\$3,00 PER YEAR IN ADVANCE.

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

SINGLE COPIES EIGHT CENTS.

S. S. JONES, PUBLISHER AND PROPRIETOR.

### CHICAGO, APRIL 9, 1870

VOL. VIII.—NO. 3.

### The Rostrum.

A Lecture by Isaac Rehn, Delivered at Concert Hall, Philadelphia.

OUR SENSUOUS RELATIONS TO THE SPIRITUAL AND PHYSICAL WORLDS.

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

When I was first spoken to with reference to lecturing before it is secrety, the topic of the incorneration of God and the Christian deligion in the constitution of the United Scales, was then somewhat compying public attention, and on the some of the moreon, I should that it might be a subdiscount jed to consultration be the most conficulty this evening. It are not consultration between the state of the configuration of the same of the same fair the South and temperature of the same fair peopleto ask which lead wind major of the same states of the consultration of the same fair that the same subject of the same fair that the same subject of the same states of t might be a stable subject to considering bests not

in the radial confinences, radios for the property of the second confinence of the Society of the second confinence of th am of religion. It is not a question of the tenth or falsing of the properties and a second

the christian statem, drift the quistraris a littler [ . In one last, by I carry the appearance Therefore and the first dependence with the spirit of the first the second of the xight and the spirit of the second of the xight and the spirit of the second of the xight and eignans if criy, as announced by the subbrie with a constant of the constant in the constant of the constant o their bollocal and reithrough his.

Age in, their qualified fathers which has oftended the recent of it to give public tone to this presion, (although prest efforts had been mode to many of the Courches and by head lettered direction the press to get up a meeting at the Academy of neede, it was but clindy attended, and not one of the prominent speakers annormed was an end-Recestor. The has indiscourse to be love that all all its to king towith the necessification is an this endinger inceme and the title of the rest restles and the next to would the veet after in this evening to notify enwitch I think witch cress you alone there, and winds is really of the more respectively to be to. It s the similar in mit Sensions to I think in this epitions and Physical Works, There a the closical point of view, this elder has no enor the reason that theel glesty considered, spirit is an immateral something, having no definite relations to this life, and not, as we believe, having a series of relations connected in all their combination, through all the continued We know with nector exactly as a series of relations of the continued with nector exactly as a series of relations of the continued with nector exactly as a series of relations of the continued with nector exactly as a series of relations of the continued when with nector exactly as a series of relations of the continued when with nector exactly as a series of relations of the continued when the continued we have the continued to the continued of periods of possible existence, relating the future life to this; and having a point of contact which is as actual as is our relationship to this present outer world. The theologians never enter into controversy with the Spiritualists upon this question. Indeed, we have invited them over and over again, to discuss this question, but they never have responded to our invitation. There is another class of men who deal heavy and powerful blows at us,-men of abundant abilities -- men of knowledge, -- men of experience in scientific attainments, and it is to them especially that what is said this evening

has traced out, in very exact method, our relations to the physical world, --it has explained to us anatomically the almost infinite details of the | an impression which it makes upon the organ, human economy; it has pointed out to us with most mathematical exactness, the position of every bone, muscle, tissue and organ of the body; it has especially pointed out all their functions, at least, so far as they relate to our physical being. But there is a point beyond which all these re searches fail,—there is a point beyond which physiology and anatomy cannot reach. I shall endeavor to show this evening that there are certain points up to which we can trace with the most mathematical exactness the constitution and machinery of the human body. But there is a point beyond this where the impressions made upon our senses, are translated into consciousness. How is it that we know what we do of these things around us? How is it that my voice effects the organs of those around me? How do these organs trans late that mere motion into consciousness,-into

Investigation during the past century, at least,

will be addressed.

In view of the recent development and establishment of the doctrine of the correlation and conservation of the forces, it is maintained by the physicists, that all the motions of the body, all the functions of the mind, all the acts, and indeed every power which is possessed by us, are but mere modes of motion.

The certainty with which we can trace these results, is to some extent the basis upon which the hypothesis is established, which leads to an

absolute certainty. These men, materialistic in their senses, reason out that there is no possible existence beyond the present. The phenomena of the universe are explained, by the physical, mental, or spiritual, as relating only to this plane of mo-

It may be well for me to state here, our spiritualistic view of this whole question. As I have intimated, we regard the universe of matter, the universe of mind, and the universe of spirit as but so many grades in that which is eternal and everlasting. In a word, this great universe which we inhabit is but a shadow of that which is real, and essentially the spiritual universe. In other words, that what we see, the material forms of things, are but precipitations which in their last analysis are spiritual.

I do not maintain that we can establish this point absolutely, but with thes as a basis, we have the power of explaining what otherwise could not be explained by any knowledge we

The materialist and the theologian possess no illustration of this point. Let me ask your attention to some consider

ations touching our nerveus organization, and the means by which we arrive at our sensions knowledge, hearing, seeing, fig ing, der. If I succeed in making myself understood I shall succeed in making myself understood I shall bre-some and chairiy chees at.

In the looks by which your better independ to the some and chairiy chees at, which I shall be considered to be two for the conservation in the some three at the second to the some three at the second to the some three at the second to Junate on the control of the majors through spirit the spirit of grows are so to this implies that the while while we have the another through the spirit spirit A distribution to an analysis of the con-

Limited and the body of the production of the latest of the control of the contro 4.4. 1.212

viewen same vibraling, and we say that seems of some least to the seems of some trapes, we see the seems of some trapes, we see that

Mally 19

wholly will clive.

given sound

Professor Timbele will tell you the length of the waves which are engaged in producing any sound. The wave that produces middle C, is seventy two feet in length, and that makes the lowest noise that is perceptible to the his man ear. From that, these waves run up to around us. The dented the the decides in be any. 36,000 in a second, and on the very high notes, and flowers with variegated hires, but out some they are so short as scarcely to be measured,yet the ear appreciates all these differences, and senses them as sounds. I want you to hear in mind the difference between sensations and ideas. The string vibrates and produces the sense of sound. We perceive from this vibration and we get an idea.

For instance, it is a musical performance, and we get the idea of music and harmony from the simple vibrations of the strings. There is a difference between the sense of music and the vibrations of the string, and if you will bear this in mind, it would aid you very much in understanding the point which I am seeking to

Let us look at the sense of sight as another illustration, and we perceive it is produced by what were simple undulations, -almost perfectly analogous to those we receive from the vibra tions of the string. The vibrations of light are disturbances of the vast and all-pervading ether and according to the rate of this disturbance, do we perceive the sense or quality of that light. These undulations are external to us. Bear in mind that the external world presses itself in upon us,-not that we go out to it, which is a great mistake which many have entertained. We are subject to the impressions of the outer world

by which we are surrounded. Light and sound impress us,-forms impress us,—we are continually impressed by the world around us. Forms impress themselves upon our interior consciousness, which the soul takes up, and these impressions become knowledge.

With reference to the sense of light,—it is reduced to so much certainty, that we know with out querying,-precisely what that wave which produces a given degree of light, -a given color in that light. We have a scale which gives in numbers the waves, lengths to produce every shade of colors.

These impinge upon the nerves and communicate the sense intended to be conveyed by

these several rays. In the sense of feeling, the analogy is also very much the same, these nerves are distributed upon the outer surface of the body. The nerve of seeing terminates in the retina which is spread out in the back part of the eye. The nerves of hearing,-those which take up the sense of hearing, are distributed in the La by inth of the ear-filaments of the nerve are spread out here near the base of the brain.

ore real, they are only known to us by the sporting actions, which it behind those, and

matter in regard to either.

A low some flow invaried rates from this location of the deciring of a university of low regard to the from this location of the deciring of a university of location of the deciring from this location of the second of the second of the location of the locat

nerve, produce a sense of light,—on the auditory nerve one of sound,—thousands of these sons to get possession of the spiritual relationships of nerve and mind.

If the filaments fleating in the lyu pit contained ships, as I charse to call them, and penetrate.

On this grant field which olders such profitable relittle filaments fleating in the lyu ph contained in the labytimb of the ear, receive the impression of suparations conveyed by the atmosphere, these happensions are conveyed to the seat of sensation in the login.

What I want you to bear in mind with reference to the seat of the seat of sensations is, that white they have mainted presented an invasion of this grant field which often such production in this grant field which often such production of this grant field which often such production of this grant field which often such production of this grant field which offen search. We think that what we profess to believe the fact of this grant field which offen search. We think that what we profess to believe the fact of this grant field which offen search. We think that what we profess to believe the fact of this grant field which offen search. We think that what we profess to believe the fact of this grant field which offen search. We think that what we profess to believe the fact of this grant field which offen search. We think that what we profess to believe the fact of the fact of this grant field which offen search. We think that what we profess to believe the fact of the fact of the fact of the fact of this grant field which offen search. We think that what we profess to believe the fact of this grant field which offen search. We think that what we profess to believe the fact of the fact of this grant field which offen search. We think that what we profess to believe the fact of this grant field which of the search. We think that what we profess to believe the fact of this grant field which offen search. We think that what we profess to believe the fact of this grant field which offen search. We think that what we profess to believe the fact of this grant field which offen search. We think that what we profess to believe the fact of this grant field which of the search. We think that what we grant field which of the search was the fact of this grant field which of the search. In this grant field which of

sione perceive them.
This is the fail the senses, -they are analy egous to that which I have mentioned. We know all the intermediate steps which are esentransfor the production of mess, but from the point where the impression reaches the herve, we are lost. We must go to the spiritual dom in i to understand these. Mesmerism and kind ed subjects will come in here to nid us.

I think I have s id enough upon the subject of the constitution of the organs of the senses, and if I have succeeded in doing so, you will ninderstand this fact, that the constitution of the nervous organism, with reference to the special senses, enables us to trace the necessary motions until we come to the point of their conjunction with the nerves of the brain and spinal column. We know every change in the ower world. We can measure the waves, and know what intensity will produce certain impressions which will

be experienced by the spirit. There science stops, and can go no further. From this point onward it remains for the spuitual hypothesis to open the way for us, and there are facts at our disposal here, which we think are sufficient to warrant us in saying that we have some little knowledge upon this hitherto unexplained subject.

I know that right here, -- this objection will occur to some minds. . It what you say of the organs of sensation is true of man, it will be equally true of the animal kingdom. So it is. The point at which your mind reaches, is that it man has a spiritual nature, so must animal.

What reason have you for saying that animals have not spiritual natures,- are not spiritually constituted essentially? In my belief they are, - not only the animal kingdom, but the vegetable kingdom also.

I believe the whole of the physical universe is but a shadow cast by the universe of spirit, .that the world of forms is but a precipitation of the world of spirits addressed to our senses and our understandings. We are here constituted physical beings, from the elements of which our bodies are constituted from the earth, -gases and minerals, and we stand so related to this physical world, by virtue of that physical relation. ship constituted of it. The earth is our father and mother physically.

What proof have we of this? One very strong evidence which addresses itself to my indement in favor of this belief is, that in the course of our investigations as spiritualists, and Impressions from the outer world on the optic | dealing with the phenomena of meamerism,

What is thate any short or the chapter for is, and indicates would proceed in again us and the chapter of the c their anything which makes the control and their asserts, and of which we are now in most. the other not so. I appeal to your judgments. The deft of the point which I have sought to present to you, I presum. is appearent now. I have endeavored to trace the means of knowled e with which we are in actual possession, -a brief outline of the methods employed in our gaining access to the outer world, that our consenuences of it arises through physical phenomena, and that the m terpresation of these phenomena belongs to our spiritual nature's. The next point of inquiry is to know whether our relations to the world of spuits is both natural and continuous; that we are related to the spui and universe by virtue of those powers resident in the soul by which we are enabled to translate the phenom ena by which we are surrounded into our consciousaess, into beauty, because, after all, it is through that we have the sense of beauty,-it is there that poetry exists; it is in us that music exsis; it is in us that all that makes life a blessing, exi ts. No one I presume will for a moment maintain that a few blows upon a piano constitues music, or that the gorgeous hues of the heaven's that have b en displayed to us this day are beauty. No; they are not. The sense of beauty is within us,—the sense of music and har-mony is within us. It is only the awakening of these powers within us that produces these.

The theologian makes a mistake in supposing that the future life is entirely different from this, and that there are no relations between this condition and that. The materialists makes a mistake in supposing that because phenomenal occurrences take place, and are manifest to us by our sensations, that there is nothing beyond mere phenomena in the universe.

Both these classes are in error. The Spiritual world is a natural world, and when the theologism is led to the knowledge that the Spiritual world is a natural world; that the after life is the complement of this life, -then they will have marched long way on the road of entightenment, by which they wid see that there is order, harmony and beauty in the universe. When the materialists also shall see that beyond the mere outer shell of being, there is realm of beauty, order, spirit. That all these lower forms of manifestation, are but for the organization of those sublime senses that exist in us. When will science litt herself above the me:e study of bricks and mortar, seales, measures, and yardsticks,-look forth into the universe, and be-I hold order, becary, method, law, beyond that

This seems to controlled our universal CS performs that I would never you did not be compared to the I would never you did not be compared to be considered to produce a certain of a wave that is required to produce a certain in a second of the other temporal to produce a large of the control of the contro know may after that allow place here. We heavy the action of the second and a constant of the second appropries and when the opine action, the second which they may in the solution of the so

> For the Rolling-Philosophical Journal. Lines to Mr. and Mrs. Troxwell through the medianaship of Mrs. J. Wentworth.

Oh, why do you mosfer that your beautiful one, So early passed o'er therever. When you know she has gone to youder bright To dwell in that Eden for ver.

Oh, why do you mourn when you know she is free, From all of life's similar and sorrow. When you know that no storm-cloud can break on her wav. Or sadden her happy to-morrow.

Why mourn when her spirit, masulfied and pure, Has only passed home to the Giver, Again like the spring-bird to come back to you,

Frankie's spirit replies: Oh yes, like the gong-bird I'll come back to thee, And over thy pathway I'll hover, For dearer to me than the bright angels be,

Art then, my dear father and mother. Oh, think when the tear-drops steal down thy cheek, Death did not the tender tie sever. Remember, oh, loved ones, we shall meet again, And love on in Eden for ever.

So papa and mamma, wipe tear-drops away,
My heart is made sad with thy sorrow,
Remember, like song-birds I'll come back to thee,
And make thy hearts happy to-morrow.

OPPOSITION.—A certain amount of opposition is of great help to a man. Kites rise against the wind a d not with the wind; even a bad wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition; opposition is what he wants, and must have to be good for anything. Hardship is the native soil of manhood and self reliance.

Sixty thousand copies of German newspapers, printed in this country, are taken in the

137 Read the certificates of the marvelous cures performed in Chicago recently, by Mrs. E. Wait, on fifth page.

## Zacitic Department.

By ...... BENJ. Tonb.

### Was it Moses or the Egyptians ?

Among the things apparently irreconcilable to mankind of the present day, is how the learned of the religious world can for a moment set up the claim that the Bible is a divincty inspired book, or a special revolution of Go1 through his Hebrew and Christian servants.

We have, as the result of extensive historical rescorch for many years, long since come to the conclusion that the ignorant are honest-ignorantly honest, but the learned, the educated, the doctors of this divinity, are dishonest-knowingly dis-

honest. In the reign of King Isalah, some eight hundred years before the Caristlan era, Hilkish, the high priest mad; a grand discovery,-namely, he found in the temple a book, which he called the book of the law. The blok was read to the king, and be ordered it to be submitted to the prophetess, Huldab, and she decided it to be caronical, or, in other words, the will of God concerning his people, of which king and subject were alike ignor-

ant. Is it not remarkably strange that Isaiah had already reigned over the people eight years, and all the while been ignorant of the existence of such a book in the temple? Shou'd such a thing occur at the present day, to the ruler of any civilized people, we should not think it strange, since our national libraries are so extensive. But be it known that books were rare articles in those days,

and very few in number. Again, how shall we account for the ignorance of his immediate ancestors of a book of such vast importance as that one must necessarily be, since it was the word by which he was to govern his

people acceptably to God. But if his ignorance and that of his immediate ancestors was remarkable, it is perfectly astonishing that Hilkiah, who was brought up in the tem ple and had long officiated at its al ars, should not be enguizant of the fact of its existence, and should affect so much astonishment at its discovery, and such unsophisticated ignorance of its

Volney, in his "Ancient Researches," settles the matter, in our opinion, beyond all doubt,—namely, that Milkiah wrote the book, and what is more, he stole it from the Chaldule religious writings. And where they obtained their ideas first, it is difficult Historians have nover been able to decide which of the two are the oldest in civil zition, Chalden or Egypt. It matters but little which should claim priority and sus ain it, since they are 30 n ar a ite. Probably neither of them wers the originators of those ideas, except what has been added as the caprices of their noted characters, and they of the priestly class.

As far as probabilities go, Hindostan is the oldest givilization on our globe, and hence, the multi-

The Egyptians cloudly affirm that Chalden was settled by a colony from their country, set many believe that Raypt is the youngest nation. On the centrary, the Chaldeans affirm that they are the oldest, and if we admit their claim as laid down by one celebrated writer, we would be under the necessity of coming to the same conclusion. This writer says "that when Alex inder the Great conquered that city, the Chaldean priests beasted to the Greek phi o ophers who followed his army, that they had continued their astronomical calculations through a period of more than torty thou sand years. But these assertions of those ancient nations who were always in dispute with regard to the priority of their civilizations, must be taken with many grains of allowance.

For many reasons that we will not now take time to express, we are inclined to the idea that Egypt is the oldest, and that the Gaaldeans were indebted to them for the more ancient part of their

And when we come to Ezypt, we find the whole ctory of Moses' bi th and wonderful adventures in after li e, in the ancient legend of their god Bacchus, which was written out in the Orphic verse, and sung in their o gies of that god. It was there related that "G d, who was born in Arabia, was picked up in a box that flured in the wa er, and took his name, Mises, in signification of his having been saved from the waters, and Komater, from having had two mothers, one by bature and an other by adoption He had a rod which he could change in o a serpent and with which he performed various miracles. He passed the Red S a dry shod at the head of his army. He divided the waters of the Rivers Orantes and Hyda phus by the touch of his rod, and passed through them dry shed. By the same wond, he drew wa er from the rock, and wherever he marched, the land flowed

with wise, milk and honey."

Taylor, in his "Degesis," remarks, and very justi), too, we think, that "Every part of the Old Teslament, from first to last, is P. gan, not so much as a single line containing or conveying the vestige of an idea, or conceit whatever, find we in God's temp'e, but what will his back again and dove tail into its original piene. Again, the things existed and were well known to the world long anterior to the time that Abrah m, the father of the Isra-eliush nation, left Uz, in Chaldea."

Again, when we come to compare their ritual, or religious ceremonies, with that of the Egyptians, we find it so strong in similarities that we can come to no other conclusion than that it had its origin in pagenism, instead of being a special rev clation from God for their special benefit and future instruction to the whole race of mankind. Even the name, or signification of their God, was Egyp tian. The word Jenovah signifies, I am, was, and

Acciebrated historian informs us that in a very ancient temple in Egypt an inscription has been found, as follows: "I am whatever is, was, and

Does not this show that their God is of pagan origin? It has been claimed by some writers who admit that the Egyptian legends we'e the foundation of the Israelitish ritualism, that Moses improved very much upon it. For instance, they say that he introduced the idea of one God. But this is not the fact, for we learn that Atraham entertained the idea before he left Chaldea. And it is supposed by some that is the reason why he was driven out, or found it convenient to leave Chaldea so suidenly: was, because he had broken a lot of their images.

They held the name of (Jehovah) their God so sacred that they never wrote it in full in their icdigious books, but expressed it by a short mark which they prouounced 'Adonia," meaning the Eard. The Egyptians en ertained the same idea with regard to their divinities, writing them one

way and pronouncing them another.

The Hindoos entertained the same idea with regard to Brahm.

The Egyptian priests always wore a breast-plate examented with jewels, and containing the names of two delties. Thme and Ra, signifying justice and light. Moses dictated that the Hebrew high priests should wear breast-plates adorned with jewels, and the Urim Thummim to be placed thereon. These words are derived from two Hebrew words, Aur and Thme. Aur means the sun, the plural of which is Aurim. Thme means truth, the plural of

The tabernacie which Moses constructed in the wilderness, was built entirely after the Egyptian snode of temples, although he claimed that it was the architectural skill of Jehovah that planned it.

First, it faced the East. Second, it had a tank of water for abiution. Third, it had an outer iuclosure, another one within, called the sanctuary and an inmost one, called the sanctum sanctorum. Again, in the most of the Egyptian temples, they and a chest or shrine that was overshadowed by images having wings. In the sanctum sanctorum of the tabernacle, there was an ark overlaid with gold and overshadowed with the wings of the eberubim.

Josephus, when speaking of these cherubims, says

gammon imaginable, for the meaning of the Hebrew word cherub is to plough. Hence, no doubt, they were winged bulls, that were held as sacred emblems by the Chaldeans and Egyptians.

Again, the Hebrew ark was constructed so that it might be carried with poles on the shoulders of the priests, and the Egyptian chest was constructed in like manner.

The Egyptian priests were accustomed to anoint themselves with sacred oil. In like manner, Moses commanded the Hebrew priests to anoint themselves. In Egypt, the priests were all descended from one family. Among the Hebrews, none but the Levites and they of the family of Aaron could

serve as priests. In Egypt, provision was made for the priests, by setting apart certain lands for their especial use. In like manner, the Hebrew priests were provided for. They both wore the whitest and purest linen when discharging the dules of their office. In both nations the theocratic government prevailed, their

authority was absolute, and the priests the medium of communicating the came. They both welcomed the new moon with religious ceremonies, and their harvest festivals were

The Hebrew law prescribed as oblations to Jehovah, precisely such articles as were used by the Egyptian priests long before such a nation as the Hebrews were ever heard of. The Hindons and Egyptians were accust med to burn animals as sacrifices to their deities, because they believed the fragrance thereof was pleasing to them. And in the Mosaic law, they are always mentioned as a sweet savor unto the Lord

The Hinduos and Egyp ions believed that the deliles were fond of regaling their olfactory nerves with sweet smelling things, and Moses commanded the Hebrew priests to wave incense before the

The Ezyptians laid the sins upon the head of a bullock and sacrificed him. In like manner did Moses with the sins of the priests, using a goat for

the sins of the common people. The Egyptians and Hind ins were ever accustomed to attach an uncommon sacredness to their cows, and the Vedas gives an account of a preparation of ashes of cow dung that was mixed with water and used to keep away the spirits of death. But Mosts went in for the whole thing, for he commanded the Hebrews to burn a red heiler "kin, flesh, blood and dung," and the ashes were to be gathered up for purification. And the priest mixed it with water, and with a hyssop sprinkled it upon whoever had aught to do with the dead.

Again, it h d once been the custom of the people of Hingostan when going on a journey, to take with them a pole with the image of a serpent twined around it. The Egyptians and Greeks likewise entertained the idea that the serpent possessed a peculiar charm in the healing art. In like manner, Moses made a brazen serpent and placed it upon a pole, and if any one was bitten by a serpent and looked on the brazen one, he was cured in-stantaneously. The Egyptians held the swine in utter abhorrence, and we find Moses giving express command to the Isrielites to not eat thereof

or even touch them, pronouncing them unclean.
It is unnecessary for us to continue this parallel any farther, to prove t at all of the doings and say. ines of the Pentateuch are of Egyptian origin, and if the word of God, then it was the Egyptian Gods, Amue, Aphis and Oriris, instead of the Elvinia ci tue Jews. Mea of education know this fact, and h ave known it through all past time. How, then, in the name of justice, can they be guilty of the fraud th y are, and possess the least claim to honesty? Let them t il.

### Original Essays.

For the Religio Philosophical Journal.

WHAT ARE WE? FACTS.

BY B F. DOWD

In these days, there is much, and loud talk about facts and truth, and (it seeems to me) without much understanding. The question which Pilate asked of him who was scourged and crowned with thorns, and received no answer save the mute look of a dying man, whose ips, always sparkling with gems of beauty and inspiration on every occasion before, were dumb b fire this mighty question, "What is truth?" Well might he be dumb! Well might I be dumb, did I undertake the task of proving what truth

ave! or what anything in God's universe is. That truth (i. e., facts) exist, all will admit but some are disposed to deny that the opposite of truth, or the opposite of facts, exist at all, save

in "the steming.

It stems to be the received opinion of all men that truth and facts ar one in I the same, and are better than fal-e'roods and mere theories. All men recognize truth as good when con

trast d with falsehood, which they instinctively feel to be cvl This innate love of truth being storg in s me men, have led them to look only to subborn facts for their religion, discarding all theories as vain speculation, and hence become-like the facts which they worship-fossilized, unbending, unyielding; for it is a law of nature that man

grows to be like that which he loves. In whatever condition in life we are, facts stare us out of coun'enance, They seem to be God, ever present, unyielding, all powerfal.

The fact of our exi-tence, we cannot get around, over, nor under, but through is the only way. So through facts we approximate truth. If facts were all, then there would be nothing beyond, nothing hidden; for facts are always vis ble and tangible. Facts correspond to, and are the material world, and the phenomena of existence. These always eppear to external sense, such as sight, hearing, feeling, tasting and smelling, but the truth which we arrive at through fac's is reached only by internal sense-i. e., reason; which when reach ed is not more true than facts which appear to external sense, only as it revea's more of nature, and lerrets out the laws of combination and expends itself in the relationship of objects or fac's. Now, I lay down this proposition, which to me seems to be true, and which I have never

seen disproved, and think it cannot be, viz: Every positive fact which appears to ex ernal sense, has its opposite; which is its antagonist, and disproves the first. Facts are divided into

three classes, viz: 1st. Positive,-that which appears to external

2nd. Negative,-that which appears to reason. 31. Absolute,-that which-does not appear to sence or reason; but to a higher, or more inner seuse still. It is not my object to discuss absolute facts

in this chapter; the subject is to metaphysical for the generality of readers; but will simply say that there is only one absolute fact in exist ence, or out of it. The absolute cannot be divided or analyzed

Unchangeableness (if you know what that is) is absoluteness. Truth is what we want, -not sophistry. How much of truth is revealed to us without reason!?

A yery little. The dog and the owl, the frog and the ant

may claim as much. Positive facts are the foundations. The earth is the foundation of all that belongs to her, and these that belong to her are graded from rocks to human bodies—from electricity to mind—from mind which only dabbles in visible facts, to reason that grasp; somewhat of the hidden relationship of facts, and reveals a little of the true in nature-from reason again we trace the grades to higher conditions-those of soul-of true humanity, wherein neither reason that they were "flying animals, like to none which are seen by men, but such as Moses saw figured or observation enter—yet observation is the or have power to enjoy a crust, on the throne of God." But this is the merest

third. These steps must be taken upon facts as we journey through them. If the first step ex-tends around the world, and to the count'ess objects which meet us on the way,—and to the starry hosts on high, it is notwithstanding, a small step when compared to reason; for reason goes through, as well as around, and finds its more palatable fo d in the gorgeous repastspread for the gods only—the analysis of things

and mind itself. The man who can reason may lay claim to immortality-not so the unreas ning-while he who is intuitive is already beyond destruction. Originality is indicative of power. The original is alone imperishable. Now, reader, I propose to test your reas in. Nor do I care whether you accept what follows or not. If you do not it indi lates that you do not see it. In order to a:rive at truth, we must of necessity have a foundation in positive facts. These indeed are to us the primitive rocks of existence. Positive facts although true when reason is left out, are never theless, proved false by negative facts or reason. A few examples will suffice. It is a positive fact, which all my senses tell me is true, that there is ap and down. I feel and know this to be true.

The gass fom my stove shows me the up; the falling dew and rain drops shows me the down, even if there were no more to prove it. It is a positive f.ct that some things stand still, while others are moving; that the earth with its broad bosom swelling with mountains, and depress d by valleys, is one vast undurating plain, standing et li, while the sun makes his regular journeys day by day over our heads; and that the vast over arching come meets the earth at the remote points of vision. I say this is positively true if we leave out reason; and hence the ignorant and the unreasoning have always supposed the earth to be flat.

To us the earth stands still. To us the sun rises and sets. We are always on top; and observation tells us that " water will run down bill," and hence must spill out o'd ocean if it should ever get on the under side. We cannot conceive of, or know ( if we leave reason out ), that we are ever on the under side -it is contrary to our every sense. Yet reason steps in with her negative facts, and sets aside, and proves as false, all our childish notions, all our positive tacts. Reason proves, nay! demonstrates that there is not an atom in the vast universe which stands still: that there are no flat surfaces; that all things are spherical; that there is no up, no down-a mere delusion of sense.

It is a positive fact that this table up m which I write stands still; yet reason tells me that every at m of which it is composed is vibrating, or moving not unlike a vast heap of insects; that in a tew years it will not be here by reason of this motion. We call it a table, but if we take it to pieces, although we have all the pieces, have we the table? Table is a mere name we have given to some hing, we know not what, for convenience. So, you look at m; and you say that is D and! but really you have not seen Dowd at all. You have seen a positive fact, a phenomen, and effect of something, you know not what. Dowd is a name they have given that appearance, this positive fac, for convenience. It is nothing but a sign. I am no fixed being,the very writing of this paper makes me something more or less than I was before. There is no standing point.

I was a child once. Do you protend to say I was the same then as now? Or that I have one

love, one teeling, now as then? We see n to be standing upon a sliding screen which slips from under us when we think we stand still. You see me walk; this is a positve fact, and you are ready to swear that you saw me walking, but reason says Dowd was not walking at all, that he did not even know that he was taking steps, for it was only his body which walked, while his mind stood still thinking; or perchance he, Dowd, was not there at all, pernaps he was at that moment standing upon the banks of the Nile in Egypt, and wondering if it was really turned to blood by Moses, in the time of old Pharaoh.

Lexist by reason of power to exist, i e., power to be a positive fact, but reason says that power has no limbs, nei her does it wals, but it compells lesser things to walk. It cannot be said, that that is me which belongs to me or, that over which I exercise ownership.

1 say this is my pen, my hand, my b dy, my bram, my mand, my s ul, etc, recog nizing that these are not me, but possessions, of which I may be stripped, as of acres of money. If positive tac's were true, then have we truth at our hand. No need of reason, no need of grasping at the unseen and hidden.

Why seek for God? It the positive fac's of existence are real, then is Gid visible to all, for real things are God Rat things do not change, but are the same from one age to another. It is a positive fact that colors exist; no

amount of argument will convince you that colors do not exist; yet the researches of chemistry slow that colors reside in what we call white, which we do not call a color. Tueories spring from reason, and always go

in advance of research. App of water looks clear and we call it pure, drinking it with pleasure and health; yet the microscope reveals myriads of living things where the eye fails to detect anything but clear water; and reason seiz:s upon this demonstrated fact and says that all things are tull of life; even the cinders of the store are teeming with life.

But the absolute truth is, all things are not fu'l of life, neither are some things vacant, but all things are full of life producing principles ca'led

If reason reveals more of trnth than observation, it negative facts are greater than positive facts, then does it follow that matter, things, positive facts, phenomena and all effects, are the fath st removed from reality, from truth; and consequently we meet with the external senses only error. If this were otherwise, there could be no progression. Of a necessity, the positive facts of existence are placed at the lowest point of the infinite stairway we have the pleasure and the pain of climbing. What folly, then, to

ask to see God,—as if to see is all. I can cause any man to see God who will follow my directions. Would this prove to any only himself, that he had really seen God? Thousands have seen the devil. Does this prove that the devil really exists? Yes, so far as they were concerned. The very sight of the devil proves him to be a positive fact; but reason says he has no existence save only to such as

believe on him. Some may claim that external sense being the positive fact of existence, upon which is based reason, that it must follow that the first is the cause of the second, and hence greatest.

But it cannot be said, no more than we can say that the foundations of a palace are the cause of the palace. Both are caused by the builder. Neither positive or negative facts are absolute truth. Both are changable, transient, passing away, yet the negative is greatest, as the

palace is greater than the cellar. I know how few there are who will understand and appreciate this, for men love to dwell in a cellur, love to dabble with the bread and butter of existence, not thinking that the same is only condensed atomsphere, and that men has within himself the atmosphere and power to condense the same if he would only ascend to the dome of the palace and learn how, for men "live to eat, not eat to live,"-love to increase and multiply wants and paid, in the acquisition and multiplication of positive facts; not satisfied with their mple needs of the hour. I had rather have power to enjoy a crust, than to have the

Man looks to positive facts, to the world of outside objects for pleasure and knowledge, not knowing that from these things comes hell. The kingdom of heaven is within; in negative facts, to which reason is the guide. Reason does not reveal absolute trutb, but leads to intuition; and intuition spans the universe, as God's blue eye spans the world. If this is really the true mode of reasoning, it positive facts are disproved by negative facts, although neither reveals absolute truth or facis, we ask what we may rely upon as truth? If reason revealed absolute truth, then reason would be the highest faculty, and its deductions the end or all questions; but here in the discussion of negative facts, is where the disagreement begins.

We are all agreed in regard to positive facts, but we disagree in the thoughts suggested by these facts.

A dozen men stand looking at a storm; one will have thoughts of fear; another will philes phize upon the cause of the commotion; another will think only of the grandeur of the display; while another will be taking sketches in his mind in order to paint. therefrom; another, will speculate upon the laws of property, etc., etc. It will be found that although they all have the same foundation, yet each rears a temple of thought, peculiar to himself, and differing from all others: and these temples are graded from the merest hovel, to the magnificent temp'e of the whole universe. There are plenty of hovels, but few temples. These structures of thought are indeed the latent "what-we have been" in former ages, and shows the journeys we have heretofore made, the age and stature

In some men are magnificent palaces of art waiting for suggestions to give them birth; in others, are governments slumbering; in others, are rich and varied landscapes waiting; in oth ers, are inventions, partly perfected in previous births; in others are the great thought of ancient times which have grappled with the infinite since man was; in others are vust acres of wheat.

And herds of lowing kine Bleating sheep and fifthy swine.

In others are arid deserts, from which exhale hot breath of violence and crime, all waiting for opportunity.

Man of to-day is but a vital shadow of what has been. It is vain to look for truth in positive fact, and equally vain to expect to find ab. solute truth by reason; for each are fleeting, moving ever onward to higher conditions.

The truth reached to-day is error to-morrow. Absolute is fixed

In man there is no fixedness; all are sliding. If we say that existence is an absolute fact, we err, for this belongs as much to the category of positive facts as day and Light.

We know we exist by the sense of existence. These senses belong to us, they may be taken from us, like our garments and new ones given in their place. Seus: is an effict of power as much so as hody or any matter that changes.

I exist by reason of power, then I am an effect of power. I belong to power the same as my garment belongs to me. Power does not exist by reason of me, for power existed before me, to which I am subject. What power I have, and use, does not belong to me only positively; negatively I belong to it. These thoughts which I claim as mine, are not absclutely mine, they belong to the universe, and existed long before me. Thought uses me, I do not use thought.

Thought sustains the same relationship to mi id, as electricity does to matter; or as atmosphere does to earth. It comes in zephyrs at times, anon it comes down like the tornado, churning the great deeps of being like ocean's waters. Many a landscape is laid low in des slaten; many a mind is broken up by the lightnings of thought.

What though thought does not reveal the all! It reveals more than observation, the same as the inner of a palace reveals more of its splendors than the door thereof.

We are not as one grave thinker asserts, in the possession of any absolution. The absolute possesses us; and we sustain the same relationship to things delegated to us, as the absolute

does to us. I am the absolute so far as that which belongs to me is concerned and no further; hence, my soul, mind, budy etc, are in my keeping, the same as I am in the keeping of the infinite. Is it possible for me to loose these? Yes! the same as I may less my coat! and when I have lost my possessions, I have lost my power as well, for power is mine in exact ratio to my possessions, which are loaned to me for my use, not

abas: Corist understood this when he spake the parable of the talents. But who understood then, or who understands to day, what he meant by the journey which the nobleman took after di viding the talents?

I claim that God has loaned to us his talents,bis p wer,—for our use; and then taken the jurney of forgetfulness for a season, i. e., he slumbers in us but awakens occasionally and calls us to a reckoning. Then we unto him who

hath not improved upon his loan. When I have lost my power, I have ceased to exist as an individual, for power cannot ex-

ist without possessi ms. I am an individual so long as I am lest to God, for when God finds me out, I am as God. We exist by reason of the forget ulness of God.

If God should bestow one moment of attention upon nature, all things would be perfect in that instant—no more motion, no more seeking for higher conditions. If God should bestow on me one favor, annihilation would be my lot; or if one kindly impulse should swell the Infinite's bosom for me, the ec-tacy would be so great that I could not exist longer as man, but that moment be waited home to that bosom.

It is a posi ive fact that I possess things; a negative fact things possess me. A positive fact that one and one make two; but reason says that there is only one integer in existence: and that things are only fractions of that integer; and that the addition of fractions only brings us back to one. One man cannot be added to another man, or one thing added to another thing. If you add one grain of corn to another, it is an arbitrary process, save as you grind them both to meal, and then you have not two, but one.

The figure two is an arbitrary sign, made by man to represent two positive facts when taken collectively; and derivies its significance from the common consent of mankind. In nature there is no addition save lusion, and the fusion of one and one does not make two, but one of a higher order Add the Infinite to himself, or add yourself to yourself, and see if you have any more!

Forms are positive facts. Power does not depend upon form, but form depends upon power. Form is that which belongs to power, the same as my body belongs to me. Form indicates the degree of power residing in that form. but power is formless. So quantity depends not upon form, but form depends up in the degree of power residing in form. Power has no quality, but makes quality in matter. So God in nature resides more in the higher forms thereof; the same as power resides more in man than

in woman. God the absolute is without form, but all power resides in him. But God the son, the preserver, the ideal love of the human heart-him to whom all power is delegated—to whom all things are drawn, is the most perfect form of matter, and of necessity the greatest power in I condition has its consciousness peculiar to it-

existence—i e, in matter. The physical eye reveals positive facts or forms; and as clairvoyance is only a mode of vision, it reveals only positive facts, or, that which is transient, the shadows of that which really is. Spirits have form, and he who looks not for forms, but for realities, sees no spirits: for he looks too far! What matters it to me if forms come not? so long as power comes, or, so long as a formless presence shronds me round about, giving me all I can bear. What matters it if no brilliant shining light dazzles my sight, so long as there ever confronts me a nameless night from whose fathomless gloom come whispers in a language unspoken and unknown by any save me; whose blick disk hath power to ilumine every atom of my being and unfold a sense by the side of which sight is as only one point compared to the myriad points of the limi less universe, knowing that this night is but the shadow of one who holls the rem and guides the Fiery Steeds of the chariot of the universe (whose wheels are suns and worlds), the life and light of which flish from their eyes and pour from their nostrils as they charge upon chaos, breathing in the aroma of the un-

known, waking the echoes of harmony upon

the bleak echaless, waveless shores of Infini-

tude. Knowing that this shadow comes from

beyond the fading bowers, and golden shores of

light, I am content to sit in its gloom,—content

to breathe, the aroma of creative genius, of

new universes,-of new beings,-and note the

fitful gleams of expiring light emitted by the

crash and whirl, the s noke and ruin of many

a universe. Positive facts being set aside by negative facts, or reason, what basis of truth have we? Materialism destroyed, where can we rest? If our existence depends upon matter, then we have no permanent existence, for matter is a positive fact, a mere psychological impression, be set a ide by reason. Animate nature is but waking from sleep, we are waking som-nambules. Who is awake? Materi dism gone, where dies reason lead us? I answer, to annibilation! The religionist seeing this, discards reason, while the reasoner clings to matter, discarding theories-- expecting his reason to be supported by positive facts, he says death is final. The first looks to revelations for truth, not knowing that revelations are positive facts to be disproved by reason. The second looks to positive facts as ultimates, and expects reason to conform thereto. Both are false. The true grounds are between antigonists always; but it is not man who finds the middle grounds. God stands between contending factions. Life is not what it appears to be, neither to observation, nor reason. It is more than was ever dreamed of by the loftiest reason, or than was ever revealed to observa i in since man began. What are we?-not what we seem. If man seems to be the ultimate, reason says 'tis as false as that the world stands sil. If man is the all—the highest—then nature had an aboution. If man

The truth 13 we know not what immortal, or what eternity means. Positive facts say we have a beginning and an end; but reason says there is no beginning nor end. That life flows on like the ceaseless undulations of ocean waves, -low here, and high there-one ever entering into and making the other. Nor is a great wave any more permanent than a small oneeach breaks upon the shore and is gone. The truth is that each is a little right and a great deal wrong. No man can speak of the final for

has a posit ve existence, distinct and above the

unreasoning brute, then is reason talse? for

reason says life is the same everywhere, in every

condition, and that one taing is as immortal as

there is no final. God makes no revelations: He is more secret than the grave. If Moses saw him in the burning bush—it was merely a manifestation of power; and who can say who, or what stood behind the cloud from whence came the voice? It is a po itive fact that we hear sounds; but reason says that where there is no ear their is no sound. So we might say where there is no eye there is no light, no things, no space—where there is no sinse there is no time.

So take out of space the things which measnre space, and time and space are not, and nature ceases to be. To such extremes does reason

It is a praitive fact that time, past, present, and future, exists; a negative fact that time has no existence, that it is simply a product of things in motion. Nature may be called the sense of a page of type. The words and letters represent time; the spaces represent space: the stips or pauses the things. It you remove the stops and the punctuation you destroy the sense as much as if you had removed the letters. So nature is destroyed by the removal of things Time must exist so long as there is things in motion, and events transpiring to mark upon nature's page the sense of things and events. But past if ne is not; neither is there any fu une until it comes. The present moment is all that really exists, and this is sliding from under us with the velocity of light, even as I write, this moment has fled away even before my baby hands had grasped its significance. The past with its pages of sense, all bletted and marred by the clumsy type stickers, has faded, faded away! in the uncertain light of memory, leaving here and there, dimly visible, only some bideous blot, or some great word with long spaces between, with here and there an exclamation point, and one damning interrogation point covering its senseless page. Could we remember all the little acts, words, comas and semicolons in the pamphlet of our lives, we might possibly get the sense thereof, and answer the problem of What are we? The past is ceaselessly questioning the present, and asking, "Why do you still seek me out in my sepulcher? Why do you look to me for light? and reproach me with what is? All the light I can give you is the expiring taper of the dead!" "The exhalations of a charnel house!" The present is a vast exclamation point-always exclaiming against the past, for the failure of the present--ever exhuming some lothesome skeleton and sucking the corruption from its marrowless bones, one moment cursing it for its ghastly appearance, and the next falling down to worship.

The tuture like inexorable fate stands dark betore us. We ask it questions and our words come back upon us in mocking; we stretch out our hands to grasp it, and we find them empty when we think they are full. It rushes upon us from out the darkness continually. It steals upon us whether we think or not; strikes us down, without halt, or warning, and is gone ere we have time to breathe; leaving only our woe or pleasure in a strange whisper, "Iam."

I exist to day, I know this, it is a positive fact

and memory tells me I existed yesterday and ten years ago, but she stops at my mother's lap. My mother tells me and observation confirms it that was an infant once; reason takes it up and says, supported by the microscope, that I was a spermatozoa. So I learn that I have existed in conditions and forms of which I am now ignorant. Then reason steps in and says that the past united to the present, indicate the future. If I existed before, I shall exist after. But really was the spermatozoa me? I exist by reason of a previous existence; and the conditions of that existence were only the vehicles which have conveyed me down the stream of time, the same as infancy conveyed me to manhood. I claim the present, by reason of consciousness, and I know that consciousness is dependent upon conditions, and that each

know not, no more than I know what it will be to-morrow; but this I do know, that I shall exist in some form or other, with increased or din in-ished consciousness. Consciousness depends upon power, and he who lives in accord with law. increases in power, while be who violates law, especially, moral law, decreases in power. Power is alone eternal. Consciousness is f.ith. If you are conscious of power to act, you have power to do that act; and no man is conscious of a power he does not possess, or have the right

Written for the Religio-Philosophical Journal.

# Magdalena.

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

#### CHAPTER VII.

The treatment of old Mr. Ellsworth failed of its intended virtue on Linwood Suffolk, but, rather as opposition invallably does in similar cases, it only served to embolden them in their arrangements for their clardestire departure together from the place so uncongenial to the full expression and development of their love.

Their plot finally and quietly completed, it was on a dark and drizzling right that Linwood Suffolk drank a farewell glass with his pretended friend, and hastened to convey the lovely Grace to the beat, which was to bear them to the opnosite side of the river, where they were to take the cars and hurry on to New York, and be married ere the old folks could possibly miss

Nature, indeed, seemed to lend her assistance to their midtight flight, for she was clothed in sable, dark, indeed, as Egypt's blackest night. With a firm hand and steady step, Linwood assisted the trembling Grace into the carriage, and they were soon rolling down hastily toward the Delaware. The heart of the girl beat quick with love for Linwood, and fear lest her weary parent having watched again, should pursue and overtake them.

But they reached the terry, and were hurriedly approaching the waring boat, when mistaking the freight for the passenger way, they be th alas walked deliberately over the ship into the dismal dock below.

Poor Grace uttered a piercing shrick and sank amid the dark waters. Lanterns were quickly swung over the side of the boat, and ropes thrown out, but all of no avail.

There was another plunge into the dark seething waters, and anon she was seized by a stranger hand, and borne safely from what in a moment more would have proved to her a watery grave. Conveyed hastily to a near carriage, rerhaps the same in which she came, she was driven burnedly, rapidly away, before any inquirers were able to syllable a question.

Luckless, Linwood was no more seen ner

Out Walnut Street they rattled as rapidly as the horses could bear them, arrived near I,-R Street, the carriage stopped, and Grace Edsworth dispping with the surf, was conveyed all unconscious into a large costly dwelling. Her deliverer assisted by the lady of the house, conveyed her to a well furlished apartment, and placed her gently on a couch. Prompt action with restoratives, soon revived the drooping girl. Guiltord Cratton now watched with e ger pilde her breath coming more treely, and the rosy bloom of life and vigor return again to her blanched cheeks. He took her hand in his, and was about to print a kiss upon her cheek, as she murmured, still half unconsciou:

"Linwood, O Linwood! father, forgive me. Forgive him!" It checked him, and he arose to his feet again, and the pure girl sull escaped the pollution of his touch. He was about to ring for Madam Blanche, as that lady entered with a change of clothing for Grace, and Guil ford left the room to exchange his own wet clothing for something more comfortable. Atter some minutes, when the door opened again, Grace suddenly started up joyously, and spring ing towards the door, shricked, "O Linwood, Linwood have you come at last?"

She threw up her arms as it to embrace him, but seeing in an instant her mistake, shrans back in confusion. In a shuddering voice, she cried, "Guilford Crafton, what mystery is this? Linwood not here yet, and the man I fear before me—how is this? Madam, where am I? Speak, whose dwelling is this? O Madam, it you are my friend speak, tell where I am?"

'Ot that Mr. Wilson all inform you leads. Ot that, Mr. Wilson will inform you, lady. I

leave you in his charge." Nay, nay, do not leave me alone with that man, cried Grace in distress, as Madam Blanche

left them alone. "Why, Grace, Grace, why do you shrink from me so? said Crafton in a tranquinzing tone. Be calm and listen while I explain our present posi-

tion,-the cause of this singular coming togeth-She sprang from him, and reeling, sank into a chair on the opposite side of the room, "Dear Grace," said he slowly and composedly, "are you

aware that it was I who saved you from drowning to-mg. t?" She locked up, and gasped, "Where is Lin-

"I do not know. But as he was not seen after he went down, most probably he is drown-

'Oh, that we had perished together!" She sobbed, "and you saved me from drowning?"
"Yes, Grace, and feel already rewarded." But

alas! you have prolonged that which is now a burden to me, added misery to my cup of sorrow. O, would that the waves had borne me to the depths of sweet forgetfulness. Yet, I should not, perhaps, be ungrateful.
"Thanks, dearest Grace, thanks. This en-

hances my reward." He clasped her hand, and raising it to his lips, her thars involuntarily glistened like pearl-drops on her cheeks, and fell upon his hands.

Soon the anodyne we administered by Madam Blanche, soothed her troubled feelings into a placid sleep.

### CHAPTER VIII.

STORY BY GRACE-BRIEF HISTORY OF HER EARLY DAYS.

Awaking early next morning, though greatly refreshed, yet Grace felt melancholy and sad. "Grace, Grace, why so pensive this lovely morning?" said Crafton as he juined her in the place where they sat together the night previ-

"O, Mr. Crafton, I scarce can tell, but I feel very sad to day—born I believe to melancholy for within the last half hour, every incident of my past life as if painted on canvas, most vividly has passed before me, filling my memory with sad recollections, and yet I should say—all is not sad for a beautiful halo of light overspreads momentarily the thought-picture, and I see in the midst of a beautiful green lawn near a splendid mansion in the country, a young girl standing bat in hand, as the freening breeze plays through the golden ringlets of her luxuriant hair, her cheeks blooming with the glow of resy health, and her lovely eyes sparkling with the pleasing inspiration of her innecent girlish pleasure. A large New-

self. What my condition will be after death, I | Foundland dog romps and plays by her side as she gaily chases from flower to flower the beautiful butterfly that on bright gilded wings sails glittering through the air,—and anon, she stops beneath the spreading rich elm tree to care s her lambs which she has trained to feed from her pretty little hand. Then still followed over the lawn by her faithful companion, she flies to the carriage just prepared for her to accompany her, doating father on his usual afternoon excursion around the country. All ready, and away the gay horses prance down the graveled and bexwood bordered carriage-way out into the road, and away until they are lost sight of in the far distance—on and on they speed, heedless of the great clouds of dust raised all around them by the noble steeds, all absorbed in contempation

of the new and changing beauties which nature constantly presents to their admiring eyes. But a shadow spreads a sombre shade over the pleasing scene, and the horizon is suddenly changed from the bright raiment of light to the storm threatening vesture of darkness and rain. Great Vulcan rides forth on the storm-cloud, and his servants, Thunder and Lightning, obedient and prompt, answer his et ra summons, and roll and rattle and glimmer before him, starting forth the terrible tempest of rain in all its dash-

ing fury. Wet and weary, the excursionists reach their home again. But O, how changed that home from the calm quiet which reigned around but a few hours before. Sorrow, confusion, and the hurried tread of many feet join the conflicting elements to shroud that once bli-sful abode in sadness and gloom. Oh, who may describe a sister's agony and a parent's frenzied anguish, when they first realize that their household joy, their darling boy is no more.

A boatman had seen a pleasure barge capsize, and sink immediately within a short distance from the farther shore.

I heard it all, and sank insensible within my weeping father's arms.

The following morn was clear and beautiful. The search of the previous day was renewed with unremitted vigor, and now with more success. The keel of the ill-fated little craft was found imbedded beneath the surface, at no very greet distance from the shore, and on dragging the lake, the body of our man-servent was found, but no trace of the nurse or her darling charge could be obtained.

"Why, Grace, I never knew you had a broth-

"Ah, Yes; Guilford, I had a brother one." · Having performed the last sad rites over the temains of our aged and faithful servitor, we turned with the setting sun, our backs upon a place with which naught but sorrow can hence-

forth be associated. As she thus concluded, tears,—those sweet messengers of relief, coursed their way down her cheeks like rain, and Craft in tried to assuage her grief and succeeded at length in pacifying

> 'In this world's broad field of battle, In the bivoune of life. Be not like dumb driven cattle.

Be a hero in the strike."

"And so you have, Grace, though yours has indeed been a life, so far, of much sadness."

Guilford Cra't in while thus engaged in trying to calm the terribly disturbed feelings of the distressed Grace Ellsworth, failed to note the revulsion now going on in her mind and nerves in consequence of the exhaustive effects of the sorcowful retrospection.

A sudden scream started him to his feet, and ere in his alarm he could save her, she lay prostrate at his fect.

"Great heavens, what is this?" He stammered, hurriedly attempting to raise her to a chair. "Help! ho there, help! help!" he loudly called. The door opened, and Madam Blanche stood

a second gazing on the pallid features of the beautiful girl, as she still lay helpless. "Waat does this mean, Mr. Crafton-no violence I hope?"

"None, Madam. I'll assure you. It came up on her suddenly. Please take charge here,command me, and I will bring any thing you require to restore her."

Bring some water at once, and as you return, bring a small vial from the side board in the middle room."

"Yes, Madam, great heavens! Rachael here?" As he turned to obey the commands of Madam Blanche, the beautiful "Jewess" confronted him with her tall form drawn to its full height in the door-way,-her countenence atern, and her large gli tering black eyes flashing the severest reproof, striking alarm and terror to the base heart of her betrayer.

"What seek you here Richael? Why do you thus cross my purp se in the discharge of a dury

which the strong ever owe to the weak?" Still the proud woman stood there immovable in his course,—a smile of terrible meaning wreathing with scorn her purple lips as he concluded his speech. Still she spoke not. Madam Blanche, also vexed with the abrupt intrusion of the stranger, turned as she leaned over the fallen girl, and stared on her in rage.

Crafton emboldened by this, advanced hastily and exclaimed, "Stand aside, woman, and let

me pass?"
"Place not your hand on me, Guilford Craf ton. I know you, and you see I am prepared," the Jewess scornfully replied, disclusing a glistening dagger in the light. The rove drew back in terror, and Madam Blanche statted up in amazement.

"Madam, what mean you by such a demonstration as this in my house? I shall insist on a full explanation, or you must submit to the officers of the law," she spoke in a tone somewhat imperious.

"Madam, for this intrusion, I crave your pardon," spake the Jewess in reply proudly. "I come not to mar your peace, nor to take the life of any, though in truth, armed as I am, I only come to save the lost, or, perhaps, thank heaven and her good angels she is yet fully savid-to take the lamb from the wolf, and to restore the stolen to her home."

"Woman, I know not who you are—your charges are false. Stand aside that I may assist in restoring the faluting girl." Go, and obey your miscress, Guilford Crafton, and when restored, Grace Ellsworth goes with me. He passed out, but instead of assisting in re-

storing the sick one, he passed into the street, and away.

Presently Grace moved again, showing signs of returning life, and she at length unclosed ner drooping eyes; but they seemed fixed on something off in the distance. What cou'd it mean? "Grace, look up, come girl, what do you hear," said Prehealt have her the heard and are a said Prehealt have her the heard and are a said Prehealt have her the heard. said Rachael taking her by the hand, endeavoring to arouse her. She started partially up, and in a hoarse whisper questioned: "Who calls? Who is it cal's? 'I's my brother's voice. I hear it from the deep, calling me by name. And

is it so? O, can it be Linwood, my long lost brother? No! no! yet the spirit tells me, thy brother and Linwood are one. Linwood is thy missing brother restored." With Rachael's assistance, she gained her feet

and with her eyes still fixed, her bair falling over her shoulders, she paced the room sing-

"Bring flowers, fresh flowers for the bride to wear.
They were born to blush on her shining hair,
She is leaving the home of her childhoods mirth,
She has bid farewell to her father's hearth,
Her peace is now by another's side.
Bring flowers for the locks of the fair young bride."

"I'll go and bind my troubled brow With pine and eypress, pale for me, For I am sick with sorrow now. And with the amaranth for thee,

And sit in thy decent bowers Or seek thy place among the flowers."?

Aftired as she was in white, her face pa'e and rensive, her eyes fixed as it were on vacancy, and her loosened bair falling unbound down over her shoulders and bosom, and her expression of the above lines, partaking more of a moaning monotonous air than an air of melodyber entire manner in fact revealed all too plainly that her late vision of her past suffering and present trouble, had indeed made a deep and thrilling impres ion on the medium soul, all beyond her own control.

To Rachael, the lovely girl presented a picture, melancholy indeed, a picture of hopeless distress, yet full of quiet resignation, and when as she paced the floor with slow and steady tread, moaning in an air so pensive and sad,

'I'll go and bind my troubled brow With pine and cypress, pale for me," '

Tears coursed their way down the cheeks of both the "beautiful Jewess" and Madain Blanche.

To be continued,

#### The " Ring" Manifestation Again.

A writer in last Surday's Telegram, over the signature of "A Lover of Honesty," pronounces the "ring manifestation" a deception. He says he "can show by rehable witnesses that the ring was made to separate, and can also produce the ingenious mechanic who made the ring so that it would accommed to itself to the neck."

Knowing the assertion to be atterly falsewithout the slightest foundation in truth-to far as the rings used by myself in this manifesta ion were concerned, I ascertained the name of the author, and in company with a friend, called upon him. As I anticipated, he admitted without hesitation that he had never been present at any one of the exhibitions of tals phenomenon, either in private circles or in public meetings. His bold and unqualified assertion rested solely

up in hearsay.

Now, Mr Elitor, I have given to the public, in the fourth edulon of " How and Wry I Became a Spiritualist," a carefully prepared account of this "marvel of the age." The accuracy of that account is attested by thirty-one respeciable citizens of Baltimore, who spoke from knowledge based upon observa i m--not from hear say. They tes ify that a "solid iron ring," seven inches less in circumference than the medium's head, was actually and unmetakably, placed around his neck, and that the conditions observed were such that they rendered deception impossible.

In presenting this subject to the public, I do net speak carelessly. The "rings" were thoroughly tested to escentain their solidity, which is not at all difficult. They were so marked that it was unpossible the marks could be known to the medium or counterfeited by Lin. They were made, not by the "ingenious mechanie" who manufactures " rings" i'r fraudul ent purposes, but by an hone tintelligent couchsmith who cil not believe the maintestation possible, but who tested is thoroughly and to his entire satisfaction.

They were made of half-inch tol iron.-They are without joint, spring or other device, by which they can be accommodated to the neck. They are sit in my possession and open to the examination of any one interest d in this mat-

The lavestigation of this remarkable phenomenon has been always conducted with the most careful scrutiny; sometimes under the supervision of a committee of gentlemen eminent in the scientific and social circles of our community, and no one has, in a single instance, pretended to detect imposture.

In announcing these "new facts" in the wor.d's history, I am actuated only by a sense of imperative duty. I know now difficult it is to realize that which confices with all the known laws of nature. I do not expect nor desire to emmand universal belief. I know that it is not possible; belief not being a voluntary action of the mind is beyond our control. But when I have presented my views to the public—based as they are upon patient and persitant investigation, and sustained by scientific demonstration-I know they have produced their legic mate results; for, but a lew years ago I stood almost alone, and to day I am surrounded by hundreds of earnest and intelligent Spiritualists.

Yours, &c. WASH. A. DAN KIN.

### A NEW PROPOSITION.

To any one who has never taken the JOURNAL, we will send it for three months on trial, on the receipt of fifty cents.

#### **AGENTS WANTED** FOR

ZELL'S ENCYCLOPEDIA, Now being issued in tri-monthly parts, at 50 cents

each. Fifty parts in all. The nest, Latest and Cheapest ever published, is not only a COMPLETE ENCYCLOPEDIA, written since the

WAR, hence the only one having any account of the LATE BATLLES, and those who fought them, but is also a thore ongh and / COMPLETE CEXICON, A GAZETTEER OF THE WORLD,

A BIOGRAPHICAL DICTIONARY, A BIBLICAL DICTIONARY,

A LEGAL DICTIONARY, A MEDICAL DICTIONARY,

and the only book containing all these subjects with more than 20,000 ILLUSTRATIONS on every variety of subject. VIEWS OF CITIES, PUBLIC BUILDINGS, PLANTS, ANIMALS,

MACHINERY, GREAT MEN AND WOMEN, ETC. Total cost, bound, to Subscribers only, \$25,50, a saving of more than \$100 over other similar works. A 50 cent specimen number containing 40 pages and 78

pictures, will be sent free for 10 cents. Agents and Canrassers wanted. Sold only by subscription. Address Zell's Eucyclopedia, 99 West Randolph Street Chicago, Ill, Vol 7 no 25 9t

### EARLY ROSE POTATOES.

Seed Corn, White or Yellow, \$2.00 per Bushel...sack extra Surprise Oats......\$1.00 per Bushel...sack extra ADDRESS

T. H. McCULLOCH,

MONMOUTH, ILL. Vol 8 no 1 4t.

Vol 7 no 25 tf

### MORE LIGHT.

H. S. Hall, formerly of the firm of H. S. Hall & Co., of St. Louis, has located at 102 East Madison St., Chicago, Ill., for the purpose of selling Lamps and Fixtures, in . Cooks Vaporine Burner, with all the Improvements on same, State and County rights for sale.

### Speakers Begister.

#### Spker's Register and Notice of Meetings We are sick of trying to keep a standing Register of Meet-

ings and list of speakers without a hearty co-operation on the part of these most interested. 12. HEREIPTER we shall register such meetings and speakers as are furnished to us BY THE PARTIES INTERESTED with a pledge on their part that they will keep us posten in regard to changes; and in addition to that, expressiv indicate a willingness to aid in the circulation of the Jour-

NAL, both by WORD AND DEED. Let us hear promptly from all who accept this proposition and we will do our par well.

J. Madison Allen, Ancora, N. J.

C. Fannie Allyn, Stoneham, Mass. Mrs. Orrin Abbott, developing medium, 127 couth Clark-St

room 16. Rev. J. O. Barrett, Glon Boulah, Wisconsin.

Dr. J. K. Bailey, box 394 Laporte Ind. Addie L. Ballon. Address Chicago, care of Relatio-Parlo-COPHICAL JOUNNAL,

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

Ancora, N.J. A. J. Fishback, Sturgis, Michigan.

K. Graves, author of "Biography of Saton." Address Richmond, Ind. Dr. Wm. R. Joscelyn, Lecturer

Address him in care of this Office, 189, South Clark Breet Dr. P. B Randolph, 59 Court St., Boston, Mass.

Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn Hudson Tuttle, Berlin Heights, O.

Benjamin Todd, Salem Oregon. Dr. Samuel Underhill, No. 121, 22nd et. Chicago, IV. E. V Wilson, Lombard, Ill.

A. B. Whiting, Albion, Mich. Job Smyth, Hallsport, N. Y., will answer calls to fecture Dr. E. E. Wheolock, inspirational speaker, Cedar Falls

K. H. Garretson, Prichlard, lowa. Dr. E. B. Wheelock, inspirational speaker, Cedar Falls, Samuel S. Har, p an, Goshen, Indians. Dr. G. Newcemer, lecturer, 288 Superior st., Cleveland

M. M. Tousey, Lake Mills. Mrs. L. H. Perkins, Trance Speaker and Beeling Medicm, Washington, D. C.

Rev. J. Francis, Ogdensburg, N. Y. J. William Non Names, Trance Speaker, Elmira, N. Y. J. Mansfield, Inspirational Speaker and Healing Medicin.

Mrs. M. J. Wilcox-on, Care of Paul Bremond, Houston Texay. Miss N. C. McClendon, Inspirational Speacer, Reals Island, Ill. Harriet E. Pope, Morristown, Mirn.

Frank Ewight, Council Bluffs, Iowa. Warren Smith, Elexandria, Madison Co., Ind. Mrs. S. A. Pearpoll itepinational speaker, Lisco, Mich

J. B. Tupper, trance of cale r. Janiestown, Wie. R. P Lawrence, Inspirational Speaker, Ottuniwa, Iowa Harrison Augir, Charles City, Iowa. Mrs. F. A. Logan, care of Warren Chase, 847 North

Fifth Street, St. Louis, Mo. Elijah Woodworth, Leslie, Mich. Mrs. Benjamin Todd, Inspirational Specker, Salem,

# 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.

RELIGIO PHILOSOPHICAL PUBLISHING ASSOCIA-TION PRINTERS.

The Medium, in his address to the public says : The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenom-ena of "Modern Spiritualism" for over twenty years and during that time he has been the hamble Medium through which hundreds of philosophical and scientific lectures have been given to attentive lis-teners. Of himself, he can only say he is are used neated farmer, far advanced in years. He asks for

this pamphiet a careful and attentive perusal.

The Introduction entitled "The Unvailing," treats of man as the grand objective ultimate of Life's

Unfoldings.

He also stands at the pinnaele of all organized Life in the native purity of all things.

On page twenty-four, the author treats of "the

way mediums paint livensses, in the true order of the development of the arts and sciences. In part second, under the general nead of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums (low the writing is done flow we in fluence Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intstruments around the

room explained." This work is neatly got up and consists of seventy-three closely printed pages and we he-itate 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

have seen.

The work will be sent by mail from this office to any one on receipt of fifty cents. Address, S. S. JONES, 192 South Clark, Street,

#### Chicago, Ill. VINE COTTAGE STORIES. LITTLE HARRYS WISH

or " PLAYING SOLDIER. BY MRS IL. N. GREEN

ALSO THE LITTLE FLOWER GIRL THE ORPHAN'S STRUGGLE.

By the Same Author. S. S. JONES, Publisher, RELIGIO PHILOSOPHICAL JOURNAL OFFICE,

192 South Clark Street. Chicago III. The above named little works of about thirty pages each, are fresh from the press and belong to a series designed especially for children, youth and

Children's Progressive Lyceum Libraries. Mrs. H. N. Greene is one of the most popular writers of the present age and especially adapted to the writing of popular liberal books for Chil-

This series of Books which we have entered apon 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

They are aptly embellished and every way attractive and will be sent by mail on receipt of twenty five cents per copy.

A reasonable discount to the trade, Address

S. S. JONES. 192 South ClarkStreet Chicago, Ill.

### HOW AND WHY I BECAME A SPIRITUALIST,

#### Wash. A. Danskin. FOURTH EDITION.

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

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

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

#### A New Proposition.

To any one who has nover taken the Reliefe Philosophical Journal, I will send it for three morths on trial, and a neathy-bound volume of Inspirational Poems by J. William Van Namee, on the receipt of seventy five cents. When it is taken into consideration that the price of the Journal for three most his at regular rate would be seventy-five cents and the price of the volume of poems has been excenty-five cents, they will see the advantage of the effect.

To all old subscribers who will presents one new makeerly her far a year I will send the volume of poems. Enhancing then can be sent to J. William Van Namee. Cluima N. K.

I endorse the above proposi on made by line van Namee and all who would like to aid him, a worthy medic no to sell his hook of poems, and at the manee time been it themselves his hock of peems, and at the mome time benefit themselves by so doing, will do well to accept his proposition and an dres him, Einira, —ED.

#### SOUL-READING,

Psychometric Delineations.

A. B. SEVERANCE, THE WELL-KNOWN PSYCHOMETRIST.

Will give to these who visit him in person, or from acto-graph or lack of hair, teadings of character; marined changes, past and future; advice in regard to business; changes, past and fittine; sovice in regard to business; diagnosis of disease, with prescription; adaptation of these intending marriage; directions for the management of children; lints to the inharmonicusty married, etc.

Tenms—\$2.00 for Full Delineations; Brief Delineations \$1.00.

A. B. SEVERANCE.

349 Florido St., Milwaukie, Wig.

ol. 7, No 13-2f.

MRS. FERREE'S NEW PAMPHLET FOR THE THOU sand.

As Mrs Southworth says, "No one is so good or so when but will be made better and wiser and happier by perming the Spiritudic."

#### D LANCHETTE-THE DESPAIR OF SCI ENCE.

Thes above named work is one of the very best in his aver published. Every Spatitudist throughout the country should be and for it of once. It deputes in facts demonstrate ing Spiritushem beyond casil. The e-cular press everywhere speak in the highest terms of it. The work has passed to the third edition in about as many weeks.

For sale at thes ellies. Sent by mail on receipt of \$2.25 and 16 tents for postage. Address S. S. Jones, 197 South Clark at., Chicago, Illinois

#### NEW BRICK MACHINE. PATENTED JULY, 1868.

For tempered clav-common later required-worked by the name was extracted by the name of the

Bricks dried sconer without floors,—may be exposed on the bill-side anywhere,—no washed bricks.

DRYING TUNNES.—for drying in twenty-four hours, bricks, fruit, vegetables, broom-corn, hops, lumber, pea-nats. Bricks moulded one day go into the kiln the next all

nate. Bricks modified one day go into the kiln the next all the year.

HOT BLAST KILN, by which one half the fuel is saved—220 000 bricks have I can burned with 63 cords.

REVOLVING SEPARATOR, which pulverses the clay, and trees it from a tone. A Diece of limestone, the size of an acorn, will burst a brock.

Cost of works to make 30 000 a day, including the first kiln of 20 000, 16,000. With labor at \$1,00 a day, the cost of bricks delivered to the tosser in twelve hours after the clay was dup, 1.70.—with wood at \$6, oricks ready for delivery at less than \$1.

For turther particulars, in a pair phiet (fenth edition, enlarged), giving full instructions on heich setting and burning, with wood or coal. Address, sending 25 cents,

FRANCIS H. SMITH,

55 Lexington \$1., or P. O. Box \$66, Baltimore.

55 Lexington St., or P. O. Bux 556, Baltimore.

### NORWAY OAT PREMIUMS. In accordance with arrangements new occupleted, in connection with the sale of this seed another year, we are

enabled to announce the following grand premiums for the test crop next year. For the best acre will be awarded a Five Hundred Dollars.

For the best 10 acres, a cash premium of

One Thousand Dollars, For the best 50 acres, a cash premium of

Twenty-five Hundred Dollars, Those competing must be prepared to give full particu-Those competing must be prepared to give full particulars of mode of culture, etc., with affidavits, if required. These prepared is swill be awarded by a committee or impartial and widely-kn wn gentumen. All who buy seed of us this year, can compete and cone farmer or former's gon will certainly get them. Order at orce. Price: peck, \$250, haif bashel. \$4; per bishel. \$7 to by the standard of \$216s, remit by Post-office Order or Draft.

D. W. RAMSDELL & CO., 218 Peuri St. New York

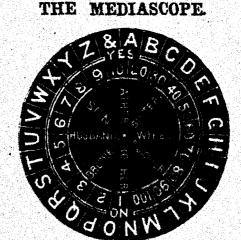
218 Pearl St., New York Or, 171 Lake St., Chicago, III. 612 North Fitth S reet, St. Louis, Mo. orz North Fifth 8 reet, St. I Send for our Large Hinstrated Paper. Fran. Vol. 7, No 19.--tt.

Address 8 3. JONES,

189 Bouth Clark St

Chicago III

Prof. Spence's Positive and Negative Powders for "whe at this office.



The above out represents the DISK of the little instrumen

known as the PSYC ) VETER or MEDIASCOPE. With many, it works with great freedom. Comparative ly few are capable of holding communications with deceas ed friends through it, so far as our own observation extends, yet it costs so little and revolves in the hands of so many, and is as likely to save intelligen Prommunications. n the hands of rank aceptics as in those of believers, it is being sought for by many

Complete instruments with full instructions for use, are sent in boxes by mail, on receipt of TWENTY-FIVE CENTS. Address J. C. SUNDY 189 B. Clark street,

J WILLIAM VAN NAMEE, Clairvoyant, makes examinations by lock of bair. For terms particulars, etc., address, ELMIRA, N. Y. Vol. 7, No. 21.—124.

### Beligio-Philosophical Fournal

#### S S JONES,

EDITOR, PUBLISHER AND PROPRIETOR. Office, 187 & 189 South Clark Street.

RELIGIO-PHILOSOPHICAL PEBLISHING HOUSE.

CHICAGO APRIL 9, 1870.

#### TERMS OF THE Meligio-Philosophical Fournal.

83,60 per year, \$1,50-6 months, \$1,-4mo. Fifty Cents for I kree Months on trial TO NEW SUBSCRIBERS.

In making remittances for subscriptions, always procure a deaft on New York, or Post-Office Money Order, if pessible. Where neither of these can be procured, send the mency, but always in a Bristered Levier. The registration for hos been reduced to Firtuen cents, and the present registration system has been found by the postal authorities to be virtually an absolute protection against lesses by the postal authorities are not before the persons. and Postmasters are obliged to register letters when

regactive to do so.
All onberriptions remaining annual mere than six menths.
Till be charged at the rate of \$3.50 per year. PAPERS are forwarded until an explicit order is received by the Publisher for their decontinuance, and until payment of all arregarges is made, as required by law.

No names extend on the subscription books without the first payment in advance.

SUBSCINEERS are particularly requested to note the empiration of their subscriptions, and to forward what is due for the enouing year, with or without further reminder

#### NEWSPAPER DECISIONS.

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

payment.

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

3. The courts have decided that refusing to take newspansing to the payment whether the paper is taken the next office or remaining.

papers and periodicals from the post-office, or removing and leaving them uncalled for, is PRIMA VACUE evidence of

#### LOCK TO YOUR SUBSCRIPTIONS.

The found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 16th, 1879, it will be mailed, "Smith J.—Dec. 10-0." The Oileans 1870. If he has only paid to Dec. 19th, 1869, it would stand thus: Smith J.—Dec. 10—9, or perhaps, in come cases, the two last figures for the year, as 70 for 1870, or 69 for 1869.

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

25 All letters and communications should be addressed B S Jones, 149 Sorth Clane Steres; Chicago, Telisons.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XV

#### HARLY HISTORY AND DEVELOPMENT OF JESUS.

A Scance through the Mediumship of Jews.

In our previous article, we gave an account of the interview of Jesus wi h the learned Doctors in the temple, giving the remarks that he made ations might be easily given. The prayers of on that occasion. Surrounded as he was by an | Jesus were great harmonizers—in fact he never angel band that could come at any time in close rapport with him, he was prepared to not only answer their many queries, but anticipate the objections that they would raise, and the queslors they would ask. This interview taught these learned (?) men an important lesson, for it convinced them,-although they would not admit it, that there was a power independent of Tesus, that give him the information that he imparted. The scene in that temple was transcendentally grand and beautiful. The little boy Jesus, with innocence and purity beaming from' every feature, with eyes sparkling with the radiance of a divine mission, with a countenance illuminated with that glow, of intelligence that came from that fount of truth within the plastic minds of his angel band,—was enabled to meet successfully the questions propounded. Ah! beautiful scene.-Jesus the instrument, angels the musicians, and the harmonious chimes of truth the music. Glorious event! was it not? A little boy scarcely 13 years of age confronting the doctors in the temple, and teaching them an important lesson of life! Independent and alone, he would have been powerless; assisted by the angel world he feared nothing, and no remarks that those present made, seemed to intimidate him in the least. His mind responded to the questions asked, with the same certainty that the musical instrument will respond to the delicate touch of the musician. In the midst of these Doctors, he was like an Oasis on a barren plane; like a blossom just untolding from its parent stem. The contrast was apparent. Truth on one side; bigotry and superstition on the other. Well might the scene be admired. It was in this temple and at this interview, that "he learned Doctors saw foreshadowed the downcall of their own temporal power, and the institution in the place thereof, of a higher and purer method of divine government.

In the speech delivered, there was a vien of beauty, that bore upon its gurgling surface all the elements of truth; and as it circulated among the people, they felt the effects thereof, and wondered why it was that some change was gradually coming over the minds of the citi-

We will again raise the curtain of the past But how any past? The past coalesces with the present, and the present with the future, and he is indeed wise who can designate the dividing line; but up the curtain goes I revealing to our vision many incidents of other days. We see Jesus under different circumstances. For a long period of time, the world lost sight of him. and the "vile" innovator was not known. Durthis eventful period of his career, he was quietly pursuing that path marked out for him by the angel world. From the age of 15 to 30, the world knew him not in the character of a Savior. Ancient history, the bible, the traditions of the past tell nothing in regard to him. His life was eventful up to that age when he seemed to disappear from the minds of the people. The interview with the learned Doctors in the temple, was the last time that he appeared in pub-. lie in the character of an instructor. His mission

"arena" of reformation, a d contend with those gladiators in the persons of the ancient Rabbis, who would ery "crucity! crucity!" if he should a tempt to subvert the institutions that they had founded at the expense of the poor lab ming class. He knew all this, and, of course, his pathway was so arranged that he would seem to disappear from the world,—would seem to set like the golden sun preparatory for another day. During the time he resided with his foster parents, he became the wonder of the people! Up to that time, he had not commenced curing diseases by the laying-on of hands, His physical organization was not yet adapted for that grand influx of the healing elements that come from the angel world. Still he prescribed for the sick with great success, and, on account of his jo-cose disposition, at times, and mirthfulness, and strange weired remarks, by the people he was called Joce, instead of Jesus, a name that had been given him, but which they did not often call him, on account of considering the former more appropriate, as expressing something in connexion with his peculiar traits of character. A sombre spirit did not always distinguish this versatile character even when prescribing for the sick, which he often dil under the influence of those spirits who were perfectly familiar with the action of the various herbs of the natural world on the human system, and who, through the organism of Jesus. were enabled to do a vast amount of good. Little Joce, then, was the center of attraction, and well he might be, for he not only cured disease, but predicted the events of the future, with a certainty that astonished the people. It was during this early career that he exhibited such marked affection for Mary the daughter of Laz arus, in whose company he was much of the time. Just one more scene we will give in his career, before he left his home with his foster pare ts. One beautiful evening in the fall, when the sombre appearance of nature, indicated the approach of colder weather, the house of Joseph and Mary seemed to be the center of attraction. A man was borne to the house on a litter prepared for the purpose, on whom disease had fastened its fange, and it seemed as if the poor man would never recover. He was carthither expecting to be soon cured through the mediamship of Jesus. The scene was terrib'e to behold. It seemed even now that the man was dying, and that he was beyond the reach of even the angel world. Jesus approaches his side, and raising his hand, demanded silence, and then kneels in solemn proyer. There was grandeur in that supplication as it moved heavenward, yet he nor those with him comprehended the chiect of the same. Those present were arranged in a circle, Jesus forming the central figure, and his prayer was long and tervent, having for its object, to first inspire the paint with renewed hope; second, to render those present passive, in order that the manifestheld communion in the presence of others, with the angel world, without first frueeling down and uttering a fervent invocation. A supplication so full of pathos, -uttered in a solemn tremulous tone of voice, could not fail in having a harmonizing influence over those present. After this exercise, the lights in the room were extinguished, and for a moment all were in total darkness. Soon a beautiful phosphorescent light was seen just over the patient, and increasing in size and number, they became so numerous that the whole room was illuminated with them. A mug of water was sitting on the stand, and there could have been heard therein a little noise,—patter, patter, patter, as it some foreign substance was falling into it. In a moment, Jesus arose, and taking the mug, passed to each one a glass of pure, delicious wine. This was no uncommon occurrence, and excited but litle attention. At the eastern part of the room, those present discerned a dense cloud,-it seemed to be composed of phosphorescent particles, but looked like a silvery halo of light. At first, it seemed to have a dense vapor-like appearance, and to be in form nearly like a globe. Soon however, it commenced to elongate, and assum ed the form of a human being, standing on a beautiful pedestal. .The phosphorescent lights in the room became partially extinguished, and the angel visitant just formed, presented truly a remarkable appearance. Not a word was uttered-the attention of all seemed directed to this personage that have just made his appearance. We will pause here and describe him: There was a majesty about him that defied comparison; a sublimity in his appearance that extended far beyond the grandeur of the poet; an expression of wisdom gleamed forth from his countenance that reached far beyond the highest conceptions of earth's, children. There in solemn grandeur he stood, holding in his hand a cross, but saving not a word. Then he gradually disappeared: but almost instantly another cloud appeared, and a personage, with a recklesss expression on his countenance stood before the eyes of the eager crowd, and near him was perched a cock, evidently forshadowing something that would occur in the future. Then disappearing, another character, with shrewdness and cunningness manifested in every feature, holding in his hand thirty pieces of silver, was presented. He soon passed away, and then it seemed as if the angel world had made its appearance, for then another scene, transcendentally beautifully and grand, rises up. The cloud fills the whole of the east ern part of the large room, and finally arranges itself into a large table, with twelve persons engaged in a repast. The company were mute with astonishment. Even Jesus could not interpret these symbols, although they forshadowed marked events in his career. When this passed away, they were greatly astonished to see Jesus himself, to all appearance, presented from that cloud. There he stood before them, and also in their midst. They comprehended their position, and watched the representations with interest. There he stood for a few moments, his counte-

nance lit up with a smile of love, and his features

ing. He was not yet prepared to enter the |

brief but glorious career. He then seemed to recede from their view, growing larger as he passed away, until in the distance, he had assumed the full stature of a man, -his beard falling upon his bosom, and his forehead rising in grand proportions,-he was indeed majestic. This scene scemed to indicate his early departure from the home of his parent's, and that they would not see him again until he had arrived at manhood. This seance was truly grand, and foreshadowed many important events in the career of this remarkable personage, although none present could interpret the meaning of the symbols given. The appearance of Jesus in this halo of light, was the last of this class of manifestations, given at that time. Now to the patient. Jesus stands by his side. Near him is a mug of water. Again the pattering noise is heard, and the water is soon impregnated with certain medicinal qualities, and the poor man was bathed therewith, feeling at once the invigorating properties thereof. Again all's quiet, and the same pattering noise is resumed in the water, and another character of medicine is made, that the patient must take internally, and which

finally cures him. There was grandeur in the early history of Jesus. His mediamship was of that character that the augel world could present those symbols that foreshadowed future events,-project them on the atmosphere, where they would remain for a certain length of time, like a mirror suspended in a room. These images were generally formed with a phosphorescent cloud, and could be made to assume any required shape, or represent any personage or scene. Phosphorescent clouds can only be formed within the sphere of the emanation of the medium. Outside of that they could not exist. This emanation of the medium is the atmosphere in which phosphorescent clouds find temporary life, just as essential to their existence as the atmosphere is to ours. They are not extracted from the peculi ir emanation of a medium, but from the animal life that is within the atmosphere. It has been demonstrated by one learned chemist on this mundane sphere, that there are untold myriads of animals in the atmosphere, -a fact fully realized by the wise sages of the Spirit World. These animals are highly charged with phospho. rus, and it is by collecting and condensing, as it were, untold millions of them, that phosphorescent clouds are formed through the instrumentality of which the representation of various characters are present d.

Certain personages in all ages of the world have seen what is called ghoots. One entered the tent of the ancient Roman General Pompey, and predicted the failure of his warlike enter prises. And, indeed, the whole Roman Army, it is said, at one time, precisely at 12 o'clock at night, saw a ghest. A ghost may be a phosphorescent cloud formed to represent some particular personage, or it may be a spirit that has found a medium, the emanation of whose body is of that character, that it can ex tract therefrom an organization as previously explained, which is visible to the material eye. Here, for example, the medium is sitting. With in the radius of his sphere is the constituent parts of his whole body. A spirit is standing within that emanation. Now, mark the progress in the process of the formation of the new body. The particles of matter that compose the sphere of the medium, are naturally attracted to the spirit,-just as naturally as certain chemicals dissolved in water, will cluster around a wire. The particles composing the bones, gravitate to the place designed for them, for bear this fact in mind that the whole physical organization blends harmoniously, and the emanation thereof, we designate as the sphere of any person. No sooner does a spirit step within the sphere of a physical medium, than this process, in the night time, commences; for bear this in mind, that light will dissipate the form thus created, as readily as the hot rays of the sun will dissolve a drop of water. Now, some appear to entertain the idea that these physical manifestations can be carried on in the daytime, as well as at night, not understanding those laws that govern the formation of a physical body from the emanation of the medium. It would be utterly impossible for a spirit circle to form a phosphorescent, cloud in the day time. They could not then condense any element sufficiently for that purpose.

We find untold grandeur in the early history of Jesus. The angel world know the incidents of his early life, understand all those characteristics that distinguished him, and are perfectly familar with all trials through which he passed. The scenes alluded to as occurring at one of his seances was strangely phrophetic, and though no one present could interpret them, they made a deep impression on the mind of Jesus, causing him to anticipate his own future lite. There was Judas with his thirty pieces of silver, and Peter who denied his master at a certain time. designated by the crowing of the cock. And then the representation of Jesus increasing in size as he receded from view, forestiadowed his early departure. In our next, we shall again advance on disputed domain, unveiling the true character of God, and showing the source from which we derive our information in regard to the early history of Jesus.

### THIRTY NEW SUBSCRIBERN-OLATHE

We continue to hear good reports from Mrs. Ballou in Kansas. At Olathe, she created considerable excitement among the Hell Believers, Infant Damnation Advocates, Blood Purifying Devotees. and those who sin one minute, and pray the effects thereof away the next. She sends us from that place about thirty new subscribers. We rejoice in having a medium wherein we can reach old orthodoxy in Olathe,

The Mirror thus speaks of her efforts:

A Mrs. Ballou has been lecturing in Olathe for few days past on modern Spiritualism. She is a talented lady and an entertaining lecturer. She has been greeted with large audiences and all who have heard her seem well pleased.

Mrs. Ballou will be in Weston, Mo., on or about the 6th of April. She is now on her way back to Ill., and parties wishing her services in this State then seemed to require a different course of act. | seemed radiant with a gem that foreshadowed a | or Indiana, can address her in care of this office.

## THE ALLEGED DISOREDIENCE OF

From Moses' statement, Adam was not accountable to any moral law or command, not being a moral agent. At the time of the alleged command, Adam did not know right from wrong, or good from evil, and could not be amenable as a moral agent, to any moral law. The absurdity of the command is shown by the fact that the Lord must have foreknown that any such command could not be obeyed, for lack of the requisite knowledge of good and evil. This absurdity is further seen by two other facts. First, that such command for. bids what was absolutely necessary, by its results, should take place,-viz., it cured their blindness and made them moral agents. The 22nd verse of the 3rd chapter of Genesis, discloses the views of the Almighty upon that act of Adam, and is conclusive that in His view, that act of Adam, instead of being "a fall," was a high exaltation and dignified condition.

But old theology may say that all Christendom believes otherwise, and always has so believed, and that it is arrogant impudence and infidelity to doubt the correctness and authority of their belief. Let it be so said, what then? Is it the amount of belief in numbers that can transform falsehood and erroneous belief into absolute truth? And if so, would not the numbers in unbelief more than counterbalance them?

In this stage of our examination, it appears in good time to inquire what has become of the dogma of "original sia." A belief may be entertained that it is falling into the gulf of oblivion.

The Scriptural account of the creation is the fundamental creed of religious belief in Christendom, in the articles of "Adams' fall," and "origin-

These two articles, untrue as they are, left out of the question in their creed or belief (as they must be-will be in due course of time and, its events), leave old theology totally destitute of any foundation upon which to build their religious the.

A belief in them and in their threatened consequences, may produce fear, not love or reverential respect, and is not necessary for the promotion of good moral conduct.

It is not compatible with true ideas of the attributes of infinite knowledge, power and wisdom in the Almighty, to threaten any one with punishment for his conduct, because it would be too near like revenge, like arbitrary man, who threatens because he lacks the aforesaid attributes.

> 'God created all things." "God governs all things."

These expressions may be regarded as self evident truths. They have proverbially grown into a settled maxim, not to be disputed or doubted. If then, God created all things, and if He governs all things, are not all things rightly and visely governed?

#### Music Hall Meetings.

The Spiritualists of Chicago, who for several months past have confined their meetings almost exclusively to the conference, commenced last Sabbath evening a new course of lectures at Crosby's Masic Hall. H. L. Slayton, Esq. of this city, delivered the address. Good music was furnished, and a large and appreciative audience assembled, who listened attentively to the speaker's exposition of "Spiritualism, and its philosophy." Spiritualism was suscinctly defined, and its aim and object set forth at considerable length.

A minute history of the Fox girls and their connection with the movement, together with some interesting incidents and experiences, that had occurred in the presence of the speaker, were related. Then followed an exposition of the various phases of mediumship. The speaker showed how the Bible from Genesis to Revelations, sustained modern Spiritualism.

It was superior to ancient Spiritualism, because of prayers, and a higher civilization in our day and generation. This fact accounted for its rapid growth in the past twenty years.

All the popular objections to Spiritualism and its advocates, were thoroughly sifted and an-

The speaker also predicted that if the church persisted in denying and rejecting the fact of spiritual intercourse with the unseen hosts what little strength and vitality remained in it, would eventually die out; in other words, there was no permanent middle ground between Spiritualism and Atheism.

Spiritualism was the real anchor to the soul. It filled the soul with the highest hopes and loftiest aspirations. It was the only thing that could "rob death of its sting and the grave of its victory!"

It came not in pomp and parade, but like the gentle dove as an emblem of peace and a joy

#### Men and Women are prone to do Good as sparks to fly upward.

A great change is taking place among the Spiritualists. That indifference in regard to reading and circulating newspapers that was manifest in the past, while many were chasing the phantom-a religious organization-an "American association,"—has been superceded by active work on the part of each Spiritualist, in inducing people to subscribe for newspapers and to purchase books. It is being pretty generally understood that Spiritualism is a system of philosophy, to be studied and learned as we learn any other system of philosophy and science; and that the same freedom of thought should be maintained, independent of all creeds, dogmas, resolutions, or systems of faith, in the least intended to bias the opinions of the investigator from his or her free and enlightened judgment.

As organization for the construction of schoolhouses, and the maintenance of institutions of learning are necessary, -so organizations for the advancement of the science and philosophy of life, spirit communion, are necessary—nothing more.

We feel to realize this great truth, more and more, from every day's experience. There never was a time when all were united as now, in introducing the Journal into new channels. Subscriptions beyond all precedent are being sent in daily by most all of our old subscribers and those who have but recently began to read our paper, say that they are so well pleased with I ing reading matter.

it, that we may count on them, -not only as life subscribers, but as life workers, to give it a wide circulation.

Having great confidence in God's noblest work as we said in the beginning, so we closemen and women when unbiased by old theology, are prone to do good, assparks to fly upward

#### Ohio Penitentiary.

The daily Chicago Tribune in a recent issue

There is a paper published in Chicago called the Religio Philipsophical Journal, which, unlike the remainder of our daily and weekly publications of all colors and sizes, is, we fear, a very trifle heterodox. At least, if orthodoxy were to be regarded as pointing due north, as one half of it certainly did during the war, we should expect the Religio Philosophical JOURNAL to point norm by north normeast. But the Warden of the Ohio Penitentiary evinces marvelous discernment and fidelity in issuing the special buil of excommunication, torbidding the contents of this semi-religious journal from contaminating, the assassins under his

"This paper is not admitted into the Ohio Penitentiary. The man to whom it is addressed is here for the murder of his wafe, and I do not wish to have him still further corrupted by any such publication as this. Please discontinue it...
"R. Burr, Warden."

This Mr. R. Burr, warden, will be likely to have a bigger job on his hands than he calculated upon when he assumed the authority of Pope of Ohio, and issued his bull excommunicating the Journal. If he continues to refuse to allow the paper to go into the hands of the man to whom it is directed, we will see by what authority he assumes consorship over the press. If he has the authority claimed by him, then the boasted doctrine of freedom of the press, is a failure, and any petty official can interpose his ipse divit, and all papers may share the fate of ours. While he attempts to serve old theology, some other ignoramus will by the same precedent assume to give it a thrust.

#### Spirit Messages.

We have been requested to publish two messages, one from a lady calling her name Olive, the other from her mother, who gives her name as Mrs. Hoit. There is nothing in either to serve as a test, unless it be in the names. The messages are common-place, and yet we are willing to publish them, if we are advised by reliable authority that persons bearing that relationship, that those names were known in this life, and that they have passed to the spiritual plane of existance.

#### II Harris,

Late of Whitchell, Mich., has moved away to some place unknown to the post master of that place. He owes for this paper since the first of May 1869. We regret that it is true that there is occasionally to be found a man who will caeat a printer out of the money due for the bread of life. There is one consulation in such cases—the thought, what a very mean man he must have been, if he had not had the readng of our paper! God knows we wish its good effects had been more perceptible.

### Dr. R. W. Hathaway,

It is with pleasure that we call the attention of our readers to the advertisement of the above named successful practicioner.

Dr. Hatuaway in many branches of the healing art surpasses any other healing medium we know of. His certificates of wonderful cures will be reported from time to time, giving the names of parties to whom reference can be had as to their authenticity. We recommend Br. Hathaway as worthy of patronage.

Mrs. H. R. Jefferson and Mrs. E. Hudnot, please give P. O. address and oblige?

### Literary Notices.

REAL LIFE IN THE SPIRIT LAND. By Maria M. King.

The above work is what its title indicates, a shill and lucid description of Real Life in the Spirit Land, and is eminently well calculated to please and interest. On the sixth page of the Journal may be found an extract from this book, entitled the "Pauper's Resurrection," which will be read with interest. Mrs. King is one of the finest inspirational mediums, and her writings bear with them that polish which indicates the high order of influence that controls her. The following is the table of contents :--

The Experience of an Unknown One; A Mother's Story; Children in the Spirit World; A Council of Ancients; A Chapter in the Life of a Poet; The Pauper's Resurrection; Condition of the Deprayed in Spirit Land; The Inchriate, Gambler, and Murderer in Spirit Life; Courtship and Marriage in Spirit Land; Incidents of Methods of Teachers and Guardians with their Pupils and Wards; Passages from the Experience of Napoleon Bonaparte as a Spirit.

MAN'S RIGHTS, OR HOW WOULD YOU LIKE 117 Comprising Dreams. By Annie Denton Cridge. For sale by the author, Washington,

This work is well written, and is intended to illustrate the cond tion of society, it men were transferred to the kitchen and wash tub, and women took their places in the senate chamber, and the various responsible positions in life. It is written in a fascinating style, and is eminently well calculated to please both the opponents and supporters of reformatory movements in behalf of woman.

LIFE IN THE BEYOND. By Francis H. Smith, of Baltimore, Md., Medium.

This little pamphlet contains an intensely interesting account of Benjamin Peters' life from childhood to the grave, and from the grave to his present condition in spirit life.

Mr. Smith, the medium, through whom this communication was given, is a gentleman of unblemished moral character, and is universally esteemed. He is now in his seventy-fourth year, yet has not a gray hair to mark the sands

This work will be read with great interest. and the statements made therein cannot fail to excite thought. COMPARISON OF ORTHODOXY AND INFIDELITY.

By Dudley Willets. Washington, lows. This is a penchant little work, comparing or-thodoxy with infidelity, and is well worthy of

THE RADICAL for April is replete with interest-

## Philadelphia Department.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

#### History of Spiritualism, and the Progress of Spiritual Ideas—Number Nine.

CHAPTER SECOND:-SECTION FOURTH.

The theological world, having interpeted the awakening of the spiritual nature to which we alluded in a former section, as referring to the creation of man, rather than the beautiful unfolding which it was of his nature as a spiritual and progressive being, has ever tailed to recog nize the important and apparently self evident fact, that man as a race, can no more trace its origin back into the womb of time, than as an individual, he can trace his embryotic conditions, his birth, and that period of unconsciousness which continued for a longer or shorter period after these. All the prominent historical statements in regard to the creation of the world, and of man, embodied by the various writers of aucient times, have originated in, and been ming-led with traduional errors, so that they contain more of these than they do of truth, and yet there is a brau iful gloden chain of the latter running through them all. The progress of spiritual ideas preceded all the advancing steps, and as we approach the historical period, the ideas of spiritual existences become more defi-

In the traditional period, God and the devil were always understood to be one being, under different feelings and emotions, just as men ditfered under similar conditions.

The gods of these days were only men with increased powers,—double or tripple the power of the stringest man was enough for a god. The idea of an omniscient and omnipotent being, who was foolish enough and weak enough to create a rival in the form of a devil, who should strip him of his power, and take captive the mass of his subjects, was too preposterous for that age. It remained for a later period to conceive and elaborate such an idea. The idea of a separate and independent devil is of quite modern date. The fire worshippers did not give the attribute of implacable bate to any of their gods. We look with interest upon the gradual unfolding of the human mind to a capacity to conceive of such an evil one,-it is an evidence of growth, and we perceive that just in proporti n as it reached this power, did it reach the point to conceive of a good and loving Father, as all knowledge is by means of lights and shadows or con-

The spiritual and the human worlds were thus growing neater, and although the relations of the former to the latter were not realized by mankind, they were moving on in parallel lines, and every step in human progress was not only aided by spicies, but recognized by the more intelligent as leading to closer relations between the two worlds. Spirits have always been aware that their actions and teachings were grossly misunderstood and perverted, just as the more intelligent classes of mankind know that the ignorant classes can not comprehend them, and there fore grossly misrepresent them.

Spirits know also that even these errors and perversions, would be the means of bringing mankind sooner or later up to higher condi-

It must not be understood that because we assert that error always has mingled with it some grains of truth, therefore we approve of it. We only declare that there is no unmitigated evil, and that throughout all this long line of darkness and error, in which mankind were groping their way as best they could, we can trace in every thing a line of living truth, and we believe that in these low conditions to which we now refer, mankind were often quite as near to the appreciation of that line, as they have been in more enlightened ages.

One fact, however, we desire here to impress upon all, that when we look upon humanity as a whole at any period since the first evolution of man, we can always perceive, that while there have been grades or castes,—an upper and under crust, to use a common but expressive figure, these have all been linked together, and, however bitter and relentless may have been the feelings of one class towards another, they were but superficial, while deep down in the human soul, from the very earliest periods, mankind have felt that they were bound together in one common brotherhood, however distant and different as to locality and time may have been the dates of the evolution of their first parents. This feeling arises from the fact of a common parentage of the race-Father God and Mother Nature.

Another noticable fact of the era of which we are now speaking was, that however elevated a few minds may have been, even so that they approximated towards the civilization of to-day, there was in their midst and closely allied to them, a rude form of barbarism.

So to-day, in the most refined civilization, you may find the most revolting barbarism. Side by side with refinement and integrity, you will find grossness and crime. The dark back ground of the picture is just as essential to day as ever it was, and it will ever be found.

### Now is the Time to Subscribe.

We are just entering upon the eighth volume of this JOURNAL. Through sunshine and storm have we labored to make a paper worthy of the cause we advocate. We are sensible of our short comings, but we have learned that these are the best stimulants to higher efforts, and we hope that our friends all over the land, who cheer us onward with their smiles, sympathy and material aid, will all resolve to pay a portion of the debt they owe the angel world by aiding

Don't be satisfied with simply renewing your subscriptions, friends. Let every one resolve that they will obtain at least one new subscriber, and, if possible, a dozen.

If you can't obtain regular subscribers, send on the names of all trial subscribers you can get. We have before us a pile of phonographic reports of sterling lectures by our good Sister Emma Hardinge, and others, and any one of these is worth more than the price of a trial subscription.

We would say to our friends who can afford it,—send some of these lectures to your neighbors-if they read one, they will be likely to

Keep the Journal before the people, -its variety will meet the wants of the multitude. Send your names and subscriptions, either directly to the office, or to our address, at the head

of this department. We intend the coming volume to be better than any of the former, and with your aid, we shall soon be able to scatter twenty thousand copies of the Journal all over the land, and have a hundred thousand readers. We need not say to those who use advertisements, that

such a chance is valuable to them.

Firess comments on the career of the God Idei in history-by Hadson Tuttle:

"He contends stoutly against the argument from design in creation to prove a personal Creator. To him there is nothing real but the laws of nature and the facts of science, and no God seen in their mani estations."—Boston Com-

"In its treatment of 'The Ultimate of the God Idea, its philosophy is true, and will stand after all theologies have fallen."—Radical.

#### Another of the same sort.

The brother writing from Waverly, Ind., sending \$2,60 instead of \$3,60, as he says, for God Idea, Denton's Geology, Common Sense Thoughts, and the Deluge, forgot to signohis name. Let us hear from you, brother; and will other correspondents be careful and give full address.

#### Mrs. Wait the healing Medium

Is yet in Uneago healing the sick as usual both by personal examinations and clairvoy-

Those who receive her treatment by letter ara respectfully solicited to report to this office particulary the results, that we may know what to advise the afflicted in this apparently strange system of heating.

Christian Senn, of Clinton, you want positive powders, but dou't give any state. Every day we get letters with similar omissions. Let us hear from you.

Bro. Hulson Tuttie has in press a new work entitled, "Arcana of Spirmualism," a manual of Spiritual Science and Pailos pay. We judge from the examination of advance sheets that it will prove a valuable acquisition to the literature of Spiritual Philosophy.

The Orthopathic Journal, J. Stolz, M. D., editor and proprietor, published at Dayton, Ohio, and devoted to Health Retorm in all its phases, is well worth many times its cost, which is only one dollar per year.

IN J. S. Barney. Decatur, -why don't you give the name of your state, and tell me what you sent two dollars for? O, that correspondents would remember to give their full address!

#### Van Buren, Arkansas.

Somebody sends us ten dollars in a letter bearing date, March 25th from the above named place. What is your name good friend?

Brother Samuel S. Hartman, whose name appeurs in the Speakers Register, is on a lecturing tour through Lowa, and will be glad to meet the friends of the cause, and will endeavor to do them good. He will also solicit subscribers for the JOURNAL.

### Statistical Department.

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

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

### QUESTIONS.

1, How many avowed Spiritualists are there in the town of —— county of —— and state of —— and what are helr names? 2. How many lectures have you had within the last

How many mediums, what phase of mediumship and what are their names

4. What churches are the most prosperous in numbers

and shifty of preachers?

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

### REPORTS.

Pepin Wis. Reported by Harriet M. Allen.

Reported by Harriet M. Alen.
Number of Spiritualists — Twnty-one.
Names:—Mr. and Mrs. Derby, Mr. and Mrs. Van Buren
Mr. and Mrs. Sweet, Mas Snow, Mr. and Mrs. Allen, Mr.
and Mrs. Hoyne, Mr. and Mrs. Nichols, Mr. and Mrs.
Wheeler, Mr. and Mrs. Sam Hicks and son, R. Hicks
Dr. Hicks, and many others who do not come out openly
and avan their faith.

Dr. Hicks, and many others who do not come out openly and avow their faith.

We have no organization but meet for circles, and have one or two well developed mediums.

Lectures:—We have had nine lectures the past year by W. F. Jameson.

Churches:—The Methodists are the only church here, and from the vigilance and activity they show, are evidently alraid that their stronghold is in danger.

Alluakee Co., Iowa.

Reported by Stephen Elmendo.

Number of Spiritualists:--One.

Name :--- Stephen Elmendo.

Churches :--- The Catholics are in the ascendancy, both as to strength and ability.

Brandon, Oakland Co., Mich. Reported by Samuel S. M'Intire.

Reported by Samuel S. M'Intire.

Number of Spiritualists:—Twenty-six.

Names:—Mr. A. Eaton jan., L. Walters, John D.

M'Intire and wife, S. S. M'Intire and wife, P. M'Intire, and wife, John Matthews and wife, Volney Jole and wife, D. Cole and wife, George Wiggins and wife, Squire Wiggins and wife, Jacob Wolf and wite, Mrs. Mary Brown, Anderson Barber, and wife, Mrs. Candis M'Gianis, Miss Mary M'Intire, Charles Seaman.

Churches:—Our town has one Free-Will Baptist, one Hard Shell Baptist, and one Second Advent Church.

Groveland, Oakland Co., Mich.
Reported by S. S. M'Intire.
Number of Spiritualists: —Fifteen.
Names:—Leonard Wolf and wife, James Campbell and wife, George Campbell and wife. John Burgess and wife, Mr. Jeneks and wife, Lelana Woodruff, Mrs. Augelina Woodruff, B. T. Richmond and wife, Mrs. Loretta Irish. The above receive their mail at Ortonville.

Dryden, Mich.

Reported by Joseph Manering.
Number of Spiritualists:—Eight.
Names:—J. Brophey, E. Stammar, B. R. Emmons,
Clayton Lamb, Henry Vautleet, R. Seely, W. Emmons,
Jos. Manwaring. Dexter, Dallas Co., Iowa.

Dexter, Dallas Co., Iewa.
Reported by M. M. Thornburg.
Number of Spiritualists:—Twenty-five.
Names:—C. Kempton, Mr. and Mrs. W. Maulsby, Mr. and Mrs. H. Maulsby, William Harvey, Mrs. M. M. Thornburg, Mr. and Mrs. E. Maulsby, W. H. H. Brown Mr. and Mrs. A. Robbins, Mrs. Kester, Mr. and Mrs. E. Dyer, Mr. and Mrs. J. Mashure, Mr. and Mrs. Twitchell, Mr. A. Hill, Mr. and Mrs. J. Davis, Mr. and Mrs. S. Patty.

Churches:—One "Christian" church, and Methodists, Presbyterians, Baptists, etc., average quite a percent. All hostile to Spiritualism, but none gaining in

Middleboro' Ind.

Reported by Ann Tefft.
Number of Spiritualists: —Forty-five.
Names: —Jacob Cornel, A. Cornell, John Cornell,
B. Cornell, F. Cornell, N. Brigford, L. Evins, L. Benham,
D. Smith, K. Smith, M. Cornel, L. Cornell, L. Cornel, J.
Smith, J. Wood, M. A Wood, N. Wood, A. Wood, O. A.
Prescott, R. Prescott, A. Tefft, S. Tefft, M. Elliott, A.

Elliott, H. Elliott, M. Write, L. White, C. White, B. White, E. Foster, M. Boster, M. Foster, F. Cornell, F. Cornell, A. Cornell, F. Cornell, A. Copeland, W. M'Conal, A. M'Conal, M. M'Conal, J. M'Conal, W. M'Conal, M. M'Conal, H. Truesdale, S. Hixon.

North Fairfield Huren Co., Ohio.

Reported by Barry Hill.

Number of Spiritualists:—Six.

Names:—J. H. Turner and lady, Mrs. John Cherry,
Mrs. Edward Fowler, Ed. Hackett, and myself.

Lectures;—None past year.

Churches;—Six. One Close Baptist, one Disciple, one
Congregationalist, one Advent, one Methodist, and one
Catholic. Baptists the most numerous. Disciple preacher the most talented.

er the most talented.

The majority of the people outside of the churches, I think, are in favor of liberal principles.

Mediums:—My mediumship consists of clairvoyance, Healing, Impressional, and sometimes Prophesying and Personating. I occasionally instruct dark spirits who desire to progress to a state of light. There is also a very interesting medium for physical manifestations in the M. E. Church.

Union Mills, Ind.

Reported by Harriet Worden.
Number of Spiritualists: One.
Name: Harriet Worden.
Lectures: One by Moses Hull.
Mediums: Three partially dveloped, one speaking, one healing, and one musical.
Churches. Two, one Advent, and one Presbyterian. The Advents are the most prosperous in number and ability of preachers.

Quite a number of progressive minded people here. If we could have lectures and a good test medium here a short time, I think it would be quite a blessing.

Hern. Oscar Howard, Richard Watte, Mrs. Wate, Miss. J. Thompson, Miss. L. Howard, Thomas Guidhorp, Mr. A. Gilham, Mrs. Gilham, George Arber, Mr. Hopkins, Mrs. Gilham, George Arber, Mr. Hopkins, Mrs. Hill Mr. H. Pather, Miss M. Mosier, Mrs. D. Myers; Miss K. Burnell, Mr P. Long.

Mediums:—Mrs. Gilham, inspirational speaker, Mrs. Burnell, writing medium, not yet fully developed. Mr. O. Howard, healing medium.

Lectures:—Have had about fifteen lectures here within a year.

Churches:--The most prosperous church is that of the Churches:—The most prosperous church is mader the Wynbren-rians, or as they call themselves the "Church of God." They do not hold any meetings just now however. They seem to be prospering small fushion.

I have not been in any place for some time where old orthodoxy was so much like "the lone sporow on the house top." There is a Free Church building here.

### SPECIAL NOTICES.

#### Miraele Working in Chicago.

As an evidence that the days of working miracles have not passed (if, indeed, they ever existed), we give one or two of the many cases treated by Mrs. E. Wait. The first is that of Mrs. M. Worthy, whose residence is at Channoba, Will Co., III., who was brought to this city to be treated by the best medical faculty of Chicago. She has been afflicted with fits or speams for over twenty year. afflicted with fits or spasms for over twenty years, commencing with from three to eight per week, which had gradually increased to from five to eight per day at the time of her arrival in this city, a sew weeks since. The Ohicago doctors exhaust ed their skill in treating Mrs. Worthy, and pronounced her incurable. The patient's friends hearing of Mrs. Wait, so was sent for as a last resort—responded to the call, and cared Mrs. Worthy by maticultural of about two minutes duration, and she has not had a fit or spiem since. Mrs. Wan first laid her hands upon her. Sabsequently Mrs. Worthy had strong symptoms of paralysis of the left side. Mrs Wait was catted the second time, and restored her entirely by one treatment. Mrs. Worthy called upon us recently, in pressue, to express her gratitude for her "mirrordius deliceration". from a life of such sull ring as seldom tarts to the lot of mortals. Another case is that of Mrs. Me Cord, who has been afflicted with an inward tumor which had been growing for eight years. She applied to Mrs. Wait with but slight hopes of its removal. Mrs. W. gave but one treatment, declaring that to be sufficient. About four weeks from that time, Mrs. McCord declared that the tumor had entirely vanished. "Veri y" said Christ:
"Greater things than these shall ye do because I

Mrs. W. takes cases of any name or nature, and prefers to treat those who have been declared by the medical faculty to be incurable. "Great, Was Diana, of Ephesus," But Greater fur is Mrs. Filen Wait of Chicago.

Until Further Notice, Mrs. Wait's Address will be at this Office, 189 So.Clark St.

-onoeooococno

#### UNDERHILL ON MESMERISM. WITH

Criticisms on its Opposers,

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

THE PHILOSOPHY OF ITS CURATIVE POWERS:

### How to Develop a Good Clairvoyant THE PHILOSOPHY OF

SEEING WITHOUT EYES.

THE PROOFS OF IMMORTALITY DERIVED FROM THE UNFOLDING OF MESMERISM--EVIDENCE OF MENTAL COMMUNION WITHOUT SIGHT OR SOUND, BETWEEN BODIES FAR APART IN THE FLESH .... COMMUNION OF SAINTS, OR WITH THE DE-

PARTED. BY SAMUELYUNDERHILL, M. D., L. L. D.,

LATE PROFESSOR OF CHEMISTRY, ETC., ETC. Price \$1.38. Postage 12 cents. The Trade supplied. Address S. S. Jones, Chicago. Ill.

REVELATIONS

OF THE GREAT MODERN MYSTERY

#### PLANCHETTE AND THEORIES RESPECTING IT.

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

THE BOOK OF

### **ALL RELIGIONS**

Comprising the Views, Creeds Sentiments, or Opinions, of all the Principal Religious Sects in the World, particularly of all Christian Denominations, including Spiritualism in Europe and America; to which are added. Church and Missionary Statistics, together with Biographical Sketches

### BY JOHN HAYWARD.

AUTHOR OF THE NEW ENGLAND GAZETEER &c. &c.

438 Pages, Cloth. Price \$1.75; Postage 24 cents.

For sale at this Office.

Address, S. S. Jones, Chicago, Ill.

Acia Roous.

## CONJUGAL SINS

AGAINST THE

LAWS OF LIFE AND HEALTH

AND

THEIR EFFECT ON THE FATHER MOTHER AND CHILD.

BY AUGUSTUS K. GARDNER, A. M., M. D. Late Professor of Diseases of Females and Chemical Medical Midwifery in the New York Medical College.

CONTENTS.

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

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

Address S. S. Jones, 187 and 188 So. Clark St., Chicago III. CONTENTS.

### THE HIEROPHANT.

The above is the title of one of the best books published. It is the gleanings from the gast and an exposi-

#### . BIBLICAL ASTRONOMY,

and the symbols and mysteries on which were founded all ANCIENT RELIGIONS AND SECRET SOCIETIES:

Also in exposition of the dark sayings and allegories which abound in the Pagan, Jewish, and Christian Bibles. Also the Real Sense of the doctrines and observances of the modern Christian churches.

#### BY G. C. STEWART.

This work should be in the bands of every person who has any desire to know and expose the fallacies of Old Theology. Price in muslin, 75 cents. Postage 12 cents. For Sale at this office.

Address S. S. Jones, Chicago, Ill.

#### [THIRD EDITION REVISED AND ENLARGED.] A PEEP INTO

SACRED TRADITION.

BY REV. ORRIVABIOTT. CONTAINING

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

Price 50 cents. Postage 2 cents. For sale at Religio-Phiosophical Journal Office, 187 and 18680. Clark Street, Chicago.

### VILLAGE LIFE IN THE WEST. BEYOND THE BREAKERS.

A Story of the Present Day. BY ROBERT DALE OWEY.

Author of, " Footials on the Boundary of another World." Finely Illustrated. Price \$2.00. Postage 21 cents. For sale at the Religio-Philosophical Journal Office.

# HEDGED IN.

ELIZABETH STUART PHELPS.

AUTHOR-OF "GATES AJAR."

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

"Most like our Lord are they who bear, Like him long with the sinning." Price \$1.50, postage 16 cents. For sale at Religio Philosophical Journal Office, 187 and 189, South Clark Street,

THE PHILOSOPHY OF CREATION. Unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and Spirit world. By Thomas Paine, through the hand of

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

A NEW PROPOSITION. Our friends are sending us the names of Spiritualists who our means are sending us the names of appriculations who are not subscribers for the Journal, requesting us to send the paper to them for three months on trial, with the assurance that such persons will on receiving the paper remit fifty Cents for a three months' trial.

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

## MEDICAL.

OPIUM HABIT cured without pain or suffering "by an entirely new discovery. Dr S. B. Collins, LaPorte, LaPorte County, In "., cures the worst forms of the habit in from three to nine months, or according to the quantity or length of time the patient has used the soul-destroying poison. For full particulars of the above facts inclose a three-centstamp and send for his pamphlet and certificates of cures, so you can write to those who have been cured. Patients can be cured and attend to their daily occupations. Opium, morphine and laudanum, discontinued at office without any prostration, pain or uneasuness. All correspondence strictly confidential if requested. Office, first floor, north end of First National Bank Building. (P. O. Box, 166.)

50 PAPERS AND 25 MAGAZINES AT CLUB RATES FOR SINGLE SUBSCRIPTIONS!

Please send for Price list as soon as you read this, then you won't forget it!

EXTRAORDINARY PROPOSITION.

Open for 30 days only.

To the readers of the Religio-Philophical Journal.

To the present members of our club.

To every man, woman, and child, shing to join: wishing to join: IT IS THIS We will send to any address, for one year

The Religio-Philosophical Journal, price, \$3.00.
The American stock Journal, Monthly, 32 pp. 1.00.
The Mechanic and Inventor, 16 pp. 50.
For the extremely small sum of \$3.50. Or the Religio-Philosophical Journal six months and the other two publications one year for \$2.00
Or the Religio Philosophical Journal four months, and the other two publications one year for \$1.50.
The above are all first class publications in their spe-

Enclose the money in the presence of your post master, and register your letter. Money thus sent is at our risk. Address, National Bee-Hive Co. St. Charles, Ill. Reference-8. S. Jones, Publisher, Religio-Philosophi

We approve of the above proposition. S. S. Jones, Ed. and Publisher of the Religio-Philose hical Journal.

### ORTON'S PREPARATION.

PATENTED JUNE 14, 1869

The Appetite for Tobacco Destroyed.

#### LEAVE OFF CHEWING AND SMOKING THE POISONOUS WEED TOBACCO:

One of the greatest discoveries of the age! No humbug!

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

### Read the Evidence.

CERTIFICATES.

The following are a few selected from the multitude of certificates in our possession. Our certificates of cure are not like many certificates of the day, manufactured to -vir, bearing false and figticious names for the purpose of deceiving the people, but from living witnesses, men of good standing, who

men who will bear witness to the truth and nothing but

can be found at their places as named by the certificates,

From John A. Kennardy. Portland Me., Feb., 22, 1870.

I hereby certify that I have used Orton's Preparation for destroying the appetite for tobacco, and find it a sure remedy. I have used tobacco, by chewing, for 20 years, and was completely cured by less than one box. I can

recommend this preparation; it is no number;.
John A. Kennardy. Lamoille, Ill., Feb., 17, 1868. This is to certify that I have been in the habit of using This is to certify that I have been in the main of using Tobacco for over twenty years to my injury. I began to use Orton's Preparation for destroying the appetite for Tobacco, and am flow completely circle of the maint by using less than one box, and I have no doubt but what it will circle very case, and I would advise every one who uses Tobacco to use Orton's Preparation, and break uses Tobacco to use Orton's Preparation, and break themselves of the lithy and disgusting habit, and it will benefit their health and mind, and also save their

Frederick Barrett. Galion, Ohio, Jan., 4, 1870. Orton's Preparation for caring Polace o users is genaine. It will cost job less than tobacco while using it, and the only BAO enect resulting from its use, win be the reduct-tion or your grover's profit on tobacco, and yourself freed. from a very sine, injudious, and expensive mont.

Rev. Isaac Crouse.

From N. B. Fleming, Harrington, Delaware. Harrington, Kent Co., Del., Dec., 7 1860.

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

I nevely early that I have been an inversely user.

To be color appeared a objects. One how of terron.

Preparation has complete, used me. I am as free from
any desire for tobacco as a passon who never used tobacco; and mains has been grough; as out by the use of
only one box of Orton's Preparation, and at the small outtry of two golders. Chear has defin.

N. B. Fleming. From Andrew Brown, Esp., Sacremento, Cal.

After using Orton's Preparation (Cai., July 15, 1869.

After using Orton's Preparation we're cays I inought I would see what check tobacco would have. So after fighten my pape, I began to smoke, and I did not draw it most dann live seconds, hat it made me so sick and dezzy that I was songed to be down or I should have inlead, four days afterward I ried at again with the same results. I have not wanted to smoke since. I had used to according to the Preparation. Andrew Brown, From Rev. James S. Finley Lawrenceburg Tennessee. Lawrenceburg, Tenn., reb., 8, 1870.
This is to certify that I had used toolage for 18 years.
I have mady times tried to break off, but have suffered s-much from a heavy duli sensation, and a complete prostration of my hervous system, with a constant and in-

tration of my hervous system, with a constant and increasing hanacring after tobacco that I have soon given up the trait. This was also certay that my whe was a regular smoker for twenty years. She had many times decaded to quit the use of the pipe, and has as often failed, her own will not being strong enough to successfully resist the demon—tobacco.

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

James S. Finley.

### James S. Finley.

From J. W. Wilber, Cloverdale, California: Cloverdale, Cal., Sept., 25, 1869.

Know all men, and some women, that I am 55 years old, and that I have need tobacco ever since I was sixteen years of age, with the exception of occasionally resolving that I would leave off the fifthy habit, but as often as would be septimentally and the septimental would be septimentally as a septimental world be septimentally solving that I would leave of the fitty habit, but as often as I would form those resolves, just so often would I fall to carry taem out, that I began to think there was no use for poor humanity to attempt to overcome that strong and powerful appetite. But thanks to this progressive age, I saw by the papers that a number of old tobacco chewers had got to be their individual selves by using Orion's Preparation for destroying the appetite for tobacco. Some three months ago I purchased a box of the Preparation, with as little faith as I ever done anything in my life. I began to use it according to instructions. A strong connect ensued between myself and the appetite. I did quite often, when the struggle was going on, use Orton's Preparation, and it has completely and effectually destroyed my appetite for tobacco. It is now three months since I began to use the Preparation, and I have some of the same box left, yet I have not the least desire for tobacco, heither have I for the antidote.

J. W. Wilber.

A. D. 1869.

Subscribed and sworn to, this 29th day of September, D. C. BRUSH, Justice of the Peace.

Portland, Maine, March 1, 1870. CUMBEBLAND, SS. Personally appeared, C. B. COT-TON, Proprietor of said Preparation, and made oath that the above certificates are genuine. Before me,

50,000 boxes have been sold! Every box has been warranted. In no case has a return of money been demanded. ONE THOUSAND DOLLARS will be paid

RICHARD K. ROBINSON, Justice of the Peace,

for any case this Preparation has failed to cure! The law will be promptly enforced against all in-

fringements! The Price of ORTON'S PREPARATION is \$2,00 pe box, or three boxes for \$5.00, sent by mail to any part of the country, securely scaled from observation, with

postage paid on receipt of price. REMITTANCES .- Send money by Money Order or Re . gistered Letter, either of which all Postmasters furnish-

Money sent thus at my risk. Great inducements offered to Agents.

C. B. COTTON, Inventor and Proprietor, Portland Maine. JOHN C. BUNDY, 187 and 189 So. Clark Street, Chicago, Ill., GENERAL AGENT

for the West, to whom all Orders, Applications for Agency, etc., should be addressed. Vol 8 no 3 tf.

### IS THERE A DEVIL

The argument pro. and con. with an inquiry into the Origin of Evil, with a review of the popular notion of Hall and Heaven, or the State of the Dead. Price twenty-five cents, ostage two cents. For sale at the Religio Philosophical Journal Office, 189 So. Cark Street Chicago. Vol 7 28 tf

### Communications from The Inner Bife.

#### Beautiful Child.

BY MAJOR WILLIAM A. H. SIGOURNEY, REPUTED AU-THOR OF "BEAUTIFUL SNOW."

Beautiful child by thy mother's knee, In the mystic future, what wilt thou be? A demon of sin, or an angel sublime— A poison Upas, or innocent Thyme— A spirit of evit, flashing down With the lurid light of a fiery crown— Or gliding up with a shining track, Like the morning star that ne'er looks back. Daintiest dreamer that ever smiled, Which wilt thou be, my beautiful child?

Beautiful child in my garden bowers, Friend of the butterflies, birds and flowers, Pure as the sparkling, crystalline stream, Jewels of truth in thy fairy-eyes beam, Was there ever a whiter coul than trine Worshipped by love in a mortal shrine? My heart thou hast gladdened for two sweet

years
With rainbows of hope through mists of tearsMists beyond which thy sunny smile
With its halo of glory beams all the while.

Beautiful child, to thy look is given A gleam serene, not of earth, but of heaven. With thy tell-tale eyes and prattling tongue, Would thou couldst ever thus be young. Like the liquid strain of the macking bird, From stair to hall thy voice is heard. Off in the garden books thou'rt found With flowers thy curly head ground! And kneeling heside me with figure so quaint, Oh! who would not dote on my infant saint?

Beautiful child, what thy fate shall be Perchance is wisely hidden from me. A fallen star thou mayest leave my side. And of sorrow and sname become the bride-Shivering, quivering through the cold street, With a curse behind and before thy feet— Ashamed to live and afraid to die; No home, ro friends, and a pitiless sky. Merciful Father, my brain grows wild, Oh, keep from evil my beautiful child!

Beautiful child, mayst thou soar above, A warbling cherub of joy and love, A drop on eternity's mighty sea, A blossom on life's immortal tree— A blossom on the s immortal tree—
Floating, flowering evermore
In the ble-sed light of the golden shore;
And as I gaze on thy sinless bloom
And thy radiant face, they dispel my gloom—
I feel He will keep thee undefiled,
And His love protect my beautiful child.

#### FRANK'S JOURNAL.

FRANCIS H. SMITH, OF BALTIMORE—MEDIUM.

Your grandfather has kindled in me a desire to prove the truth of what he has told me. I am Oliver Cromwell.

One who filled a high place before the world-War was mine almost from entrance into active life. I had no desire for this, but circumstances forced it upon me. When first I came before the world as a reformer, I had no thought beyond curbing the king's encroachments. He had usurped authority which I thought belonged not to him; and all I designed was to place Parliament in its true position before the peo-

Give me ergdit for sincerity if nothing more.

I had no selfish ends to serve; no desire for My intention was office; no regard for wealth. My intention was when the King acknowledged his errors and relinquished his pretentions, to retire to private life. But it was not so ordered. Once embarked in the dangerous enterprise of rebellion, there was no safety but in success, and I was compel-

led to see it through. When war was at length proclaimed, I endea vored to keep myself aloof from the contest, but found this impossible. I had taken an early stand in the controversy, and all expected me to become a leader in the army. I therefore raised a troop of horse which I selected from the bravest and most energetic men I could find. They were all too of one faith as to religion, and I could depend upon them in every emergency.

At the battle of Marston Moor, I was nearly yanquished, and had made up my mind to retreat, when finally I resolved upon one more desperate charge, which turned the scales in my favor, and victory was with us. I had been at a place called Grafton when told that the battle would soon commence, and hurried on with my troop to be there in time. Prince Rupert got the advantage at first, but I knew that our cause was hopeless if the day went against us, and therefore made that desperate attempt which was so successful.

My hopes never flagged after this. It was that charge that brought me so prominently before the country, and ultimated in my taking the chief command.

I had no desire to compass Charles' death, but there were these who determined to put him out of the way in order to secure a republic. I ob jected to this, and would simply have confined him in the tower; but I could not prevail, and had I persisted in carrying out my views, it would not only have endangered my influence, but perhaps worked my ruin. I had therefore to consent, but it cost me many bitter moments.

When his execution was about to take place, I sent him word that I would assist his escape if he could manage to get clear of the palace, but he was too well guarded for that. I was not present at his execution. I could not witness what I believed to be a deliberate murder.

As soon as the excitement bad subsided consequent upon the King's death, I began to look about among those who had taken the most prominent part, to see what could be done towards establishing a permanent government. I found great diversity of opinion. Some were for recal ling Prince Charles, but with sufficient checks and guards to prevent all encroachments upon the peoples' rights as should then be established. Others were for a perpetual parliament; and again a few proposed that I should assume the chief command as Protec or. The first, I knew would not for a moment be entertained by the people; the second, I determined should not be. although not prudent for me to oppose it at the present—the last met with my hearty approba-

I am aware that I have been hardly spoken of by history, but you must not believe all vou read. It is from the titerest of my enemies that the materials for history have their origin. I was actuated by the purest love of country that ever warmed the heart. I saw that ignorance, bigotry, fanat:cism, and corruption, marked those who aspired to become rulers; and I knew there was no one but myself capable of bringing things to order. I was obliged therefore to act as I did. Had I not done so, all the horrors that flooded France with blood some centuries after, would have sent death and destruction over the land.

I cannot give an exact detail of all I did to accomplish this, and place me at the head of the nation; it is enough to say that I became su

preme, and was king in all but the came. Was man ever so suddenly raised to supreme power? How little I could have looked forward to such a position while leading an humble life on my father's farm. I was naturally of a ouick and ready comprehension-soon mastered what was necessary for my humble station, and aspired to nothing more than to become a good farmer; but all England was then agitated by

first became a leader in church, and soon drew upon me the attention of those in authority, by my cloquence in prayer and radical sent men's. I perceived that this might lead to my advancement, and I cultivated a close intimacy with the leaders of the religious society.

It was not long before I became one of their chief leaders. When this assumed a politicial aspect I was put forward to take a prominent part, and I lost no opportunity to denounce the King and all who sus ained him. At first I could no say much about state affairs, for I was very ignorant of such matters. I was urged on by others who intended using me for their purpose. but after awhi e when I became better informed I gave my whole soul to the cause, and thought of nothing but pulling down the King, and setting up the parliament. When the civil war broke out I had to take an active part, and in it, I fought my way through it.

Hardly had I been fixed at Whitehall, before I became convinced I should have no easy time of it. Every one looked upon me as an usurper, and nothing but fear kept them under restraint. I determined however to do my duty, come what would. I turned my attention to public affairs, and found everything in the most lamentable condition; none seemed to have the least regard for the public good, but each bent on attaining his own selfish ends. I soon made my presence

My first care was to have a complete system of responsibility from every one who held an office. I soon saw the importance of this for never was there such a set of thieves as those who lived at the public expense; and besides this, I was determined on exacting the most rigid economy. Host many triends by such a course, but greatly enhanced my popularity.

I desired also to form alliance with every court in Europe; for I had had enough of war, an peace was the great desire of my heart. I cultivated the arts and sciences; encouraged those who contributed anything to the general welfare, and thus promoted the good of the people.

Certain wrongs compelled me to look after Holland, and I sent Blake to call her to account. We were fortunate in having one so capable to take charge of the expedition, which resulted in a complete triumph. I was not so fortunate in Ireland, until I sent Francis Wallingford to take charge of tout distracted country. He was a good man and would have done well had he remained.

I managed to place my country in a better condition than she had known for many years. Commerce flourished; the aits and sciences advanced, and quiet prevailed everywhere but ia my own househola.

I now come to an event which tinctured all my future life; this was letting Fleetwood marry my daughter-a gentle caud, re-pectiul to me. loving and devoted to my happiness. She was all that the fendest father could desire; but her mind underwent an entire change after she became the wife of Fleetwood. He was a fanatic in every sense of the word. In religion he was an extremist in advocating all the doctrines of Calvin; in polices of preferment, but I took a dislike to him because of his persistent opposition to me. He applied for the position of prime minister, but I retused, knowing there would be no peace between us. He now became my secret enemy, and was continually stir-ring up first one plot and then another. I had not one moment'e peace. But for my daughter's sake I should have soon put a stop to ms machinations, but her entreaties in his behalf kept him sate from my vengeance.

I was aware, too, of being surrounded by many enemies, all anxious for my death, and I hardly knew whom to trust. This kept me constantly unhappy, and I lived in perpetual fear of assassination; seldom slept twice in the same room. and it on a journey, was always attended by a troop of hoise. This you will sav was a wre ched line. It was indeed. I fell asieep at last, and how peaceful was my end.

On looking back upon my varied life, I can see that religion had much to do in forming my character. In my early youth I cared but li tle about it, but when fully grown I fell in with a man who had just returned from Rotterdam. where he had became fully indoctrinated in the faith of Calvin. He preached almost every day, whenever he could assemble a crowd. Many followed him from place to place, and among them all there was no greater enthusiast than myself. These religious views made an impression which were never after entirely effected. But I had cause to suspect the sincerity of many who were loudest in their protessions of piety. How heartily I despised those hypocrites, and there were not a few I will not say that I never assumed their garb and used their cant to promote my eng.

Death came, and death came not, for I opened my eyes on a vast extended plane—not an object to be seen. "Where am I?" "Who brought me here?" I exclaimed! No answer came. I looked in vain for some one to explain this strange mystery. How limitless was the view before me in every direction. I saw no sign of vegetation, not even a spear of grass. I determined to wander on until I could find somebody. I had exercised but little thought, but now there flashed upon me all about my sickness and death. A tremor seized my whole trame while I meditated on this, and my mind being filled with Calvin's vi ws, how could I look upon my pre ent position but as the atter-life. And what will be my fate became the anxious thought. Am I of the elect, or am I doomed to endless woe. What agony I endured. I fell upon the ground groaning in anguish.

At length I heard a sound in the distance that seemed like the murmur of many voices, which gradually increased into w tour, and then a scene burst upon me that baffles all description, An immense crowd of human beings, all clad in black, came rushing with shricks and screams, as though in great agony,—they rushed upon me tore me to pieces until I became senseless.

I awoke finding myself in a dark cave, so dark that I could not see my hand. Presently I heard what seemed like a scream, then a great many more, and while wondering what this could mean, some creature sprang upon my breast, fixed his tangs in my throat and I fell senseless

I woke up in great agony, my throat bleeding, and unable to move. I looked about for sympathy, but saw no one. I lay thus a long time. At last I got up and tottered on, hoping to find some one. I saw in the distance what appeared to be a house. I kept on but got no nearer to it I began to run, but it made no difference: still the house was a great way off. How strange this is; does the house move as well as myself. I could no further go, but fell down insensible from fatigue

I then found myself in the middle of a filthy pool, part of it blood-how my heart sickened as I looked about me. I tried to extricate myself, but in vain; gradually I sunk deeper and

deeper until overwhelmed. And tous one horror after another assailed me, conscious all the while that I was suffering the pangs of hell, expecting every moment to be cast into the fiery furnace that I had heard so much about and believing, too, that all was for

ever and forever. We have no means of measuring time, and therefore I can form no idea how long these sufferings were mine. But at length I found myself among a band of dark looking beings

They were very repulsive, but I could not help

myself. One day I strolled away and rested in a crevice on purpose for concealment. At length I began a review of my whole life from a child, and with what different eyes I looked upon every event that had befallen me. I could hardly keep my senses as memory called un each event. Even some that I thought praiseworthy at the time, now locked hideous; while others brought a feeling of horror upon me. In the midst of my sgony I fell upon my knees and cried to God for pardon; oh, how piteously I

implored for mercy.

Hardly had I spoken the words before my father stood before me. He raised me up and said: "Follow me." I followed. Darkness disappeared and light came,—with light, beauties were revealed that I could not have conceived of. I shall not attempt a description, for language fails me. Enough to say that all the most enchanting landscapes of earth tade into insignificance, compared with what I saw. Many came around me; some who were enemies, but all wore a smiling countenance. I saw Charles—he extended his hand, and I accepted it—we are friends. friends. I am as happy as I am capable of being. I have seen Calvin—he acknowledges his errors. I have seen Jesus, and am happy.

I have been deeply interested in this mode of imparting my thoughts to a mortal, and hope you will publish what I have said, so that the name of Olive: Cromwell may not be so offensive as my enemies have made it. Good by.

#### Sowing.

Are we sowing seeds of kindness?
They shall blossem bright ere long; Are we sowing seeds of discord? They shall ripen into wrong. Are we sowing seeds of honor?
They shall bring forth golden grain; Are we sowing seeds of falsehood We shall reap our bitter pain. Whatsoe'er our sowing be, Reaping we its fruits must see.

We can never be too careful What the seed our hands shall sow; Love from love is sure to ripen, Hate from hate is sure to grow; Deeds of good or ill we scatter Heedlessly along our way; But a bad and gelevous fruitage Waits us at the harvest day. Whatsoe'er our sowing be, Reaping, we its fruits must see.

THE PAUPER'S RESURRECTION.

Extract from a Book "Entitled Real Life in the Spirit-Land."

LAZARUS sitting at the gate, covered with sores, with the dogs for his only company, and begging for crumbs to sustain, for a few moments longer, his wretched life, is a picture of what I was on the day that witnessed my rehase from a life of misery. Poverty had been my portion from my birth, yet I was not always a beggar. The time had been when I considered myself in "comfortable circumstances;" but I had not the talent to acquire property, al though I longed for the comforts, which wealth bestows, and felt that there was injustice somewhere, when I reflected upon the unequal distribution of wealth, or of the comforts of life.

I had looked into the mansions of the rich, and envied them their luxuries; but it was not permitted me ever to possess aught but a mean cottage, a hard bed upon which to rest my wear ied timbs, and simple fare to sustain my physical strength in the performance of the hard labor of a drudge. I could develop no real manhood, because the curse of pover y was upon me, and I suffered it to crush out or obscure what little was my inheritance. I died a beggar; uncared for, unnoticed, save my loathsome carcass was deemed a nuisance and must have burial; and

"They rattled my bones over the stones," because I was

"Only a pauper whom nobody owns," "Oh! where are the mourners? Alas, there are

He has not left a gap in the world now he's Not a tear in the eye of child, woman or man;

To the grave with his carcass as fast as you can.' They who consigned me to a pauper's grave as thoughtlessly as though within my bosom had never existed a spark of humanity-a heart that could feel, and that longed for human sympathy as human hearts will, little thought of what I was enjoying at that very moment.

Why should angels minister to the poor? Why did God commission a band of living spirits to attend at my spiritual birth, when my body was clothed in rags and covered with filth and vermin? Surely there must have been some mistake, and this band could not perceive the strong odors that emanated from a body diseased from head to foot, and so filthy that there was found no resting place for it, save the streets or some shed where a heap of straw might be gathered noon which it might rest. But no: there is no mistake; for as the awakening spirit litts its dim vision to gaze upon its surroundings, after awakening to consciousness in so peaceful so easy a frame, it beholds a well-known facea mother bending over it, and with joy in every feature, beckening it to be quiet in its joy, and wait until she should permit it to give expression to its emotions.

If there was ever one of the whole race of suffering humanity who enjoyed rest from the burdens of life after life's weary day was done, it was I; I who had become so reduced, so degraded in the eyes of my fellow men, as to die a beggar. It was permitted me to revel in the enjoyment of the "goods of nature" as I had so much longed to do when I was struggling with poverty, and "had no place to lay my head." It was a kind of compersation for severe sufferings, to be granted a luxurious home where I imagined myself the equal of Lords. To know that I was cared for by worthy spirits and commanded as much attention as was bestowed upon the greatest who came to the spirit land, gratified me wonderfully, and repaid me for much of the contempt that had been heaped upon me in con-

sequence of my poverty. I have no long experience to give; but wish, simply, to relate enough of my experience when first ushered into the spirit world to give men in the flesh an idea of the method God uses to awaken the dormant energies of the natures of those that have been crushed by poverty, and stimulate them to that healthy action which is

the institution of progress. I have related that my mother welcomed me when I awoke as a spirit. My emotions on viewing her angelic countenance and the rainbow hues which encircled her form and those of her companions, were at first subdued: but as my strength came, and my mind resumed its wonted action, and I was at liberty to feel and express my emotious, I could find no language that was adequate to the emergency. I was overwhelmed with joy; and such a feeling of gratitude took possession of me that I longed to praise the Father in heaven whom I believed was the author of good gifts, in more fervent language than I could command. I erjoyed every thing I saw, and every circumstance that transpired around me : because all was in such strong contrast to what I had but just before been realizing. I listened to the accents of love that fell from the lips of all around me as I

music, and watched for smiles and tokens of endearment as a hungry beggar watches for meat to satisfy the longings of his natural appetite.

I was not a total stranger to love's endearments, neither was my nature searred by crime or over-indulgence of the sensual appetites; therefore, I was fit to enjoy, when I became a spirit, although I died upon a dung hill. I could not have appreciated the teachings of a phile sopher, nor fine poetry, nor even conversations upon subjects which interest intelligent people who are not philosophers; yet there was sufficient manhood in me to appreciate the common attentions due from one human being to another. I could feel and appreciate, in a degree, a mother's love; and enjoy the ministrations of friends who strove to assure me that ] was yet deemed of sufficient importance by the great heart of God to be worthy to have show-ered upon me every good thing that I could enjoy. I could enjoy pleasant sights and sounds, pleasant odors, and agreeable flavors. I could enjoy eating and drinking, and the sight of an abundance of food which was mine as I craved it; also downy beds and easy-chairs, and the sight of the comfortable, and even luxurious furnishings of the rooms in the dwelling I oc upied. In short, I could enjoy "a I tile heaven" in the contemplation of the easy circumstances in which I found myself; and as a just compen-sation for the sufferings which had terminated my earthly career, I was permitted to revel in this enjoyment until I was, in a measure, satisfied, and my spirit began to crave something more satisfying to its higher aspirations.

The good to me in all this, was the stimulas it gave to my intellect. The strong emotions which I experienced on coming to entire con-sciousness in Spirit land, and which continued to exercise my mind until the novelty of my situation had, in a degree, worn off, were the means of arousing my intellect to action. When there was something to think of besides starvation and misery, it would repay the trouble to think; it was a pleasure to think of blessings so lately become mine. It was more than pleasure, it was duty, to offer to God a perpetual tribute of thanksgiving for the multitude of blessings bestowed; and so my religious nature was stimulated with my intellectual, and I went on my way rejoicing at my deliverance from my fetters of clay, and the prospect which opened before me in the future.

I have fived long in the Spirit land, but I have never ceased to remember, with peculiar emotions, the first period of my existence as a spirit, or ever ceased to realize that from that period dated rapid progress in the road of development I know, since I have studied human nature, that I needed just the stimulant this experience gave me to arouse my dormant energies, which were as they were from circumstances beyond the control of any.

#### Ancient Fable.

Jupiter gave to every man a sack, To hold his faults and carry on his back, Another one Jove gave, which from his breast Hung heavy with his neighbor's faults oppressed. On this account man never can behold His own, but can his neighbor's faults unfold.

#### The Snow Drop.

The snow drop is the herald of the flowers. Sent with its small white flag of truce to plead For its beleaguered brethren; supplicantly it prays stern winter to withdraw his troop Of winds and blustering storms; and having wor A smile of promise from his pitying face, It turns to tell the issue of its errand To the expectant host.

SPIRIT PICTURES.

A new phase of Manifestations. LETTER FROM HARRIET M. ALLEN.

DEAR JOURNAL:-I have long been wanting to write wi h words of appreciation, but feared tresspassing on too valuable time. We all love the JOURNAL and feel that we could not well get along without it. The communication from A J. Raymond was the best of any I ever have seen. It was more nearly what we should expect than those mes-ages usually are. Unlike one correspondent, I have always taken much interest in Frank's Journal, regarding it as showing an interesting phase of mediumship, and the struggles of another poor soul into the light. The communications from the Byrons did not bear any evidence to me, of coming from the source from whence they purported. But I write to tell you of a most wonderful development in our midst. We meet every Sunday night for circles, and a week ago, one of our number brought to the circle a small piece of tin, which he had been experimenting upon, and which had apparently representations of flowers upon it We examined it, and came to the conclusion that it was nothing more than the action of the acid, which he said he used to produce it; whereupon he proposed that the rest of us should try and see what we could get, So the next day a number did so with no result whatever. But the day after, a gentleman who is a medium, and one of our circle, was in the shop and thought he would try it. He took a small piece of tin and poured on to it, a weak solution of muriatic acid, leaving the upper side well wet, and laid it on the counter and put a tin basin over it. After a while he uncovered it, and lo! upon the plate a representation of an aged and venerable man. They were struck with astonishment and elation; but as they gaz ed, the figure began to vanish from the plate and in their experiments to retain it, faded out More plates were fixed and different figures appeared each time, but they soon faded from view; however, the next day they got a picture of a foreigner, by his dress, which still remains (now, more than a week after), so that it can be seen. After that, they got the likeness of a young girl, which is as distinct as daguerreotypes were when they first commenced taking them. It has been seen by many here, and is now at Lake City, quite a town, a few miles above us, on the opposite side of the lake. Since that, there has been no more produced, but the spirits pro-

### SUNDAY SCHOOLS.

mise us something more wonderful after a while

The pupils of the Worcester Sunday schools who, some four or five years ago, contributed dimes and pennies to buy shares in the new Morning Star missionary packet, will learn with sorrow that the vessel, which they helped to build and to send on a Christian mission to the Sandwich Islands, has been wrecked. A dispatch received here yesterday from San Francisco states that advices from Honolulu give the particulars of the loss of the Morning Star which occurred on the 11th of October. The vessel was built at East Boston, with funds contributed by the Sabbath school children connected with the congregations which sustain the American board. She sailed from Boston November 12, 1866, and arrived at Honolulu March. 13, 1867, and since then she has been doing an excellent work among the islands of the Pacific. She was insured for \$18 000.

REMARKS:-If those "Subbath school chil dren" had been taught to give their "dimes and pennies" to help feed and clothe the mutitudes of poor children around them, they would have been doing a real and not an imaginary good and instead of suffering from the chagrin and religious excitement, and my enthusiastic dispo- myself among a band of dark looking beings that fell from the lips of all around me as I disappointment the less of their vessel occasions sition soon led me to take an active part. I with whom I had to associate for a long time. would have listened to the choicest strains of them, they would now be happy in the con-

sciousness of having relieved the necessities of their poor neighbors, and would be reaping the reward of a good action in the daily blessings of

the little ones who had been made happy by these little philanthropists.

"The vessel was insured for \$18,000." Probably it cost \$25,000, at least. What untold good that \$25,000 minks have done distributed among that \$25,000 might have done, distributed among our home poor. But, alas! for ignorance and bigotry—the Sandwich Islanders (who will never be condemned for what they don't know) are of more importance than our home heathen? Oh, when will men learn wisdom?

> VIOLET. Worcester, Mass.

#### A Widower's Sorrow.

I heard a judge his tipstaff call, And say, "Sir, I desire You go forthwith and search the hall, And send me in my crier."

"And search, my lord, in vain I may," The tipstaif gravely said;
"The crier can not cry to-day,
Because his wife is dead!"

#### Tulips and Roses.

My Ross, from the latticed grove, Brought me a sweet bequet of posies, And asked as round my neck she clung, If tulips I preferred to roses, "I can not tell, sweet wife," I sighed. "But kies me ere I see the postes." She did. "Oh, I prefer." I cried, "thy two lips to a dozen reses.

SECOND SIGHT.

#### A Wonderful Case Reported in Paris.

A short time ago, the family of a Russian prince went to Paris from London. Among their servants was a young German girl whom the princess had engaged during their sojourn in Wurtemburg. As all the hotels at the time were crowded, they sent a courier in advance to secure convenient rocms, and though they were regular customers at the Hotel B—, where the Russian noblemen usually took lodgings, the courier only succeeded in getting two rooms in the third story for the prince and his wife, and on the pressing instance of the princess the hotel-keeper promised to find a room also for the young German attendant. It was about eleven o'clock in the night when the girl left her mistress and was shown to her room. To her great astonishment it was a front room in the second story, with two large windows, and furnished in the most gorgeous manner. She at once asked the waiter why this room was not given to her mistress in preference to herself; but he satisfied her with the answer that the room had become vacant only an hour since, after the prince and his wife had already been instal ed in other apartments, and she might, (so he added smilingly,) profit by the opportunity of sleeping once at least in such a splendid room. The girl then locked the door, extinguished the light, and sought sleep under the gorge sus canopy. And now we let the girl tell ner own story, as we translate it from the language in which she related it, a few weeks ago, to a commission of scientific men, who afterward examined her: "I do not know whether I slept or dreamed,

or whether I was awake and gazed with my bodily eyes. I thought then that I was awake, and I believe it still. This is, however indifferent. At once the door, which I had previously lucked, was opened, and a gentleman entered with a light in his hand. He wore the blue uniform of a French naval officer. From the mo-ment he entered my room I was paralyzed with terror and unable to move or to speak. All my senses seemed to be concentrated in my eyes and ears. He put the light upon the small table near my bed; my crothes lay on an armchair at the loct of it. He flung my wardrobe to the floor, and pushed the arm chair in the middle of the room. He marched turough the room in the greatest excitement, gest culating violently with his hands. I could not turn my eyes from him. He was a tail young man of dark complexion, with indifferent features; but he had bil hant black eyes, and his long glittering hair made his appearance remarkable. I can sull see him as he passed his hands through his curls—it seemed as it they stood up straight over his forehead. He spoke foud and fast; I could not understand what he said. But all at once he threw himself upon the arm chair and took a pistol from his side pocket. My eyes at that time became so penetrating that I could observe a peculiar bend and color of the trigger, Atter a few seconds he brought the barrel of the pistol to his mouth and shot museit dead. I neard a terrible noise, and something approached my ear and snarply whispered into it; "Diet un ave pour moi!" [Pray an Ave Maria for me. | After this it was nack in the room, and I could see the light from the reverbere in the street shining in my room. I cannot tell how long I lay immoveable in my bed, but at once it. was daylight, and I heard people speaking in front of my door and knocking at it. Unable to open my lips I listened, and heard the princess order somebody to open the door by force. The key being in the lock from within, they had to break the lick, and immediately the room was crowded with people. The princes rushed on me, touched my hands and face, and the wellknown voice of my mistress, who always spoke German to me, in the end disp, lied my suppor and I could speak: 'Remove that dead man, before I get up,' I cried and the princess despairingly ejaculated: 'She has become insane.' She dismissed the crowd, and sent for a physician. He found me in a state of terrible excitement. I nowever succeeded in teiling my story, not as a dream but as a real event, which had passed under my eyes. The physician imagining that some cruel joke had been played with me, sent for the notel keeper massit. They spoke for a long while together in the niche of one of the windows, and in the meanwhile the princess attempted to quiet me until I dared to gaze around the 10 m. 'In y must have carried him off, said l.

'In the afternoon, I was made acquainted with what the hoter keeper tord the physician. Here,' said the intelligent man, after having collected his thoughts, nere is a case where the world of spirits seems to touch our own terrestial world. The night before last, about the time mademoiselle went to bed, a young officer of the navy shot himself dead. His corpse is at the Morgue. Such an event being extremely disagreeable to hotel-keepers, 1 at once intormed the justice of the circumstance, and before daybreak the body was removed from this room to the Morgue. Only a lew people in the house knew of the latal affair, and I requested them to keep silent about it. After the foom was carefully cleaned, I gave an order to let mademoiselle have it, as the princess desired to have her stay in the house.

'The prince, the hotel keeper, and the physician at once drove to the Morgue. They found the uniform hanging in front of the mutilated body; but his long black hair was the same f had described it, and even the trigger of the pistol was of an unusual shape, and painted red on the tep. He was a creole, and he had killed himself in consequence of a love intrigue with a faithless womau.""

Getting into a passion is a good deal like getngiinto a barberry bush—the bush comes out , li right, but you don't,

### PRICE-LIST OF BOOKS.

LIST OF BOOKS AND ENGRAVING for sale at this office. All orders by mail, with the price of books desired, and the additional amount mentiones in the following list of prices for postage, will meet with

A Revelation of Departed Spirits among the Shak-Alice Vale, a Story for the times, by Lois Wals-...1,26 16 into Sacred Tradition by Rev. Orrin Abbot. 

Errit of Premi, og J. Wu. Van Names. Cloth ...... 75" Christ and the popule, by A. B. Child, M.D...................1.25 Christianity; its indicence on Civilization, and its relation to Nature's Religion, by Caleb S. Weeks.1.25 Dawn. A Novet o intense interest of progressive W. Farman Life, by Mrs. Life, by Mrs. Life of Stavery on the American People, by Theorems Duction 

Folse and True Revival of Religion, by Theodore Fort-Falls on the Boundary of another World, by Rehert Dale Owen Familiar Spirits, and Spiritual Manifestations, by Dr. 

Sect: Vol. 4. The Reformer; Vol. 5. The Thinker.

Seach 1.60 & State of Wisdom and Knowledge to the Spirit World. 20 \$ \$ 15. binger of Health, by A. J. Davis. 1.50 & State of Many of Thomps of the Age, by A. J. Bavis Paper, 40 cts., postage, 6 cts. Cloth. 75 19 State of the Past, by G. C. State of the Past, b Mayward's Book of All Religions, tacluding Spiritum Alism 200 12 of 12 of 13 in 13 i

for and more reversible of the second of the observations of his writings, by G. Vais.....

Love and its hidden mysteries, by Count De St. Leon, 1,25

My Love and I. by Abby M Laffin Ferree. 56, 2.

Magic Staff, an Auto-Biography of A. J. Davis. 1.75

Marriage and Parentage, by Heury C. Wright. 1.25

Ministry of Angels Realised, by A. E. Newton. 20

Morning Lectures, (Twenty Discourses,) by A. J. Solve of the Israelites, by Merritt Munso Ocean's Wave. By Wm. Bush................. Our Planet, Geology, by Deston......

....2.00 20 Night Side of Nature, by Crow.....

125, 20. 1.26 16 .....\$1.50 20 .....1,25 20 .....1,50 20 Persons and Events, by A. J. Davis,... Pre-Adamite Man, by Randolph,...... Physiology of Woman,..... ..1.56 26 ... 18

Planchette—The despair of Science.

Reichenbach s Dynamics
Self-Abnegationist; or the True King and Queen,
by H. O. Wright. Paper, 50 cents, postage, 5 cents.
Cloth..... .. 75 15 Spirituelle, or Directions in Development, by A. M. 

Willard

Six Lectures on Theology and Nature, by Emma

Hardinge. Paper, 75 cts. Cloth

Boul of Things. By William and Rinabeth Denten. 1.56

Spirit Manifestations, by Adin Ballou.

Faper,

Figure Minifestations, by Packard and Leveland. Paper,

For the Paper. 

\$2.26 28 \$1,00 12 \$1,00 20 ...1,50 20 .1,50 ..1,50 ...150 The Orphan's Struggle, by Mrs. H. N. Green,.... The Pearl Diver by Dr. G. W. Kirby.... The Green of Good and Evil, by Silver.... The Orphan's Struggle, by Mrs. H. N. Graan 

Joys of Paradise, with a View of the Condition of the Nations of the Earth for one handred years to Come.

The Merits of Jesus Christ and the Merits of Thomas
Paine as a substitute for merits in others. What is The Empire of the Mether. Paper, 50 cts., postage

The Harp
Underhill on Meamerism, Post paid,
Unbappy Marriages, by A. B. Child
Unwelcome Child, by Henry C. Wright. Paper, 30
cents; postage, 6 cents. Cloth Volney's Ruins; or, Meditations on the Revolutions of Empires, with Biographical notice by Count

Post Office Drawer 6028, Chicago, Ill. Kidder's Secrets of Bee-Keeping. Cloth, 75 cts. Pa-Per, Errors of the Bible. Demonstrated by the Truths of Nature. By Henry. C. Wright. Pa, er, 35 cts; of Nature. By Henry. U. Wilgar. 50 8 postage, 4 cts. Cloth 50 8 My Affinity and Other Stories. Splend dly bound. 1 20 Strange Visitors. Dictated through a clairvoyant, 1.50 20

WEARE ALSO NOW IN A SITUATION TO FURNISH Wiscellaneous books of any kind published at regular rates, and, on receipt of the money, will send them by mail or express as may be desired. If sent by mail one fitth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders cannot be had, register your letters.

"MODERN

AMERICAN SPIRITUALISM,"

A TWENTY YEARS' RECORD

COMMUNION

DETWEEN EARTH and the WORLD of SPIRITS.

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

PRICE 3,75 POSTAGE 44 CENTS, -- \$ 4,19

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

Under the Direct Supervision and Guidance of the Spirits,

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

The collection of these records has cost many years of incessant research, and altogether it forms one of the MOST COMPLETE, ASTOUNDING AND THRILLING HISTORIES.

that has over issued from the press. The first cost of the work will considerably exceed the sale price which has been fixed by the author, with a view of rendering it attainable to all classes of readers,

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

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

> THREE VOICES. A LIVE BOOK OF POEMS, BY WARREN B. BABLOW

lat, The Voice of Superatition, gives the bibli-sal contest between the God of Mores and Satan, with au-merous quotations from the Bible, proving Satan victorious, from the Garden of Eden to Meunt Calvary.

2nd, The Votce of Nature, proves Nature's Got victorious, in over-ruling all for a great and glorious end.

Its postry is beautiful, while its Philosophy is most sublime, argumentative and logical.

grd, The Voice of a Pebble, teacher, from Nature the individuality of matter and mind. The Work is sought for, and read by thousands, and

cast on its rules. It is gotten up in most beautiful style, of nearly 260 pages. Price \$1,25 pestage 16 cents. For calls at the effice of the Religio-Philosophical Journal.

Address 5 S. Jones, No., \$4 Beaution street, Chicago, Illi-

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 Drunkenness

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

Price, \$1,00, Postage, 16ets.

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

DR. E. P. MILLER'S WORKS.

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

Every Young Man and every Young Woman every Marriet Man and every Mar. ried Woman, Shoula read it. A vast amount of suffering, as well as physical, mental and

moral ruin would be prevented, if all were acquainted with the facts contained in this work and followed its excellent Vital Force, How wasted and How Preserved. Cloth \$1,00, Postage 12cts; Pa-

per Cover, 50cts, Postage, 4cts. Mrs. Francis Dana Gage says; "I carnestly wish that it could be read by every mother in the country."

It is an invaluable work and should have a place in every How to Bathe, a Family Guide for the Use of Water in Preserving Health and Treat-

ing Disease. Paper Cover, Price 40cts, Postage, 4cts

Important Truths, By Mrs. E. P. Miller, M. D. Price, 20cts, Postage, 2cts.

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

THE TRADE SUPPLIED.

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

#### RAIL-ROADS.

WINTER ARRANGEMENT.

ARRIVAL AND DEPARTURE Chicago and Northwestern Railroad—Council Bluffs and Omaha Line—Depot North Wells street

Leave. Arrive. 8:16 a.m. 46:50 p.m. 10:45 a.m. 325 p.m. 11:90 p.m. 7:00 a.m. 4:60 p.m. \*11:10 a.m. Cedar Rapids...... Pacific Fast Line..... Pacific Night Express......

\*9:00 a.m. \*2:50 a.m. \*9:45 p.m. \*3:99 p.m. Freeport Passenger...... Freeport Passenger...... Rockford, Elgin, Fox River and State Line \*4:00 p.m. \*11:10 a.m. Geneva and Elgin Passenger..... \*5:50 p. m. \*8:45 a. m. \*6:10 p. m. \*6:50 a. m. Lombard Accommodation,.... Wisconsin Division-Depot corner of Canal and Kinsie street.

Mail Passenger...... 10:00 a. m. 7:15 p. m. \*5:00 p. m. \*3:00 p. m. Woodstock Accommodation..... 5:30 p. m. Milwaukee Division-Depot corner of Canal and Kinsie streets. | Pay Express | \*9:45 a.m. \*10:45 a.m. Day Express..... \*1:30 p.m. 4:00 p.m. \*1:30 p.m. 4:00 p.m. \*5:00 p.m. 7:30 p.m. \*4:15 p.m. 9:10 a.m. \*5:25 p.m. 8:40 a.m. \*6:10 p.m. \*5:10 a.m.

H. P. STANWOOD, General Ticket Agent. Chicago, Roch Island and Pacific Railroad.

Michigan Southern Railroad

Depot corner Van Buren and Sherman streets. Ticket Cflice 56 South Clark street. .....\*8:00 a. m. Special N Y Express... Pacific Express (daily)... Night Express.....

Datroit Line.

Pittiburgh, Fort Wayne and Chicago-Depot, Orner of Madi-ton and Canal Streets.

\*4:30 a. m. 6:16 p.m. 6:30 a.m 9:00 a.m. Illinois Central-Depot, foot of Lake street.

4:50 p. m. leave at ... 4:50 p. m. \*9:45 a. m. \*9:45 a. m. \*7:45 a. m. \*7:45 a. m. \*9:30 a. m. \*9:30 a. m. \*9:30 a. m. \*1:40 p. m. \*1:40 p de Park al.

de Park al.

de de de

de de de

de de de

de de de

de de de \*8:30 a m. \*9:30 p. m. †9:30 p. m. \*8:30 a. m. Day Express .... Fast Line..... †9:30 p. m. \*8:30 a. n M. Hughur, Gen'i Supt.

W. P. Johnson, Gen'l Passenger Agent. Chicago, Burlington and Quincy

†7:45 a. m. 6:15 p. m. 4:30 p. m. 3:00 p. m. 9:50 p. m. 8:35 p. m. 7:15 p. m. ### 10:00 % m. #12:30 p. m. #13:30 p. m. #13 Night Express ...

Chicago and St. Louis-Depot, corner Madison and Canal siz. \*10:00 a. m. \*9:00 p. m. \*4:00 p. m. 9:45 a. m. 7:00 p.m. \*12:05 p.m. Wight Express ...

Columbus, Chicago & Indiana Central Railway,—(late Chicage and Great Eastern Cincinnati Air Line and Indiana Om-tral Railway Co's.)

Michigan Central Railroad - Union Depot, foot of Lake street,

 Mail Train
 \*5:00 a. m.
 \*8:50 p. m.

 Day Express
 \*8:00 a. m.
 \*10:00 p. m.

 Atlantic Express (daily)
 ‡4:45 p. m.
 †9:00 a. m.

 Night Express
 †9:00 p. m.
 †6:30 a. m.

 Kaiamazoo Accommodation
 4:00 p. m.
 \*12:00 a. m.

 Cincinnati and Louisville Trains ...... \*8:00 a. m. \*10:00 p. m Mail and Express.....

Evening Express..... 14:00 р. m. †6:30 а. m. Намат С. Wantwoeth, H. E. Sargers, Gen'l Superintendent, Chicago.
\*Sundays excepted, †Mondays excepted. [Saturdays excepted, 2Mondays excepted.]

CHICAGO, DANVILLE AND VINCENNES BAILBOAD. Milwankee Ocont -- Orner Canal and Kinzle sts. West Side. Freight Office at C., C. & I. C. Co.'s Office, corner Halsten and Urroil sta. Mail Frain Chicago time,..... ..........3:45 p. m. 9:15 a. m.

THE HISTORY OF MOSES AND THE Israelites, (re-written.) By MERRITT MUNSON.

A highly Entertaining and Instructive work. Price, \$1; Postage, 20 ets. 8. S. JONES, 192 South Clark St., Chicago, Ill. Address

First Enlarged Edition.

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

LAND. By Andrew Jackson Davis.

Mhis edition contains more than double the amount of matter in any previous editions, with only a small advance in price. Bound in cloth, 75cts, Postage, 12cts; in paper,

covers, 50cts, Postage 4cts. For sale at the Office of the RELIGIO-PHILO-SOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago, Ill.

Dr. P. B. RANDOLPH'S WORKS.

DEALINGS WITH THE DEAD. The human soul, its migrations and its transmigrations; 268 pages bound in cloth.

Price, 75cts., Postage, 12cts. AFTER DEATH, OR DISEMBODIED MAN. The Location, Topography and Scenery of the Eupernal Universe; its Inhabitants, their Customs, Habits, Modes of existence: Sex after Death: Marriage in the World of Souls: The Fiz against the Holy Chost, its fearful penalties, &c., &c. Being the Sequel to Dealings with the Dead.

Price, \$1,00; Postage 8cts. PRE-ADAMITE MAN, demonstrating the exittence of the Human Race upon this Earth 100,000 years ago. Fourth Edition, well bound in cloth and containing over Four Hundred Pages.

Price, \$1,25, Postage, 20cts. For sale at the Office of the Religio-Philo-

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

#### NEW BOOKS.

### Artificial Somnambulism.

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

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

Dr. Fahnestock is a thorough believer in spirit communion, and teaches in this work the modes operands, to a demonstration.

a demonstration.

The following is the table of contents of this valuable

CHAP. I.—HISTORICAL SURVEY. Mesmer not the discoverer of the state—His theory of it—Its examination by the French commissioners—Their conclusions—The authors—

the French commissioners—Their conclusions—The author's remarks.

Chap, ii.—Of the causes which have retarded the progress of the science.

Chap, iii.—Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc.; I.—Of the instructor or "operator." II.—Of the patient. III. Instructions. IV.—Of the sensations experienced by those who enter this state. V.—Of their awaking.

Chap, iv.—Theory of this state,
Chap, iv.—Of the somnambulic proper sleep, I.—Of a partial state of Artificial Somnambulism.

Chap, vi.—Phreno-Somnambulism.

CHAP, VII.—Phreno-Sommambulism.
CHAP, VII.—Of the senses: I.—Motion; or, the power to

move.

Chap. VIII.—Of the functions of the faculties. I.—
Consciousness. II.—Attention. III.—Perception. IV.
—Memory. V.—Association. VI. AND VII.—Likes and
Dislikes. VIII.—Judgment. IX.—Imagination. X.—Will.
Chap. IX.—Of the peculiar functions of perception in
the different faculties while in a natural state. I.—Of the

peculiar functions of perception when in a state of Artificial Somnambulism. H. The functions considered when in a state of Artificial Somnambulism. 1.—Consciousness, 2.—Attention, 3.—Perception, 4.—Memory, 5.—Association, 6 and 7.—Likes and Dislikes, 8.—Judgment, 9.—Imagination, 10.—Will.

5.—Association, 6 and 7.—Likes and Dislikes, 8—Judg-ment, 9.—Intagination, 10.—Will.

Chap.ix.—Of reading or knowing the mind. I.—Illustration. II.—Illustration. Theory of Dr. Collyer, Mental albeemy or electrilying.

Chap. x.i.—Of the identity of other mysteries with this state. II.—Of the mysteries practiced by the modern magicians of Egypt. 111.—Of the "mysterions ladey." IV.—Of the earth mirrors, First earth glass, Second earth glass, V.—Second sight, VI.—Phantasms.

Chap. xii.—Transposition of the senses.

Chap. xiv.—Natural sleep.

Chap. xiv.—Natural Somnambulism. I.—Trance.

Chap. xiv.—Of Intuition.

Chap. xvi.—Presentiment or foreknowledge.

Chap. xvii.—Of interior, prevision. II.—Of exterior prevision. III.—Prophetic dreams, IV.—Witcheraft,

Chap. xvii.—Of the sense of hearing.

Chap. xxi.—Of the sense of hearing.

Chap. xxi.—Of the sense of feeling.

Chap. xxii.—Of the sense of motion. Of their physical strength.

Chap. xxii.—Of the influence of Artificial Sompanhy.

Strength.

Chap. XXIII.—Of the influence of Artificial Somnambulism on the system. I.—Of its influence upon a healthy subject. II.—Of the influence of Artificial Somnambulism upon diseased subjects.
Chap. XXIV.—Artificial Somnambulism considered as

a therapeutic arent.

Chap. xxy.—Of the kinds of disease cured while in this state. 1.—Chorea or St. Viths's dance. II.—Epilepsy. III.—Dyspepsia. IV.—Hatenmittent fever. V.—Fever. VI.—Case. VII.—Inflammatory rheumatism. VIII.—Chronic rheumatism. IX.—Hysteria. X.—Melancholy from unrequited love. XI.—Case. XII.—Case. XIII.—Case. XIV.—Contraction of the muscles of the fingers. XV.—Scarlet fever. XVI.—Case. XVII.—Case. Chap. xxvi.—Surficial operations.

Chap. xxvi.—Obstetrical cases. Conclusion.

This valuable work is for sale at this olice, at \$1.50 per volume, pastage 20 cents. See book list in another column. a therapeutic agent,

TRACTS: Now is the time for our friends to send for as many Now is the time for our friends to send for as many copies of Judge Emboses' tracts as they can afford to, for the purpose of distributing them among the people. One to nine inclusive, bound in neat paper covers, good style to be preserved and irrelated among the neighbors. The following subjects are treated, viz:

No. 1. An appeal to the Public on Spiritualism.

No. 2. Bishop Hopkins on Spiritualism. Reply of Judge Edmonds.

No. 3. The Newshoy.

No. 4. Uncertainty of Spiritual intercourse.

No. 5. Certainty of Spiritual intercourse.

No. 6. Speaking in many tongues.

No. 6. Speaking in many tongues.
No. 7. Intercourse with spirits of the living.
No. 8. False prophesying.
No. 9. Spiritualism as demonstrated from ancient and. Modern history.

The volumescent single by mail on receipt of twenty

Judge Edwonds has a volume of the same as the foregoing with a supplement of more than double the amount of matter that will be sent to any address by mail on receipt of thirty cents.

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

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

Address S. S. Jones,
189 South Clark St., Chicago.

Prof. Wm. Denton's Works. THE SOUL OF THINGS: OR PSYCHOMET-

RIC RESEARCHES AND DISCOVERIES, By William and Elizabeth M. F. Denton. This valuable and highly interesting work has become a

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

nable scientific work. Price, \$1,50cts. Postage, 20cts. COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense people. Twelfth

Liousand, revised and enlarged. Price, 10cts., Postage, 2cts.

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

Price, 10cts., Postage, 2cts. WHAT IS RIGHT. Price, 10cts., Postage, 2cts. BE THYSELF. Price, 10cts., Postage, 2cts.

For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL Office. Address S. S. Jones, 187 & 189, South Clark street, Chicago, Ill.

SEVENTH EDITION.

# POEMS

THE INNER LIFE.

BY LIZZIE DOTEN. This is by far the finest edition of these Poems over yet is-

sued—printed on heavy paper and elegantly bound. Rrice \$1,25, Postage 20cts. For sale at the Office of the Religio-Puilo-SOPHICAL JOURNAL, 187 & 189, South Clark

street, Chicago, Ill. THE KORAN—TRANSLATED INTO English immediately from the original Arabic, with explanatory notes from the most approved commentators, and a preliminary discourse by Geo. Sale, Gent. This is the best edition ever issued in America. Great care has been taken to prevent the work from being disfigured by typo-graphical errors, and it can be consulted with the assurance that it is a perfect translation. It contains a fine Map of Arabia, and a view of the Temple of Mecca. 8 Vo., 670 pp. \$3, Postage 40 cents.

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

D. M. GRAHAM. J. W. BREE. D. L. PERRY NOTARY Public GRAHAM, PERRY & CO.

REAL ESTATE and LOAN AGENTS. ROOM 8, MAJOR BLOCK, Cor. La Salle and Madison Sts. Chicago. Il.

ments made and Loans Negotiated. Attention given to all business connected with Real Latete, 1200 Lote and Acre Property in Jefferson

Oity and Country Real Betate purchased and sold. Invest-

#### MISCELLANEOUS.

## WATERS

NEW OCALE PIANOS With Iron France, Overstrung Base as Agraffe Bridge.

H. . and Cabinet Organs,

2.0 best manufactured.

Warranted for Six Years.

Plance, Melodeons and Organs at greatly reduced priors for Cash. New 7 octave Pinnos for \$275 and upward; new coshinet organs for \$50 and upward. Second-hand instruments at great bargains. Illustrated Catalogues mailed for three cents. Warerooms 431 Broadway, New York.

HORACH WATHES.

#### Testimonials.

The Waters' Plance are known as smong the very beat,

W. Y. Evangelist.

We can speak of the merits of the Waters' Flanos free; parsonal knowledge as being of the very best quality of the very lest quality.

The Waters' Pianes are built of the best and most than engaly sensoned material.—Advocate and Journal.
Our fixends will find at Mr. Waters' store the very best secretment of Pianes, Meledeons and Organs to be found in the United States.—Graham's Mag wine.
Having used one of Waters' Pianes for two years, I have

found it a very superior instrument.—Aloneo Gray, Principal Scooklyn Heights Seminary.

We have two Waters Pieues in our Seminary, which have

been severely tested for three years, and we can testify to their good quality and durability—Wood & Gregory, Mt. Garroll, III.

Hoback Waters, Frq.—Dear Sir.—The Piano you sent me is allowed to be the best Plano in this town, and there are several of Chickering's and Stoddart's here.—Charles with Darth of West.

ere several of Chickering's and Stoddart's here.—Charles effice. Perth. C. W.

J. Leace Wavens, 491 Broadway, is famed for the excelsence of his Pianos and Organs.—Evening Post.
The Waters Piano ranks with the best manufactured in
America. The N. Y. Independent.
Musical Bongs.—Since Mr. Waters gave up publishing
wheet music, he has devoted all his capital and attention to
the manufacture sudsale of Pianos and Melodeons. He has
just issued a catalogue of his new instruments, giving a new
scale of prices, which shows a marked reduction from forjust issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pian's have recently been avarded the first Premium atseveral fairs. Many people of the presence day who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to be a confused to the instruments earned him a good remutation love. modest manufacturer like Mr. Waters; but we happen a know that his instruments earned him a good reputation long before Expositions and "honors." connected therewith ware ever thought of; indeed, we have one of Mr. Waters Pians, fortes now in our residence (where it has stood for years), of which any manufacturer in the world might well be proud. We have siways been delighted with it as a sweet toned and powerful instrument, and there is no combtaints durability. More than this, some of the best smatter players in the city, as well as several celebrated planning, have performed on the said plane, and all prenounce it superior and first-sizes instrument. Stronger indersoments we could not give.—Home Journal.

Fresh Garden, Flower, Fruit, Herb, Tree, Shrub and Evergreen Seeds with directions for culture, prepaid by mail. The most complete and judicious assortment

in the country. Agents wanted. 25 Sorts of either for \$1.00: prepaid by mail. Also Small Fruits, Plants, Bulks, 11 the new Potatoes, etc., prepals Fruits, Plants, Buils, II the new Potatoes, etc., prepaid by mail. 4 lbs. Early Rose Petato, prepaid, for \$1.00 Conover's Colossal Asparagus, \$3 per 100; \$25 per 100, prepaid. New hardy fragrant everblooming Japan Honey suckle, 50cts each, prepaid. True Cape Cod Cranberry, for upland or lowland culture, \$1.00 per 100, prepaid with directions. Priced Catalogue to any address, gratis; also trade list. Seeds on Commission.

B. M. WATSON, Old Colony Nurseries and Seed Warshouse, Plymouth, Muss. Established in 1841.

No. 13, Vol.7—17w.

## SEWING MACHINES

Having made arrangements with

THE MANUFACTURERS.

of all of the best style of Sewing Machines, we Will Furnish

any one of the sixty-five Dollar Machines as well as those of Ten Dollars Less

than regular rates, and warrant every machine to be perfect and the very best of the kind made.

That is to say we will, for the regular price of the Sewing Machine, not only send the machine, but will send TEN DOLLARS

worth of any of the books advertised in our Book List, or the Religio-Philosophical Journal or a part in each, at regular rates, as a premium or inducement to buy machines through our agency.

All who want to HELP US and THEMSELVES. will buy through our Agency.

> S. S. JONES. South Clark Street. Chicago Illinois

TO BEE-KEEPERS. KA NEW BOOK on the subject of Bee-Culture. called the SECRETS OF BEE-KEEPING. It is got up ince very condensed and cheap form, to meet the wants of Bee-Keepers in every department of spicultural science. It contains more practical information, and treats upon more subjects than any other book of its kind yet published and its embellished with numerous cuts and engravings, and contains nearly as many words as a book that usually sells for \$2.90. Published by K. P. Kinder, Burlington, Vermont, Price in paper covers, 50cts, bound, 75cts. Sent by mail on receipt of price. Address S. H. Jones, No. 189 South Clark St., Chicago, Ill.

NEW EDITION,

#### REVISED AND IMPROVED. THE STARLING PROGRESSIVE PAPERS COMPLETE

Comprising liberal and logical essays on the following subjects:—The Spirit of Progress—Divine Development—Life
--Individual Reform—National Reform The Divine metaod—The Spiritual Republic—A Remarkable Vision—Despise od—The Spiritual Republic—A Remarkable Vision—Despise
not Prophe syings—Soularity—What am I, whence produced, and for what end, whence drew I being, to what period
tend?—Ideas and their Progress—The Nazerine—What
think ye of Christ?—Regeneration—The ntility of pain—A
Plea for little ones—Angels, what are they?
What is man—World of wonders—Cheerfulness—Utility
of tears—Earnest words to mothers—Selfhood—"And when
he come to himself? What is faith, Be not air aid only believe A rejected Searce Spiritual Phenomena. The Brokes he come to himself? What is faith, Be not afraid only be-lieve, A private Seance, Spiritual Phenomena. The Brokes aword, The rustic necklese, Hair-cutting by spirits, Spirit Painting, The mysterious hand soft as a womans, News-from the Spirit world, Transformation of our globe and final disappearance of even and all diseases. The book num-bers nearly one hundred pages, with illuminated titls pege and will be mailed to any address for the low price of 25ct; Please address W. D. Reichner, No. 207 Carter St. Philadelphis, Pa. For sale at this Office. Address S. S. Jones 189 So. Clark St. Chicago.

THE PATENT MAGIC COMB.



Beauty on the Mountain, Beauty in the vale,\_ Beauty in the forest trees, That bend before the gale, Beauty in the Ocean. With crest of dancing foam, And HEAUTY in the special work OFPATTON'S MAGIC COMP

Yes sir, this is really, and emphatically true, and if you desire to change dingy, yellowis , gray, or bad looking Hair or Beard, to a BEAUTIFUL dark Brown, or Glossy Black, you will enclose \$1,25 to The MAGIC COMB AGENCY, 192 South Clark Street, Chicago, Ill., and receive the Magic Comb by mail post, paid, and if you follow the directions on the Comb, we guarantee perfect sat-

MY LOVE AND I,

By Mrs. Forree. "Read it at night and think of it," a the Hon. Thos. Our win said upon reading the manuscript "It teaches the higher relations of man and woman," is may the Boston invastrearon. Fr cells cents: postage I cents. I

## Lontier Department.

BE.... E. V. WILSON.

Another Appeal Against the Nolsy Dinority.

To THE EDITOR OF THE TEIBUNE-SIR :- A WOman of the Majority was brave enough, in your raper of yesterday, to raise her voice against the movement of the Minority of women. I belong to the "Majority," and with me many women who would have protested long ago, had there been a leader. But with the appelling avanual of the leader. But with the appalling example of the women at the head of "The Revolution" before our eyes, who, that cherishes her womanhood, would wish to appear before the public, and de-grade herself in such a contest? And yet it must come to that, for a counter-revolution will only be effectual through the self-help of women. Men can not help us, because they are men, and we want to be women forever. We do not want the ballot we feel ourselves powerful enough without it-ney, we dread to lose our power, if the ballot is given to us. Where we now have influence so subtle, so mild, so all perveding, that it is hardly felt, in a great many instances, not dreamed ofwe will lose it, as soon as men see in us a political creature like themselves—a presence to be suspected, to be feared. If a counter revolution does not take place sconer or later, we, who have so far retrained from expressing our disgust with the egotiem, the eager craving for notoriety, the unserupulous desire for power, which makes a small class of women forget whot is truly womanly, we shall have to answer for the moral destitution of our daughters and granddaughters, for the desolation of our demestic hearths-in fact, for the dissolution of what is the fundamental basis of all government—the family. It is only a feeble voice, raised here to second a brave woman from Wappinger Falls; but let many follow, and we will be strong In the sacredness of our cause. A WOMAN.

New York, Feb. 2010, 1870.

Did a weman write the above? We doubt it. Wet, if she did, she did so under the influence of a krusband, who is a minister, or belongs to a church whose minister is of posed to the Maine liquor law, and in favor of capital punishment, and believes in the divine institution of slavery. There is something so unwomanly in the article, so un-Just to those excellent women at the head of the refermatory movement, that we doubt woman as being the author, save through coersion. We remember a case of a religious brute in the form of a man, who belonged to the Methodist Church, who said in the presence of his wife:

"Women don't want any voice in the chairs of the church, do ther, where

self-man, I response post, " will the wemen and yer, whom the spection. "Shall vamue be entitled. to vote on the viries of the Clanch ?" wase, "there was an overwhelming indurity vote given by the women of the Methodat church, and this worken of the majority has repeated want this Christian brate said, and new let us look a come or her

presents: 1. - "I below is the majority, and with me, more to women the would have protected long can.

to be view to the assist may proceed a control led there seem a leader?

They does "A Volume" know this, who does not want the right of submore, who is strictly less to itselfed will less to itself as it is not submore that the "less was it the appending example of the years of the head of the Mannata to the characters to the characters to the characters to the characters to be a characters. even who the checkes he were not strengly with her

ell mercha toppe til rain of the Region of the There van come, as the position that this would be sould be the acceptance of the models associating with the, Standar Livernow, Poteler, Buckwell, Rover, Davis or rusa B. Althony, Arr. Dickenson, or ally of the noble women working for the

vonen.

Sed.— Mes car pol bely us because they are men, and we went to be wonen theter. We do not examine the the first at the wonen to be the ment of the transfer of the ment of the transfer of the ment of the

er if the ballo is viven to us?

Well, well, the is the algebrait, which is on remained. The associated to "The more and of the land of the particle is the and the associated the accentesion. Forty, it is a master now in thy such forces, "or it says. The balloud or minis er made ones wife the works." He different to become which the force that does in enter a show price terminal table of the first does not be expected to the control of t the ediscusting for the winner. Then is to be a winner for the line win for the line who have been a will remain the, and let your hesband's unner. tionables alone, and when you want to go any where and use a little morey, he compelled to ask hinbby for it, notwithstanding you brought him a sortune, and when he dies, his friends and family administer upon your estate, and appoint guardians to take care of your children, for you "want to be a woman forcy-r," and we men are not catable of taking care of their children after the death of the husband and father.

4(h —"We dread to lose our power." Hear this woman of the majority. "Where we now have influence so subtle, so mild, so all pervading that it is hardly feit in a great many instances,—not dreamed of-we will lose it."

Ah, men and brothers, how we chafe under this subile rule. Hear her again, "We will lose it as soon as men see in us a political creature like them elves—a presence to be suspected, to be

Complimentary indeed! What cuses we men are. Ha! ha!! ba!!! this is rich-don't want the ballot - wants a leader -- don't want to vote been use it makes her as mean as a man-wants to exercise a subt'e influence, making us men vote for her disgusting purposes. Thank you, 'a woman of the majority." After this we go with the Revolu-

### Is it a Trance?

For the last few days, the people of this village as well as the neighboring towns of Westerly and Charlestown, in Rnode Island, have been much excited over the condition of a young lady in the latter piace, who, it was reported, had been in a state of trunce for nearly a week. Last Friday afternoon, your correspondent, in company with a physician of this place, visited Charlestown, a small manufacturing village, and called at the residence of Mrs. Josiah King, the young lady's moth-

er, from whom he learned the following facts:
Miss Susy A. Kivg, her daughter, was about 23 years of age. About two weeks ago she was taken sick with an affection of the throat, by which she was confined to her bed several days, she then seemed to become convalescent, and one day left her room. That night, however, she was worse, complaining of severe pains in her hands and feet, from which she was not relieved until the next day, when she lapsed into an unconscious state, in she continued till her death on Friday,

The usual preparations for the grave were made, the body laid in the coffin, and on Sunday the funeral services were held. While the friends were taking a last look at the body, a physician present thought that he observed eigns of life. The body was removed from the coffin, and friction and artificial respiration resorted to, but without effect. The next day the galvant battery was applied,

but was also useless. After giving us incse particulars, Mrs. King invited us to view the body. Leading us into a small room, we found it lying in the collin, where it had remained since Sunday—this being the cighth day since death was supposed to have taken place. The body was that place. The body was that of a young woman of fine personel appearance. Her face was full, the eves masuken, the lips red, and the flush of health was on her cheek. There was a total absence of muscular rigidity, and on Wednesday, after lying six days in this condition, the body was percepti-bly warm to the touch. The physician present applied the ste hosse pe, but could detect no pulsation of the heart, and the application of a lighted match to the arm produced no blister; but there

was no discoloration; in fact, not the elightest ev idence of decay or even death, was outwardly dis-cernible. Many physicians of the surrounding have examined this wonderful carethough disegreeing in their conclusions; some be-lieving bies King to be in a state of trance, while others think her dead, and attribute the preservation of the corpse to specule taken by the young lady to improve her complexion. That Miss King had such a habit, however, the tamily deny. Much sympathy is felt and expressed for the femily, and some idea of the interest the case has excited, may be inferred from the fact, that during the past week more than 2,500 people have visited the

Stonington, Conn., Feb. 18th.

The above we clip from the N Y. Tribune, of Feb. 21st ult. These things occur so frequently of late, and since Spiritualism became a fact, that we are forced to concede the power of spirit life, even in death (?). By and by the dead will rise up and walk.

Christ has come again, and man's immortality is

#### Christian Charity in Practice.

In Auburn, N. Y., there lives a man who became a Spiritualist some years ago. His relations are all members of Christian churches. His business connections were with Christians also. When it become known that he was a Spiritualist, his busi ness partners refused to settle with him, closed up their business connections, deprived him of his just dues and his rights. Shortly after he became a Spiritualist, his wife became insane, partially through physical difficulties peculiar to women, and partially through the bitter persecutions of her relatives,—they demanding that the man and woman should forego Spiritualism, or forever be banned and forsaken. This demand was reject-Then commenced a series of persecutions, until the family was reduced to beggary. Then came the insanity of the wife. They were persecuted by the insumry of the wife. They were persecuted by the church, by brothers, sisters and parents,—the wife insune, four little children to care for, three little girls and one boy. True to his principles, the husband, father and man, tolled on, working at his trade of carpentering, by day, and during the night he washed, mended and cooked for his family, tenderly caring for them all. Finally the angels came to his help, gave him an invention, and he is rich. The struggle is over. This is the

triumph.
Only a few days ago, we were in the midst of his Only a few days ago, we were in the intest or the little faulty circle. The insane wife is tenderly cared for its his hone; his girls a joy un o his soul, his son a blessing neover. O, they are solar provided them sing and say them play. Their home is a heaven on earth. "But what of your restlives?" we asked.

"In seven years my wife's relatives, highers and it the solar provided the solar

siturs, have not called to the our We are all close, so here are reactive in a constraint. We pity them, We do not have them," said the has-

bard, lather and m.n.
Thurse God, we use the Newcood hound sould ours. Chaste a court's and spiritualism, side by side. Re der, the or ye to twee.

## L'oiges from the Freshie.

HERMON N. Y - H. R. Movill webs. -- I to - w find included one white angulary corts, to the form the summer than the form and six months, which expers Marca 18. Isle, by the vector slip attached to may paper. It is a laid to get money that I had armost said descention, but how she'll get slong without it? I must by takin while a little reservance things, and work laides, if possible, and continue to take it may work that meneral cup spare, if no more the flip establish time.

Rath and are few in his place, the troppe, ground specking, are bound, out a good-reals free first median would had a cold harvest here. CLEVELAND, OHIO -D. A. Eddy write -The doubling temper the war, leaved down with most leceusely interesting matter, so that we are sure of one intellectual feast each week, it no

ALLEON, 10WA-C: Allen wills-Around

CHAMPARON, ILL -Mes. M. Flerning writes. — I read tour maker work a had fall truly say the plantaging and retinon lease in as columns, eye indeed satisfication of a number of the striplens I bave listed to your after som the atologo.

LIKEVILLE, MMN.-G N Morey writes -the mire a School units proper towned here, styled The First spiritualist donery of Dakota Co. time or about twenty-flar, have been formed five A. Chambergain, from Chrismont, this State, and through her were given several feetines of the most profound and sublime character.

BOAZ, WIS.-L. S. Harring writes -- We now have a trance speaker who gives us a treat, or the invisibles do through him, and he has but very lately been developed to that point. Another me dimir also has been developed so as to see, speak and write, all during a few weeks of patient watch ing.

ST. CATHARINE, MO .- B. F. Beldwin writes .-It does seem to me that no thinking mind could read the two last lectures by Mrs. Emma Hardinge without feeling the soul inspiring truths therein contained, and so long as I can get that kind of spiritual food for my mind from the Journal, you can put me down as a subscriber.

E L. Cohoon writes.-I hail the coming of the JOURNAL with delight. Wishing to call forth a few ideas from some of your noble writers of reform. I contribute these lines with a view to that other. 'Should Corporeal Punishment be inflicted?' I should like to hear this question debated in the Children's Lyceam.

ELIZABETHTOWN, NEW MEX CO.-Thomas Pollock writes.-I commenced reading your paper last fall. I got some books, and attended circles, but could not see or hear anything. At last, I con cluded to try for myself in my own family. I have a Navajo Indian that I have raised to ten years from the mother's breast, and a girl, my own, eight years of age. Both are seeing in diums, and describe spirits.

NORTH WEST, OHIO -Jacob Haughey writes. -I have been reading the paper for some time, and now take the privilege of expressing my opinion of it. I think that it is doing a great amount of

RICHMOND, IOWA.-A. Maples writes -1 don't see how we can get along without the paper. I thick you may put my name down for a life

BRIDGEPORT, ILL.-F. Kellogg writes.-I can say, with thousands of others, that I am well pleased with the paper, and wish it great success. IOWA -E. B. Wheelock writes -I notice that

many of your subscribers give their post office address, and also with it a frequent request that you send some lecturer to help on the great work of angel ministry. This is well. Let the Spiritualists everywhere send a note to your paper, giving their names and address. For there are lecturers passing and repassing through almost every part of the Union. When lecturing through Wisconsin and Northern Illinois, I had no trouble to find friends and places to speak. As yet, I have traveled but little over lows. I find many good and noble Spiritualists, but they are scattered, and generally unknown, only as I chance to find them. When entering a town as a stranger, I first go to the post office and liquire for the readers of your paper or the BANNER OF LIGHT. The post master sometimes knows, and sometimes does not wish to know your readers. My suggestion is, that the Spiritualists, especially on the Western frontier, who desire some lecturer to give them a call, and who have no organization to frequently give notice of their whereabouts, and the prospect of a small pathering, to learn more of our new gospel. Let every town speedily report the names of her Spiritualists, in your paper, for this will serve a double purpose, one as statistical, the other as a guide to oublic speakers.

OLATHE, KANSAS.-Mrs. Addie L Ballou writes -To none of your many readers can your ever improving paper be more welcome than to

the laborer on the restrum in the pioneer fields of the great West. Those articles, philosophically illuminating its columns, reaching down through the debis of bigotry and ignorance of the past, and revealing the great truths of character moulding through "Mind Shades," etc., are of the greatest value, and readily accepted as inspirations of the control of the greatest value, and readily accepted as inspirations of s high order, destined to work out a great good in the coming time. More than one mother has said to me in the past few weeks, "O! if I could have known these things before I came to be a mother, —I ow different my children might have been."

But it is not allowether man, the mother that

But it is not altogether upon the mother that all this responsibility rests, for she may not be able to choose her surroundings, and oftener is forced to submit to conditions antagonistic to her then sensitive nature—many times by the one of all others who should most carefully screen her from a care or reproach, when he, by a little more thoughtfulness, may have power, through her mind, to mold the character of his child to become that which in after years would bless him with thanksgiving and a noble manhood, where now he turns the cold, thoughtless or selfish side of his nature to the soul that hungers now more than ever for trust and love, until the starving heart with its two-fold duties, eating away at her own soul susterance for went of sympathy, till she infuses into the germ life the spirit of antagonism towards its natural sin. The effice of maternity is, or should be, too holy for any thought or act of impurity to enter the citadel of its spirit, and blessed is she indeed to whom the office is given, yet O! the bitter agony that prompts the mother architect to build the immortal character with this prayer ever upon her lips, "Oh I God or angels—hear me in this,—let not the life within my own be like to him." Verily, then, he "fathers of the flesh," that are in no other way akin to their own children, and who may be more responsible for the hatred, dishonesty, vices and crimes of their after years, than the mother who moulded them through ignorance, or "conceived them in sin."

## DR. R. W. HATHAWAY.

Practical Physician. Office 185 West Madison, cor. Halsted St.,

C'EREC' OCLED. EEGE. Office Hours from 9 A. M. to 12, and from 1 to 5 P. M.

Itake this in their to before the citizens of Chicago, and the many trivials that have been courd by my practice, and to whose repeated calls. I have us pouled. And bow I think their as my potentisone so impelly her many inside time, their this time to be made southed and to their many continues and the three time their beautiful to the Milwandon, where there were treed for the last dear reads. I can rive attend on the last dear reads. I can rive attend of the good with my practice, made at the testimentals of the good with my practice, made at the testimentals of the good with my brackets. The many particular to the wars article filters. For each of the attendent to the wars article filters. For each state and them can say with me for a fire, if access, at the instance, and then convertible way, then as they lead as Into the second will be a true the began treated at the formula of market in the action to the second relation of the formula Joseph Hatter breast first the control of the system of the address to the relative sector of from all others, yet have been discovered the subtless of the process of the process of the parties of the particles of the particle of the particles of the particles

the strong and receiving modelity such them by express that I hardwells can be tilt of the permanent enters that I have had a within consider within the partner of the partner of the With the express that I have been a within the last to ready. It requires the first the handred have been by the first form the last to ready. It requires the relative from the last to ready. It requires the relative from the last to ready to the strong that the second the strong to the strong

dreds of topy warms but be seen at my other.

## PAIN CURER

EUREKA.

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

The last preparation over made for all nervous and neurage pans, rheumatism toothe he, he dache, dis-therea, sere threat, ague corns and bunions; also involv-ablem all cases of spraine and bruises. On application will convence the most skeptical. Sample hox lowereds to any accress in the United States on recipt of So cents. Manufactured and sold white the and retail by

W. W. Rogers, Hampden Corner, Me., Or at Room 17; 189 So. Clark Street, Chicago. 111 Vol 8 no 3

### SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PROBLEMS IN SOCIOLOGY.

BY R. T. TRALL, M.D.

The great interest now being telt in all subject relating to Human Davelopment, will make the book of interest to every one. Besides the information obtained by its perusal, the bearing of the various subjects treated in improving and giving a higher direction and value to human life can not be over-estimated.

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

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

DAINTS for FARMERS and others. The Grafton Mineral Paint Co, are now manufacturing the Best, Cheapest and most Durable Paint in use; two coats well put on, mixed with pure Linsed Oil, will last 10 or 15 years; it is of a light brown or beautiful chocolate color, and can be changed to green, lead, stone, drab, olive or cream, to anit the taste of the counter. It drab, olive or cream, to suit the taste of the cousumer. It is valuable for Houses, Barns, Fences, Carriage and Carmakers, Pasts and Wooden-ware, Agricultural Implements, Canal Boats. Vessels and Ships' Bottoms, Canvas, Metal and Shingle Roofs. (it being Fire and Water proof.) Floor Oil Cloths, (one Manufacturer having used 5,000 tbis, the past year), and as a paint for any purpose is unsurpassed for body, durability, elasticity and adhesiveness. Price 35 per bbl. of 300 tbs., which will supply a farmer for years to come. Warranted in all cases above. Bend for a circular which close the lasticity and the second of the second warranted in all cases above. Send for a circular which gives full particulars. None genuine unless branded in a trade mark, Grafton Mineral Paint. Persons can order het Paint and remit the money on receipt of the goods.

I. W. Hatlaway, 39 State Street Chicago, Ill. Vol. 7 No. 20—6 mo

### HOME.

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

THE GREAT BOOK OF THE AGE! ENTITLED,

### "FRESH EGGS AND YELLOW BUTTER."

Now in Press, and Nearly Ready for Delivery.

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

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

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

UNPARALLELED

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

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

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

Arso, -How to render sour and rancid Butter sweet; and how to give white and streaked butter a uniform and natural color; -- and the best methods of mixing and repasking butter for market.

Azzo,-Improvements in Cheese-making. . .

AL-o,-How to prevent milk from souring. ALEO, -- Superior methods for curing Beef, Hams, and other

ALSO, - How to arrest fermentation in cider, and hoop it ATVENE.

ALSO -- How to make No. 1 Vinegar at 7 cents per gallon in is bours without acid-wholesome and pure, and warranted good for pickling purposes.

ALCO .- How to wes and refine Keroveno Oll. Also, - Were to Manufecture Candies, into, Comente, Palate, Variables, Hard and Nofe Scop, Washing Competends,

Bolling-Porodira, &c., &c. Area, New to Tar the Chinant animals, ofther with or so that the Hair, Wood, or fer a them, in 48 hours.

Ages - If he to make here and method account Mair-Hyan --Mais file, Hair-dressing Congounds, Co. And Plan to color Olosh - de diade with How Anilone

the sufore, and driver to state bearings Alba, Her is Plate Mirel of the at he bartery distinct to !! directions, on their sivery and ever resulting parts with

Meye, Silver, Copper, Man, and Tio. Arrest Com to use barbone and for heating Westerlag There, Seres. Outs, and carried Folly, Broken, Polatic Print Sixon Leverted Top Section Blue matient. No profwing Windersonn State Rivering Carport for the Lander he Anna - Herr to prevent finitur From Beeny, on I for the

Fire-proof. As the property of the Artificial States and Artificial normalistic leading of the builting purposes to the the loctured formutions.

And round other New and Volumbe Cempler with root. · Aprendition of the Plant, and the contract of the contract o - Dis- -- Surfice particulars, soul for Descriptive Misses :

present by the whiteles an vacuum ar a .---victor mile the Knottern Britain's & N wa District Miles of the Star St. Wideago Ill., to whom all com assicultons about

FREERING FREERING STREET some that classes with everyone compressions of the other than a too the contradictions of the terms of the contradictions of the terms of the contradictions of the contradicti right in green agreen agreement of the control of the first of the control of the If you is profession, the sole of fitter is such that it is a superfection of the property of of 10, a valuation and legal at will do to consume a work on and a copy of the France Lettern & Reversion and a copy of the France Lettern & Reversion - coefficient for the linguist and best family newspapers profiled off gent free by mail. Reader if you want permanent, profile he walk, address & C. & LEEN & CO., Augusta, Kinne. Vol. 7, No. 10-108

### GOTOTHE BEST!

BRYANT'S CHIUAGO BUSINESS

TRAINING SCHOOL.

All the Departments are Full and Complete. The largest, "and universally acknowledged to be the most the ough Institution of the kind in the country Book-Reeping, Pennanship, Commercial Arithmatic, Commercial Law, Rusiness Correspondence, Elegraphing, Business Practice, Political Economy, Bushing, Orthograpy, Customs of Trade, etc. thoron hip taught and illustrated. This is the Model Training School for Business of the

This is the Model Training School for Business of the country, having the largest corps of Professors and Teachers, and the greatest number of students in attendance of any Institution of the kind in America.

The Penmanship Department of this Institution has a wide reputation for its compleness and thoroughness of instrubion. Teachers of Penmanship can here perfect themselves for the most artistic execution of ponwork of all kinds.

### ALL GO TO CHICAGO.

Young Mrn flock to this Institution from all parts of the United States and the Canadas.

Mr. H. B. Brant, the founder of the Chain of Colleges, gives his whole attention to the Chicago School,—having transferred his interest in all other Colleges to other partransferred his interest in all other configs to that par-ties, 'e is prepared to make this the great Practical Busi-ness Training School of the age.

As Rend for the Chicago Courier, the organ of the Institution.

For further information, please call at the College Office,

or address for College Paper, Circulars, Specimens of Penmanship, etc. BRYANT & STRATTON.

Vol.7, No. 20-8mo.

#### ONARGA NURSERY, AND EXPERIMENTAL GARDEN.

Onarga, Illinois, PERKINS & CONGDON, Propritors .-Wholesale and Retail Dealers in all kinds of Nursery Stock. Special attention paid to the Cultivation of the Grape? Pears and Cherries. ALSO

EVERGREUNS and ROSES, BULBS. &c.: all kinds of Vegetable Garden Seeds and Plants.

suit purchasers.
All of the above will be offered as low as can be obtained in the markets. Give us a call and we will do you good.

No. 26, Vol. 5, tf.

Vol. 7, No.16-tf

### Dr. Wm. R. Joseelyn.

The Healer and Clairvoyant, can be consulted at the Morton House, 114, South Franklin, near Washington, (formerly he St. Cloud House.) Dr. Joscelyn has been practicing sixteen years past with success. Address Chicago, Illinois. Vol. 7, No. 13. tf.

Prof. Spence's Positive and Negative Powders for sale at Address 8.8. JONES, 189 South Clark St.;

Chicago, Ili

#### LITTLE GRACE C. TREADWELL.

66 I RECEIVED YOUR LETTER DESIRING TO KNOW the particulars about my niece. Her name is Grace C. Treadwell, and she is four years of age. One side of her face was swollen for a long time, so that it clo ed one eye entirely and she had an injury under the other one. Whenever she could open the lids, there was seen a thick white film over both eyes, as though the white of the eyes was stretched across them. For two days she could not see anything. We commenced giving her the Positive Powders as soon as we knew it. When she had taken one half a box the could see as well as ever. She had been troubled with the Scorfula eversince she was born, and had always been unwell. Since she has taken the Positive Powders she has been very well most of the time, as healthy as children generally are. I myself used one hor of the powders last summer, and I have not been as well as I now am, for four or five years."

Mrs. Mary M. Newcomb, Bernardston, Mass. To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

# THE STOMACH

OSTRICH.

The stomach of an estrich will digest glass, flints, fron-cobble stones, and almost anything that may be put into it. It is not possible, or desirable, for man to acquire such a wonderful stomach. The neares human approximation to such vigorous digestion is to be found in those persons who have used Spence's Positi vePowders. Dyspeptics of ton, twenty, and even thirty years' standing, find that the Positive Powders cure their Dyspeyela, so that they can eas and digest anything and everything that anybody else can.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

## ENOUGH

FOR THIS TIME.

46 Drobably you remember my letter to you of June 102 - utating the condition I was in at that time, and gate ing your advice. I was troubled with Enlargement of shir Liver O willow of Gall Covarrie, More hitle, E route, and To fact, I got an com the and a confit ton of disease as you will a section in the learner archaect role was madicate abo and week. After the first in france of the Bestelle states in and how to color, who so will be indeed framewick for the way of the Month of the Month of the Market and the first way. Property of the Colomber Finer with which be treated in Proper A re river count when one pure a reach to have hald excepted h & This hit is

A.T. Leonard Tanadan, Mass To En its or all roce.

TOTAL DE CO. ALL ALL SELSE BIR LIST AL ALL SELS BONDS - 18 19 4 Company of the compan

A WEZZARD. After the lightly of the and can bottle of Without O. Ot, our off of persons then, my with Alberton. Turner's Policy row less which are they calleged being duct the most and postly. The slow over the Positive Planting having their amounts unlike a he showing on such the letter tid by Principal of the Angel the investment of the television of the art of season ago to sure a sing of their season of the se

nd kerer or which come is the Decline Postar, and tickers raing it is quite a \$1,00 Hands Cartley I, Levy Yann, N. Z.

## WHOTOASK

WHATTOAKK. A St. Mrs. B. Smith, of Jeneral the Proposition in The Colors. upli See Many, of Buckling Rion -- net Min. L. P. Worden, or could die Wie week the thousands who have tried them if See Spence's Positive Pow less do not ouro the Dropopola and love not a trace of it behind.

THANK IN IN THE REAL OF MILE OF MICH. WITH MENT OF MENT OF MICH. Preserve and regrative Pourdies.

### A WONDER IN LONDON.

11 TAVE witnessed lately a very wonderful cure of Nea-raligio from the administration of your Powders."— Spence's Positive Powders, 'which ' could not certainly have believed possible had it not taken place under my own 0yes."

C. H. Hedgson, 10 Salisbury street, Strand, London. To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

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

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

The Positives cure Neuralgis, Headache, Rheums; tism, Psins of all kinds; Diarrheas, Dysentery, Vomiting, Dysepsia, Flatulence, Worms; all Female Weaknesses and derangements; Kts, Craups, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body, Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula Nervousness, Sleeplessness, &c.

The Negatives cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deamess, loss of taste, smell, feeling or metion; all Low Fovers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

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

Both the Positive and Negative are needed in Chilisand Fever.

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

Mailed Postpaid at these Prices; 12 55 12 Send money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or

else in Registered Letter. OFFICE, 37% St., MARK'S PLACE, NEW YORK. Address, PROP. PAYTON SPENCE, M. D.

Box 5817, New York City.

If your Druggist basn't the Powders, send your mon-sy at once to PROF, SPENCE, as above directed for sale also at the Office of the RELIGIO-PHILOSOPHICAL JOYANA 187 and 188 South Clark street.