Kork will dispose of ONE HUNDRED PIANOS, MELOPS ONS and OSOANS of six first-class makers, at extreme by low prices, for cash, during this month, or will lake from \$5 to \$25 monthly, until paid. Chickering pleasure included in the above offer. Illustrated Catalogues mailed. Watercoms 481 Broadway, New Xork.

The Waters' P-anos are known as among the very bast.
We are enabled to speak of these instruments with one
dednee from personal knowledge.—N. T. Evangelist.
We can speak of the merits of the Waters' Planos from
personal knowledge as being of the very best quality.—
Christian Installigencer.

Our friends will find at Mr. Waters' store, the very best sortment of Plance, Melodeons and Organs, to be and in the United States,—Graham's Magazine.

ond in the United States.—Granam s magnatus.
Musical Doings.—Since Mr. Watters gave up publishing sheet missic, he has devoted all his capital and significant on the manufacture and said of Fianos and Make cons. He has just is ended a catalogue of his new instructure, and the Fianos have a reade of prices, which show a mark of reduction from former rates, and his Pianos have a

of his Planos and Organs,—Brening Post.

Warren Chase & Co., No. 601 Herth P. street, St. Leath, Mo.,*
Lop constantly as head all the philadean of Wa. W. & Co., J. P. Manhan, Adams & Co., Reservitions of Mr. W. Schman, Adams & Co., Reservition of Mr. W. Schman, Adams & Co., Reservition of the paper in

Thenomenal.

New Jersey.

oting Facts at Whitehill-Startling Instrum

By Wm C. Waters

Truthfully. no doubt, it has been said, "Gods milis grind alow," still ithey gried some, even here in New Jerrey. Recently there has been a little aft touching spiritual things at Whitehill, which is one of the subtrake outposts of Bordentown, lying about one mile below the town. "Old ironaldes," or in other words, the brave Commodore Stusrt, lived and died there during the past year. Of late there have been some interesting spirit manifestations there, coming through the medium ship of two or three boys. The governing spirit in the manifestations, seems to be one Dr. Cook, a very popular and talented physician, who died in this place a few years since.

More or levs of the monifestations are given through the Planchette. One of the doctor's lady patients being present at a seance, desired the doctor, as a test, to give her, through the Planchette, as fact simile of a prescription he wroje for her or as remoutly written out, and when she went home, the found it correct on comparing the two.

On another occasion, a yourg man desired to know if a friend of his reliding in a town some miles away, was well, and what he was doing at that hour. He was informed that his friend was not well, but in the place of belling what he was done that hours are setting to the previous day at a certain hour. Upon deliberate calculation, he deel red that he was doing the previous day at a certain hour. Upon deliberate calculation, he deel red that he was doing the previous day at a certain hour. Upon deliberate calculation, he deel red that he was doing the previous day at a certain hour. Upon deliberate calculation, he deel red that he was doing the previous day at a certain hour. Upon deliberate calculation, he deel red that he was doing the previous day at a certain hour. Upon deliberate calculation, he deel red that he was doing the previous day at a certain hour. Upon deliberate calculation, he deel red that he was doing the previous day at a certain hour. Upon deliberate calculation, he deel red that he was doing the previous

is not as a second to work upon it, but use is a second to work upon it is nought to go to work upon it is not the light and all avoid the table, bette was lightled up by a siar of light it, and each of the party was slapped on Each one then charged his neighbor lore him or her upon the back, all of a stouty dealed. But to shut off all fault, but it is not so that the same was a single of the work is lightly clearly hand, and then meetic all the more countly struck they refuse, you have a frightly come to the below as kiver, opposite Bordenthia, the spirits came to this circle and l'lanchette gave a drawing of the wharf it, and pointed out the ppot where the

town, N. J., Aug. 1870.

A Singular Story.

Attempted Assessment, and the Court.

On the second of May last a terrible Emery occarred in a house of ill-lame in Leniville, Ky.,
typt by a woman named Annie Babourne.

The second of May last the Babourne, to the court

out and hilled by John H. Morton, son of a promsept banker. Both men were enashored of a frail
mans of the establishment, hence the quarrel.

fifer the shooting, young Morton was arrested,
the shooting young Morton was arrested,
the shooting was come in self defines, and the lastba shooting was come in self defines, and the lastsony of Annie Rabayarre sustained that bea, and

He then welked out of t'e house and went to the corn rof Green and Franco, where he sa rendered almself to Offier John Corcoran, aspect that she had shot Annie Rabourne because also been her been as a bleen, and gave the officer of the same and the sam

ioliowing convreation occuved:

Reporter.—Al, how is, it that you put this off so long?

Prisoner.—Well, I'll tell you Bhortly after Dan's death. I was quietly lying in bed one cight, trying to not 1 sieep, and all at once he came to me. All was to not be considered to the converted to the control of the

il , if you don't go and kill that woman, I will "Ai, if you don't go and kill that woman, I will kill you."
I told him that I could get no pistol, and that I had triel but had failed. He told me to go and soak my coat and take the money to buy a pistol, and go immediately and full the woman. I told him that I wou'd do so, and this is why i did so. I took my coat and go sh, 75 for it, and bought the pistol, as my draid brother told me, and tried to kill her. Since my arrest Dan has not been to

An Old Woman Returns-Mrs. William Healy, writing from Wheeling, Va. ves the following rumors:

California.

Estract from a Letter by Maria Culp

The medium I refer to, is Mary Beach, who crossed the plains some five or its years since, when there was so much trouble with the indians. She was irrequently controlled by the spirit of as Indian, and talked with them, so of course, their company had no trouble with them. Be is a good talking the spirit of as Indian, and talked with them, so of course, their company had no trouble with them. Be is a good tality Her spirit guides say that they are golog to make fer 7 one of the best speakers and test mediums. I do, not think that she could be excelled now, if she only had a little better health, which I hope and trust that she will have soon. We had a first leading, potonic market for the service of the service and the sum of them now, but, of it is beautiful to have our dear friends come and show that they care for us still. I often long to be with them, but strive to be patient, and willing to remain until my work is done here.

A Reverend Speculator.

Letter from C. W. Hudson

The Reverend Mr. Green, Baptist preather, of Greensburgh, Indiana, who came to this city three or four mouths ago, and engaged his services for one year, to the church, at one thousand dollars, proceeded five hundred dollars of the money, preached to sult the congregation, lectured to the children and young propie, and was apparently a house plane man.

children and Jonny p-op'e, and was apparently a very plans man.

After mixing a ples for his son's indebtedness, he borrowed sineteen hundred dollars from the plant of the pl

F Letter from J. M. Moulthrop.

Fletter from J. M. Moulthrop.

BROTHER JOHN: -Inclosed, field three dollars and a half for the present year's asbestifion to your excellent paper. Do please pardon me fôt neglecting to remit the same sooner. However, the emergetic little paner has come faithfully on its weekly mission, so full of everything that is soul-inspiring, that we could not do without it. Already it has worked its way to hundreds of homes in the great west as well as east. May its circulation continue to increase, and may its enterphising puriliber be rewarded for y lie enterphising puriliber between the hard between the hard so had been a seen and the hard a value of the seen and the puriliber of the seen and th

ABBIDGED EDITION

OF THE

SPIRITUAL HARP.

PRICE:- 61.46. Postage 16 cents. For sale at the RELIGIO: PHILOSOPHICAL PUBLISHING-HOUSE, 187 & 189 S. Clark St., Chicago III

En Medical Students.

THE BENNETT COLLEGE of ECLECTIC M CINE AND SURGERY of Chicago. Wister to commence October the 1870. Fees, to). For sain meet and full particulars Marine A L. Chall, M. D., IN Madison street. Chicago, Pl.

NEW BOOK!

"FRESH EGGS AND YELLOW BUTTER!

TREESH EGGS AND YELL'OW BUTTER.

This work is an x haustwo trestise on these subjets, and shows how to keep eggs fresh fr a year at
an excesse of ins than cas half cert per of xes!

Three are two egg seasons each year; frest, Agril and
May; second, frem médde of July to médde of Supiember,
when eggs can be purchased from 10 to 16 certs per deren,
and if preserved utilit states, they can be a lef from 80 to
3) cents pel-ff a.m. The processes are sure and reliable.

Over three bundred thorsach of an eggs real entesting preserved this season by parsons who tested Dr. B's processes
last year.

Over core and the sea on by parsons who tested Dr. B's processes last year.

Manceld Butter, (which can be lought for less than one-half the piles of good batter), may be restored to a particulty sweet condition. White and streaked butter made to immitate good Jean butter; and an Improved Butter Frontere, for beeping more wheter in a west state.

Karonesse Oil Barrells readered clean and suitable for all parposes.

This book also contains may other new and valuable from 10s, with fall directions, so that any one can proprie and use them, being the result of fiven year? research and experience by a practical chamies. This invalendle work should be in the hands of every greese, produce-designed, delir man, farmer, manufacturer, and other services of the first particulars. For futurer particulars, send for Descriptive Circular. Sent free. Address: The W. C. RURGOD.

Seat free. Address:
Dr. W. C. Bruson,
Author and Publisher
145 Lasalle St. Chicago.

Health by Good Living.

BY W. W. HALL, M. D., or of Hall's "Journal of Ho

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

name. The best-hod includes meats fish, poultry, wild game, traits, and the grains which make brend. The best contary preserves the natural states and fittees. As there can be no "good living" without a good appe-tion, how to get this great bleaming without movey and with our pribry a point of our, and, it is hoped, in very clear and sight serves.

Fome of the subjects tre ted are :-

The object of eating Fower to work: Early breakfast Dinner-time; Inschence: Esting "down fown;" What shall as men act! How to get fast; Be-blood: Diet for the sick: Spring "diseases: Children's and ing: Forcing statiren to est: Young indice sating: Confect and headache: Billonamen: A hary liver? Midniberon coince: The outdoor air: Why are we dispepted? Discom fort after eating: Cole sizw: Certain core of neuralgia Revrous debility: Air and exacted: Food owns, etc., etc. It tells

It tells about

How girk are spoiled at boarding-chooks: How health is loat; How health or short; How health or short; How health or short; How health or short; How how he had how the house he had hour; How how he had had health or had hour; How home influences parify.

Price \$1,00 Postags 16 cents. For sale by the REL'GIO-PHILOSOPHIOAL FORLIBHING HOUSE, 189, 80, Clark street. Chicago. III.

REAL LIFE

THE SPIRIT-LAND:

LIPE EXPERIENCES, SCENES, IN IS, AND CONDITIONS, ILLUSTRATIVI SPIRIT-LIPE AND THE PRINCIPLES OF THE SPIRITUAL PHILOSOPHY.

Given Inspirationally
BY MRA, MARIA M. KING,
Author of "The Principles of Nature." etc.

TALKS TO MY PATIENTS. . Hints on Getting Well and Keep-ing Well-

BY MRS. R. B. GLEASON, M. D.

This is a valuable book, written at the earnest colicita-tion of hundreds of patients, who have had the good fortune to come under the treatment of the alterised of the contract of the contract of the contract of the to do away with doctors, but to aid the years wife when there is no experienced mother, or installment narres at hand; to savine in emergencies, or to guide in those matters of delacter with which women is like is so theour, as to the cause or cure of diseases, but merely practical suggestions, how to relieve bairs or, butter still, how to swold it. Such means as we have for many years found desicned in our information.

Price \$1.50. Postage 30c.
For sale at the RELIGIO-PHILOSOPHICAL JOURNAL Office 189 South Clark St., Chicago.

J. WILLIAM VAN NAMEE,

Raaminations Made by Lock of Hair, For terms and parti gier, send for circa lar. as2 tt.

TO BEE-KEEPERS.

A NEW SOOK on the shipest of Sec-Chiner, alled the SSCRTI OF SEE KEEFIEG. It is get up tags very condensed and change form, to meet the wants of Sec-Resports in every department of frienditural ackness, all consists more practical information, and treats upon more misjont than any other book of its lund yet spittlined, and to enhallshed with numerous cuin and engravings, and to enhallshed with numerous cuin and engravings, and to subshillshed with in the same strainty of the SSCRTI STATE of the SSCRTI STATE of the SSCRTI STATE of SSCRTI STATE OF THE SSCRTI STA



NATURE'S



HAIR RESTORATIVE.

ns no Lac Beigliur, no Sugar of Lead, no Lither Sitra's of Siver, and is entirely free from the visconous and Health-Destro, ing drags need In other Hair Preparations.

Transparent and Clear as Crystal,

will not soil the freet fabric,—perfectly BAFE, CLEAN, d SFILIENT, — desideratume long sught for and Found at Last!

It restores and prevents the hair from becoming grea impacts a soft, glossy appearance removes deaders, ir occlusif ground and refrenting to the beed, checks she hair from falling of, and restored is to a great celest when per maturely lost, prevents hadaches, curse all humors, outside, our expelions, and canalty all best.

BOSING FOR THE HAIR IT IS THE BEST ARTICLE IN THE MARKET.

ASK YOUR DRUGGIST FOR

Nature's Hair Resterative. April Wholesale by S. BURNEAU & SOY, Who'er in Druggists, L.S. Sandolph St. Chlongo, and by J. C. BUNDY, 157 and 1°9 S. Qiark street, Chlongo, Illinois.

DUPLEX IMPROVED

FMILY SEWING MACHINE.

FMILY SEWING MACHINE.

A trimph in mechanical science. "Entirely new," and manufactured under the very latest United States, Patents, with meny important superior and valuable inglements, a tone mecastire, it is evident a rival or equation of the control of the states, and for beauty and strength of its stitch, speed, darability and eigence, surpasses every other machine. It is entirely original in its construction, and does not infrare a control of the control of th

oronaway, N. Y.

Tor sale or exchange for improved or wild lands, or other property, variable works of art that, with proper management, will meet with a really sale and eshoulful to ordere an issues of, at least, \$6 000 per annual will be sold, or each anged for improved or unimproved sale states. In the sale y located and with the prospect of an other than the sale of the preparity is valued at \$6,150. This is a rare chance for any nation of the sale of th

For particulars, apply or write to J. C. BUSDY, Room 19, 189 S. Clark St., Chicago, In

DR. J. A. CLARK'S

ELECTRO-MAGNETIC INSTITUTE,

Cor. Bearborn and Monroe Ste.
Sheppard Block, Rooms 13. and 14, Chicago, Ill.
via 1718.
Office hours, from 9 a. m. to 4 p. m.

ECLECTIC:

v6 m14 10t.

THE VOICES

VOICE OF SUPERSTITION.
VOICE OF NATURE.
VOICE OF A PEBBLE.

IMPROVED PLANCHETTE

eriza- of which these Plancheties are mis-singued to the saquetic currents of the 1-sing made of Richertical and Rapectic miset now prepared supremaly for the purpose that the property of the purpose that it technic charged with sagneties, out still be stowered with automating me-encipating united clouds have one of for no man to Antiety hissend of the great power byth for a which the power to the property of the pro-teor of which the power to the pro-

DIRECTIONS.

PRICE, nise cien.

PREMIUMS

Immense Premiums

PREMIUMS!

MAGNIFICENT!

The shore Prentume are offered to agents of the Pegal-tive and I Maggative Powrdars. Sech immense President in delition to the very large and liberal con-minations which are given to agrees of the Pegalitive and Maggative Powrdars, make such as agency more profitable than any other that can be unfor them. For the terms and coglitions or which the other Prentums will be given, sugly all other information, eldren PROF. PAYTON SERVICE, M. D. BOX SELT, REW YORK CITY, Also rend the rest of this column.

THE CELEBRATED CASE

OF

HUSTON RUSSELL

Surgery and Hydropathy give only partial relief

Patient prostrated, reduced to a skelet-and his life despaired of. HE PINALLY TAKES THE

POSITIVE POWDERS. M CURED,

AND GAINS FIFTY FIVE POUNDS IN

Brownwille, Hobratha, Don, 25, 186. This is to certify that I, Empton Russell, was taken the 34th day of September, 1807, with a paint in my cynhead, and it was no severe that I Smoght I would not die than live. I called on Dr. Horrer, and he attended the than live. I called on Dr. Horrer, and he attended to far soon twenty days; at times I was only whose under landscape of medicate, but conjuged to my hol. I called another decide, by the advice of Dr. Horrer. Under a system of trealmatic catifully, he gave me no medicate, before, but priched me with lastraminies and get on so taking to history but it had no effect. Then I called on other deciency, who had me mader that treatment if the own mostles without any permanent relief. On the 186 Repleasher, 1868, I called on Dr. Arrold, and he had under the treatment until April, 1869. I cased the shet over mersing string the treatment of Arrold.

On the fifteenth of September, 1863, Emron Russ name to me with a furious Tic-Douloureux, Heuralgia. ad him under treatment until last April, 1869, at whit tme he was dismissed improved.

hereby certify that I am acqualated with Haston Ren-and that I know that to have been sick, and I also certi-that I am acqualated with Drs. Wm. Arnold and Jerume over, and know then to be prestring physicians.

Boal of Whanes my hand, and onel of sulf-than County, that Band any of December 1800.

JAMES M. HACKER. County Clerk

THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S POSITIVE & NEGATIVE

POWDERS.