# RELIGIO <br> PHILOSOPHCAL HA <br> <br>  <br> <br>  <br> $\qquad$ 

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Gruth mears no mash, holos at no human shrime, sechs neither plate sor applanse: she only ashis a beating.

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s.s. Josis, publisher and proprigior.

CHICAGO, SEPTEMBER 1\%, $18 \% 0$.
VOL. VIII.-NO. 26

Ond the Life and chavanter of the Late
Geover Peabbuy.

The seby ct of our address this night, is not gelected because it is one whici now diti every
heaxt, and stirs all the deppsts feelings and warmet emotions of love and sympatity that can be eqwakened for the great and bood. Nei-
ther do we intend to cffer any tribute or any typreasion of homage to one eo exalted in ehar-
acier as he who forms the sabji.ct of our theme this night.
We ask you to meet with ns taniigh as
thinkers; as :those whose dutt and privilege it is to turn every opportunite to adrantage evr
improving the fighese elements of humana charater; ; to ennsider passing teents as those opportunities for improving the mind, the heart
the ensecienco, the living principle willinin us. It is to improve this oceasion with the most
shining example that the century hes cffered us for considuration, that we askl your to meet With us to night.
The name of George Pe body is now a

 weil worn story. Ling, long ayg his history
became national history. His vitues, aye every iota of his deeds are pusicic property. he has buita momenment in trery hums: heart the memory of a ueffut and precions lif is en-


 two momentys worra, selt helo. We all know
that in this count, the noblest mind thas



























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cent was \& quality of humnity which trans.












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them as an argument ia ita fvor, is that of $S$. Pail, whers he says death by sia, so derth paseed upon ant, fre all
sinned. This is the dootrine of mar's tulten condition,
as enntained in the B the, where we are told that as entained in the B th, where we are tolle that
the vesult was the citet of one min's sin, ard that the transgresplon of a given lisw is to effect
 Lion upon this mbly ct I propoundel to han sev
eral years sgo, $\bar{z}$ : "I min a fulten bing" The answer was given on the 2 s h of Fetrury, 1850, anl is too good not to be frequently knowa. It is as followa
 gieation of hast evening I could have shnssered
wer th st all. now, no far as I am abic to ans.









 clewip indicate difference in infants, who are
thas mione to zuffer the penaly of infr cred






 Soy are gher ment than D Divi ard his acsect-


 merely an unveaning jurgon of senseless pirrss
Es, allte destitute of reston and common sebse; ent, and naterder to try him, sout up an obedi appte
tree, and told him not to eat of its fruit, pand Hen as snake, bisig opposed to God, persuated
the woman to do that which Gad (by their omn

 understand things which tok place so long be-
fote their existonce,
Jon naterer the truth than dany
 gelf surrounded, Rorear Hare."

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Dr. W. J philips chillelenaes Dariesid Jones; As a subscriber to your
Jounkat, I do not design (am in arrears now) ta pay subscrption and pos:age without resding
sud motiag its contentents, and I freely acknowledge that I am entertained by articles from Dr Uhderhll, and other contributors, more than.
pleased with the worde of Austin Kent, F. B. Dowd, and many other noble minds. As this language will somewhat exprss my plated writing you comments upon the views,
ctatied fieis and theories of many of your contributors, bu have been deterred from fear of
imposing upon overfilled connne, the magnitude, and, perhang, uselessness of the labry to
comment on all like crisikee and lastly, be.
cause 1 am continually learning more sbut




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S. Undmamb.

| The sold Moliawis's Denini of Prof. <br> Ralmentock's Magnetfe and Clatrvoysut Theory <br> Mir, Falnestock's third article on 'Spirit Control and Aurral M aguelism" in the J ULi hawk' as soon ns recired. The old chief ( $1 n-$ dian control of Dr. Intring) heard patienlly to the end, and wificut waitiug for cutestions, im. mediately $r$ manked in his close, direct way; - Mr. Fannesteck knows a great deal, bat does he know suything outside of hinself?' <br> The old S hanks queption is most pertiaent There is no figery on the fiee of this grand "Jagnetism," ci, All see It, The point is, What forces are beh na; whit causes ifs on only theotize like the rest of us. <br> It is different with the Mohswk. He is where he can know. He is bohiad the curtain. He can speak to the point, He knows the source of this wonderiu, power, it he knows suynot perfect; their "say so" is no proof that. a thing is 80. <br> Is the Mohawk then reliable? In the thousand examinations made, sud the thousands of questions syked him we $h$ ve nevr dissovered |
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Ongmat envery.


## MODFRN SPIRITYALISM. Strange Ineldents In ine Mithory of a Invenitgator-finteresting Particulars.

 By Arcieta Moore. Foom the congregationaikst and micorder.[This cemmuncelion will be read with inter












 "I guess you'l be a belicver,' remaked cre prisent. eldon we have suce delided mani-
festiviine, dectared the mediam.
 that had been used-hte antic capers op o a chivir
get in motion by what pretenced to be Her bet in motion by what pretenced to be Her
berts spitit, and which naswered strangely
and forchy yo his style when in a merry mood,
and, truth to tell, $a$ epell over me as of the





COonvinced of what? D; you suppose that
Ibentive my mother, hoo has been with Ohrist
in heaven these tea years has come here to this


 that you are pessessed by evi and deceiving
spiits, just as men ussd to bs when Crist wa
on the tuth.? atarmed for apparently, not eftendet; but a hutle "I shoulat think," he said timply, "you wonld
bearaid to talk so, when you bave had such
pronf that be arraid to talk so, when you bave had such
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corry atrid? I askd "It your views are








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 A PEEP INTO

SACRED TRADITION.
by rev. quan abret
 HS PRESHAT AND FUTURA


HOW AND WHY
I BECAME A SPIRITUALIST.
Wash. A. Danskin.












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 There are vai ins methops adopted by men of

 show wiel uter anguraty, but rather thet cut mind jamble m wh the tratitons of the pat,






 Tine ore who is rety tethe fer this aflegory. Hi
 zeed by greet vitue, that in in angy Gcd weuld
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 Columbus were cisrorcus to krow the cause a
 was ro wcre cerrect hase Mests account of ofe.
Titions statement of his wes cripinated for a
 diate ontrol, to und rstaxd wien; where, bow, sud by whan, all tuings were made.
The more hatrarcus
The more hartarcus a pe ple, he more nethey thitk will punish tham for in thir mise tueps, and who is viustecive and jealk us, ard

 trolled, he prespet licese absirue problems that govern human nature, apd knew beter than any other man hivis $g$ tit thatyine the charatet of urder Bis imimediate ectimand.
But ia oricer that tis Gcd night have a fim batis tin the wizict sf the illiterate mass, he con. oceta the edirmie off ecration, not for a mo ment entertinipge th itea that it mould he
 Atd he had cominered cyytulizizg. Meses the livervirc veally perpetrat da pike, and that thas been incerporated in the theoligg
of the preetent day, $e$ a a beatitul truth. This of the present day, ess e beaniticul trutb. Thit indefatigbibe ruleg has na real senne or conisits enoy conneeted therewith. It is imply an alle.

 intog gigatic propertit ng, and whi ugh olit hatf



 weary and retied from his labins,is an evidence the task, and that he required rcupperation and tuit tade the skme as any mortal.
We way eme to tio
 ans zer s aertian parpiose.
Then, the Garten of Eden was a my th, Adam a jumaniag gie, ard the tree, wi.h it It Iscioun fresi, reated to eatice hat happy pair from the piths that prolific law giver, $M$ I seses.
Cnly worshiting a myth of Moseses bruil. They

 isg batore an idea of Gob, sin idea that origina ted in the ellastic braia of 3 : : Bes, and are just as
 thirk they we worshiping the only tuiue Deity when, in taet, he is only \& "cantle in the air,
that originated with nash, and which reproa

 trolted a s stur
throwgh emar.
When, , iomever, tis pectic deitica to form
God for themetre, he would not allow them th

 Mates, only revirance him wien they bow o:



 with any ciree that butd the kiee before the



 ifeless at their fett; a represulative of the to
 cua afine God, you lose him, for

##  <br> 

Now, if the O.thrd. © Gad is a verity, and is
so reads to reppnd to the million of prasers hat are constantly emanyting from humenn

 cull orgize tind rayer melter G od, we ct of which sheuld be to entreat Goot to manileet his preaeree to the world, thereby banish. gocid. We woill p teea Henry Ward Beech. raty he kead of it and D. L. Moody, a promi
 ter tor his strong langs,- -and the Xoung Men' Cibute tracs that those wuld emplog to dis rrayer, might as they eazed oceasiongally from heir radnous duties, have some:thiny toi interes hem. Thus crguiz, d, we wolld have the ty tar hacus in ceaseless priser for a aign. The the trong bra hings and utterances of Moody' lungs, woiid afford a beautiful contrast, write e numeruas tracts sistributo, would reliev et taium of the day. Would not such h pray ing bafre anidia of M1 ses, and stra:inig their luag; aidd turosts in the loudness of their en
reaties for it to m unifati tevelf in soms peculiar $\stackrel{\text { way! }}{\text { Wu, }}$ bave a tenderey to cauce God to thow his face wsted of his back puts (ax related by the law giver), and thus ban'sh all indideity, cleanse the
worla, ant make munkind prer, wiser and bet. ter in every pariceulit
Ho who numbera the very harit of our head
and watches the sxeet litte sparro vs bo evefull, will he not condercend to gratify the in
 perity of all:
A prayer-meeting of this characer woutd eer tainy have a goos tif et (it any) in indueng Cod to prove his own existence through the inagly, reaist the outpouting of addent hones: hearis, for a solution of thatg grand probiem. still the prasers would not ba atended with any
succoes. The world would ba no beitor or wirt
 Of $m$ ny haint to nuubiber, or rparrows to watch trayer of ultuions of people. We miva Inth in a $G$ dy wo spends s porion of his chil, and watcoing the pprrows, but
who will nof listen to the hose in dibtrees and reili ve thair many wants.
 fact, without an existence
 We venurad in incuists, past, traveled am ung the esges of hastary, and b:ought our uitid $e n$ rapport with ssenes of onden times, yet we have
filled to oberre tue fo toteriuts of Dity, or fad aplace thath has ectized his vitiee. The drik with thi cuntecanges or gutial smile of a per-


What! are th
 prayers have ben frutites, their tef trts have
apated them nothing, and they find today Host they have been worsiliping the Heen of
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Hutu
 The Indians worship the Great spirit.

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The olid Esyptiasis carred oat as uelly ephinx








 cient mitis, and vievinac ancelent landmarks,
until wion " We have teuad, Dotity We have unvelied the
Divies EI Giner of the maving wirds of Sp:c
Ond Adam, Bechelor Pata, and Susan B
The demana of the present age is that romenta
 Anthouy, who is now nearly fifty yearro of age,
pet ss $m$,











 Milss Anthony is methodicies and systemalic, and
 Mis sitition and otheses ergagel in the recornt.
tory movement. We simply wist to call the Atenilio of Mise Anthony to eertain pasages of



apabe, hecried out tia as
"Ad mm, where art thon



"And becaus, thou hast, hearkenad vato




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 Outside of the rein of hamor in which we have
written, wa testre to sar, that, in our optinon, Miss Antiony stand sat tho iexad of the mopement for
the emplior tion of the condition of Ing aceomp ithed more real substantial gocid for
her sex than any other perison, male or female, In


enersoual and ticai.
The Hend in Kinsas wishing to have Waren
Chne lecture for thom, $e$ in bs accommodated on
 Aught,
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- Remember that Mris. M J. Wilcox.yn will tavee





## A. ©. Haymard, the tienter, has re:urnee to Bos

-Miss Lottie Fowler, of whom we mate mention a short time ago, ec
in Hartford, Cona
-Dr. H. Slade has len Boston.
-Ura. A. A. Jeepirs, magnoic medina, has re







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 attreeted great attention:


 - Mrs. Adatio L. Ballows lectures at Belvitere


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 La Poree
mons.
 -J. O. Barete, $\mathrm{J} . \mathrm{M}$ Peobes and D. Dunn are

 er, nad they flail be prompliy pubbilited.


 - The Ieliur of IJ. H. Peibee at Maste Eall, on



## The Fundamental Principles of If ha mis of that patity of gini ard 

Mrs. A. H. Rohinson as a Mealing Medium. The undersigned having seen a notice in abe powers a a being ercally perplesed about impoitint
snd bisiness invoiving many thousands of dolars called upon ter at her resilence, $149,4 \mathrm{~h}$ Ave nue, Chicigo, to consult her, or the powtr,
whatever it may be, that o nutrols her wite in a traice stae, upon the subjeet.
Irace, the thet litgite in an an unconsciou trakce, the ist-11 gynce that controled her,
knew all that $I$ did absut my busins s , and, as has proved siac, very much more.
I was told exac'ls what to do to insure suc I was told exac ly what to do to hasure suc--
cess in the buainess then bo agitaing my mind,
which direcions I followed, and the result has been exactly what I was informed it would ba. I confess it could not have been a refection of
my own mind, as I was greatly depresced apon my own mind, as I was grestly depressed apon
the subje., white the in frmation I reeeived was most cheering,
I feelit t, be a cebt of gratrude 1 owe, not
ouly to the medium, but to the fateligence only to the medium, wat to the inteligence
commuriexting through let, to malke this mat-
 who may be situated as 1 was, may be abie
through ber medmshop to cbtain valusble adve, whice will lead $t$, success when disap.
p intacet scers to b overwheming
 same, at my residetece, corner of Cumphn Ar
cnue and Harrson fruet, Chictig. Caicago, II., Sept. 88, 1870 H. S. Les. L e says in favar at the powets of Mrs. Robio-
soa as a buineas medinm. As a heding medium alsa, she is not txcilied.
See lier adverit ement in anotier ciltrona.

Opima Habit.




 for the "popinm habit."
 the thousands of those mp
hum cinlimad for his orn.

## Tit, abe s. is. Ferguson. <br>  <br> Mrs. F. W. Cuhins.



FLORENCE SEWING
MACHINES.
 Spititual Mlecings, Combutious to.

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HIVUGuTs CONCERNING PRAYER． Hy Dr．E．Be Weeliock．
Who by thing thonght can add to his stat－ ters？Who by tears and supplietion can push
 echo of the awfal thunder＇ ing thought，or ay united supplication，ean stay along her bight，etherial pothway，amid the iterial heavans？
Yes，in all humitity，we ask，who wy simpl prayer alone can make the Sierra Nevada mountains less，or the gigatie Alleghanies
more？Oe who can caise tiae wilderness to
blospom as the rose，crearnh sivers to fow up
indind phang，or the forst trees to grow in incinid dlains，
form trianguar
O ye Christious，how oft ye take the name of
God 18 vain，by asking a change in the holy or．
der of his iomutabe laws．Tie dew．drop and der of his tmantable laws．The dew－drop and
the mountain mast ace obeg the law of grait．
tation．The storm



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 with＂plumage gay＂；whose smeet music watt
 perfec．＂．home or spils－of just men made
suppose row，that the＂gods＂have decreed




 st hue 1 Draw near，נraw sensibly rear unto
us，with all thy terresirial and celestial enchant－ ＂O ye orange groves！ye trees of Liebanon！
bow ye cown，ung give ug fruit；give us of the
orange and the pomegranate，tor our wait． orange and the pomegranate，Hor our wait
ing spirita are longirg for the．Core，oh
come，ye beautiful bird，with plumege so brit
 O．ye aqgelsef just men in higher pefection
made，invite ns to thy shore，give us thy hand，


 The language of the sbove supplication can
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PRODABLE COALESOIVE RESULTTS OF －MATTAR AND SPIRTI．





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selves to other minds．









 he instrument and whe thasges apoken of．Twist
together he wires from the point where they
tom a junction to the ends that are disengaged


 same sounds（as to the sigiification cf letter
and words）as are nowin in in ore presen
sytem of telegraphy，and have some one in at． ysten of telegraphy，and have some one in at
ndauce competent to reeive and literally ren IF thei．
IIt this eennection I would suggest that some
nis not sidet cal ap to spirit communication would be prefe able．］
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 ralizationt of the dectrical forces，that anal make
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Daceed upon the table，in conjunction with the iires，sthall form the squiuduct for the tranmis healthy magnetiems form a circle around he he
table，mil uning hands except the two persona


 rould be the result．
Asit is necessary in orit present telegraphic
systen to have an operator at each end of he
wire，it will be an indispensabie rule in thit





























The Xipht of Paikcophical Joumat

In my chadicods summer houre，
 Axa the distant thunder murmurigg，
Told the coming of the Altal storm


 Thooph the earth was strown with nowers，
Though there was maxic in her bowess， I Yet terond the earit ilif an was ylome． Al my soul＇s ideald frozen
nat the tomb．
Who were gathered com teat teachsthers，


## Now has fled that night of erroo Which so filied my moul with terron

 Far one fithers and dur motherb，
And onr isiters and our brothers
and

Let an join in one grand chorgs，
With the loved oneng gone b before

spirit communiction：





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ong of tae greatejt discoveries of the age:
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Tue.wort
Adares, s. 8 . Jovss, South Clank, street,

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hittle harry's wish
PLAYINGSOLDIER. the litthe also THEORPHAN'S STRUGGLE,



South Clark Street.




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## A reasonable disconnt to the traide. <br> $A$ New Proposition.


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Letter from Dr, D. P. Kayner.


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Health by Good Living.
NATURE'S



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## THE VOICES <br> Three Poems

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