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

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Literary Department

For the Religio-Philerophical Journal. OUR MISSION.

BY WM. W. STOCKWELL.

We are pligrims on life's journey, Passing through a world of care. We have each a holy mission, We have each a cross to bear. Earth is not our home eternal, We are brief sojourners here, To a blissful home in heaven We are ever drawing near.

Time is fleeting, time is precious, Every moment we should use, And in lite's great field of labor, We the better way should choose. If we keep the path of merit, Time will never on us frown, Merit wins the highest heaven, Merit wins an angel's crown.

While the golden hours are flying, We will guide the erring here, We should end the sigh of sorrow, And the lonely hearted cheer. For as fast as time is speeding, We are ever homeward bound; We shall pass from earth to heaven like the angels to be crowned.

'Tis for us to help each other, All our talents to unfold, Caring for the soul's high welfare, More than Mammou's hoarded gold. "Tis for us to guide the children To the highest joys in store, And their happy lives unfolding, Lead them to the shining shore.

If we here fulfill our mission As the great All-wise designed, All the soul's high powers unfolding, Growing great and good and kind, In the land of the hereafter, Whither all in life are bour

ne would take care of them; and he took pass age for the designated island. Here, whilst at his master's work, he heard of the Massachusetts law to put his brethren to death, and his heart haw to put his brethren to death, and his neart burned within him; and finding a vessel bound to Rhode Island, he went thither. And here, whilst he visited the seed which the Lord had blessed, the word came to him a second time, to go to Boston with his brother, William Robinson, who had come there as a merchant, from London, and to do business.

But scarcely were the two arrived in Boston, when they were seized and imprisoned; as also one Nicholas Davis, who had the temerity to come from the Plymouth patent into the charter limits. Mary Dyer, also, who came from Rhode Island to see and encourage these prisoners, was herself imprisoned with them.

At the next court of assistants these four were sentenced to banishment on pain of death ; and two days only allowed them to free the jurisdiction from their hated presence. Mary Dyer and Davis returned home; but the other two, being bound in spirit to remain, went down to Saler to build up their friends in the faith.

But their movements were narrowly watched. and they were soon brought back to Boston. and cast into prison, ; and in less than a month Mary Dyer returning, was cast into prison also. And thus the charter government had in their And thus the charter government had in their custody three persons whose lives, by the Quak-er law, forfeited; and all sober and moderate men regarded the event with intense anxiety. It was on the 20th of October, 1659, that they were brought before the court of magistrates to regime their conteneor. Concerner Redicet the

receive their sentence. Governor Endicot then-presiding, first ordered the officer to pluck off their hats (these Quaker hats seemed as disagreeable to the charter authorities as their tenents); he then said, as no punishment hitherto could keep the Quakers away, and although the court did not desire the death of any, yet sentence. Here Robinson desired to read divers reasons, which he had prepared, why he had not left the jurisdiction,-but his request was refused. The paper was published after his execution, and was in substance,-that, being in Rhode Island, the Lord commanded him to go to Boston and testify against the rulers there, and to offer his life for the truth. He did not hesitate to obey as a chi'd, believing it became him thus to show his obedience to the Lord; and that at the time of his banishment on pain of death, he was still under God's command. The sentence pronounced on him was this "William Robinson, you shall be led back to the place from whence you came, and from thence to the place of execution, and to be hanged on the gallows until you are dead"-and he was taken away. The governor then said,—" Marmaduke Stephenson, you are at liberty to speak." But he, seeing how Robinson had been treated, was silent; but, after sentence, he thus addressed the court :-- "Give ear, all ye that are guilty, for the same day that ye put the servants of the Lord to death, your visitation will come, and you will be accursed forever. If you put us to death our blood will be upon your own heads. Take warning, then, in love I exhort you, before it is too late, that so the curse may be removed, for the Lord hath spoken it, and will perform his work upon you." Mary Dyer next received sentence, to which she only responded, the will of the Lord be done : she seemed even joyous, and said to the marshal. as he offered to take her away, that he might let her alone, ss she would go back to prison without him. I believe you, Mrs Dyer. said he, but I must obey my orders. Seven days after, these three were led out to execution. A multitude attended, anxious to learn the end; still doubtful whether their free charter rulers would proceed to blood. But when they saw a strong body of horse-guards moving in front and two hundred foot soldiers in the rear of the prisoners, with drums near them, to drown their voices if necessary, many became sad. Mary Dyer, it is true, could not denounce the woes of guiltiness upon her destroyers in bold and solemn strains, like her companions, yet in this death scene she manifested the superiority of her sex in patient suffering. She was now turned of sixty, a widow, and a mother of pious sons and daughters, settled in Rhode Island; and to her companions she appeared as a mother, holding each by the hand as she walked to the gallows between them, and strengthening them by her example and her words. She said that now was her greatest hour of joy; that tongue could not describe the sweet influences and refreshings of the spirit of the Lord which she then felt;" indeed an eye witness said that her deportment confounded her enemies and astonished the beholders, and all were constrained to confess that hers was the faith of martyrs. When they came to the foot of the gallows ladder, they took an affectionate leave of each other, and Stephenson prayed to God to regard his wife and little ones beyond the ocean. Robinson's turn came first, and as he went up the ladder, he said, this is the day of your visitation; the Lord has arisen in his mighty power to be avenged on all his adversaries. I suffer not as an evil doer, but for Christ. I charge you all that you mind the light of Christ which is in you, of which I have testified, and for which I offer my blood." But Robinson's carnestness and strength seemed to irritate preacher Wilson, who stood by and said, "hold your tongue, man, you will die with a lie in your mouth." As the rope was placed about his neck, and he saw that they would have his blood, he said, "now are ye manifest," and was swung off. Stephenson was also swung off, earnestly protesting that he suffered for no crime, but for

hade tarewell to his kind wife and four tender conscience sake, and his las; words were, "this "bildren for the last time, for the Lord had said day shall we be at rest in the Lord." These executions were on lecture day, that great day of council during the first charter.

CHICAGO, APRIL 16: 1870

When Mary Dyer saw both her companions hang dead before her, she also went freely up the ladder. There they put the halter about her neck, secured her clothes, and c wered her her neck, secured her clothes, and covered her face with a handkerchief, which Wilson lent the hangman; and as she was about to swing off, a voice came as from the crowd crying, stop, stop, a reprieve, a reprieve, the woman is reprieved;" and it was so; her life was saved at this time by the intercession of her son; which plainly shows that Endicot and his counselors had pow-er over the lives of their follow citizens. er over the lives of their fellow citizens.

In the mean time, Mary Dyer's purpose was not shaken. She seemed to hesitate, and with the rope yet about her neck, she declared that she was willing to suffer like her brethren the c before her, unless they would repeal their wickbefore her, unless they would repeat their wick-ed law. But as the people began to cry, "take her away," she was conveyed back to prisod; from whence she wrote to the court, the next day, that she did not wish to receive her life from those, who with wicked hands had shed the blood of her friends. "I choose to die rath-er than to live as from you as crility of their to er than to live as from you, as guilty of their innocent blood !' were her own words. Bat notwithstanding this, they saw fit to send her home, at their own charge, hoping to see her face no more.

But they had to deal with one of the most remarkable of recorded martyrs, for in the fol-lowing spring she returned, and appearing openly, they were constrained to notice her. And when she was brought before the court Endicot said, are you the Mary Dyer sentenced here the last court? And she said, yes, I am; and when he told her that to morrow at nine o'clock she must go to the gallows, she replied, "thou saidst this before. I came here before to warn you to repeal your wicked law. I am upon the same work now." "Take her away, ke her away," said the governor. On the fo lowing day she was led out to executi m, guarded by horsemen and soldiers as at the former time. When she was put upon the ladder, and prepared for execution, it was intimated to her that if she would recant she might save her life "Nay," said she, "I cannit for in obedience to the will of the Lord God I came, and in his will I abide faithful to death." "What," said they, "will you be guilty of your own blood?" "Nay," she replied, "I come to keep you from blood guiltiness-repeal your unright ous laws against the servants of the Lord." They a-ked her if she wou'd have the prayers of the elders. She said, "I know never an elder here." "Will you have any of the people pray for you? " I desire the prayers of all God's people;" and being now ready to depart, she signified the same to the executioner, and he swung her off, and she died without a struggle. "She hangs like a flag to warn all Quakers," said a church parti-Zin.

For the Religio-Philosophical Journal.

MUSINGS.

BY MRS. H. E. POPE. How oft when the shadows of evening,

Are settling o'er mountain and dale, Come thoughts of the loved ones,—the absent, Who long ago passed thro' the vale. And the songs they are singing in heaven,

Float quietly down unto me, And bearing us up at the even, Their beauty and glory we see.

They've passed from the earth, but we heed not They ve passed how the earth, but we need Their absence so long as they come, And speak to us gently in whispers, Of their beautiful, fairy like home. They've gone from the form, yet they linger Near loved ones they left here below. Some day in the future we'll meet them, And cli of their beauings how

And all of their happiness know.

When the curtains of night close around ne,

And earth is shut out from our view, Enraptured, we list to their story, And all of our love yows renew. Their presence but makes us the stronger.

To battle for truth and for right, They help us to scatter the darkness, And shadows of man's mental night.

We're glad that the Infinite Father Will let them return to our sight,

For the hopes, that would otherwise falter, And even be shrouded in night,-Spring up strong in our hearts as they tarry,

And b'd us to sorrow no more, And we'll wait for the time when we'll meet them,

At home on the evergreen shore.

For the Religio-Philosophical Journal. KANSAS.

Wonderful Tests-Spirits Seen,-Described and Recognized.-Exhibition of Clairvoy. ant Powers.

LETTER FROM MRS. ADDIE L. BALLOU

the circumstance you will recognize." Did not

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remen.ber i till going home. then the sudden remembrance came to him of bathing while in the army, and drowning to all appearances, but was rescued by two comrades, who carried him on their shoulders to camp. Also described the spirit of a young man, killed by Quantrell's band-recognized by manner of death. I gave also many delineations of character to the amuse-ment of all, and many life incidents, &c, Ac.

At Fort Scott,-soldier, a spirit, to his moth-er-told of getting burt across the back by a fall before going into the army. Minute description with his words of cheer.

"Yes; said the solving mother,—it is all so,— its my d ar hoy who went away during the war and never came back again!"

To Mr.—, "I see when you were quite young, a large poisonous snake winding about your limb or lost; were somewhat ir ghtered alter-wards."

He said, "When about ten years of age a large snake passed over my foot, it was killed by my father who said it was a copperhead.

To another: "I see you standing in the door of a blacksmith shop early in the morning when you were quite a lad. You had run away from where you were then living, stopped here, and was kindly received."

He replied, "I did run away when a boy and

rie replied, "I old rin away when a boy and stopped as you describe." To another: "You got a severe fright when a boy, which lasted you some time. I see some one pursuing you. You ran and hid." He said: "When nine years of age, I was frightened by being pursued repeatedly by the cook on a boat, who threatened me with the carv-ing knife. I ran away and hid."

I gave many other tests, some, probably, more and better as illustrations of clairvoyance than those given, within which are but a meagre and brief synopsis of a very few, still fresh in my mem-ory, for strangely these are flitting visions to me, and sometimes are forgotten before I leave the

We shall live and love forever. With the joyous angel-crowned.

Toil and care no more oppress us, On the other brighter shore,-Psin and grief will not distress us, Want will trouble us no more. We shall leave earth's darker shadows, Through celestial fields to roam ; We shall join bright bands of angels In the soul's eternal home. Spearsville, Ind.

THE QUAKERS.

Their Early Trials in Puritan New England.

From the Friend, published in 1840.

For the honor of our countrymen let us not believe that the law of death against Quakers was easily obtained. The people needed prep-aration. The pulpit was the press of that age, and the church power controlled it, as does the money power in these times. An intelligent witness of their movements declared that " he who could not whip and persecute those who differed from the rulers in matters of religion. could not sit on the bench, or sustain any office in the commonwealth." How much the people's common sense of justice was perverted by the ruling power, we can learn from the fact, that the judges who condemned to stripes, imprisonment, and death, were elected by the people. John Norton and the other leading ministers

of the colony first petitioned the general court for a law to banish Quakers on pain of death.

In the aristocratic branch, or court of assistants, there was no difficulty. They passed the law to punish by death even without a jury, and at county courts where three magistrates only sat. But the popular brarch-the deputies-were of different minds. These were then twent-five in number. A portion of them refused to sanction a law so contrary to common instice and their charter, and by which a majority of three might hang at pleasure. Yet it passed 13 to 12, the speaker of the house of deputies voting against it.

The minority, thus strong, resolved to enter their diment upon the record; this the ruling power feared, and contrived to insert the clause, bower tearted, and contriven connects no cases, "to be tried by a special jury," to make it popu-lar. Yet were the dissenting deputies much distressed by the measure, and particularly one Worzel, who was sick and absent, and who wept for grief when he learned the results, saying, he would rather have crept on his hands and knees to court, than such a law should have passed.

This act is a legislative curiosity; about as much so as the charter of the first bank under our present constitution, and some later charters. It begins with the preamble, " that where-us, no one hath a right to lord it over men's consciences," &c.; and under this specious declaration of equal rights, stands as great an outrage of all rights of person and property, as the records of despotism can produce ; and the administration of it was as cruel as its provisions were derogatory to just and democratic legislation

This contemptuous enactment greatly excited the Quakers; and within one year, two of them sealed their testimony against it with their blood.

Marmaduke Stephenson was in youth an humble ploughman in Old Yorkshire, in Eng-land; and whilst, on a certain time in 1655, he walked after his plough, the power of the living God, as he declared after his condemnation, so filled him as did rayish his heart ; and the word came to his conscience, saying, I have ordained thee a prophet unto the nations.

At the appointed time Barbadoes was set before him as the place to which he must go ; and without delay he made ready to depart; and

Short Sermons on Scripture Texts.

BY WARREN CHASE.

"And in the midst of the throne were four beasts full of eyes, before and behind." Revelations, 4th and 6:h. Verse Sth adds:

"And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day or night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come,"

This is the most wonderful display of devotion. we have in the whole word of God. Those beautiful creatures must be great ornaments-in heaven and near the throne where God sits night and day listening to their praise. The writer says further on that they had harps and a golden viol, and they fell down with the elders before the Lamb, which we suppose was also a beast, from the fact that we never knew a lamb to be anything else. The Revelation part of the word of God is so full of won derfol and marvelous stories about heaven and the strange creatures and things they have there, that we lose all desire for a residence among the elder and horrible beasts all covered with eyes within and without. The phials of wrath and trumpets of discord, and horses and bloody riders, make us turn away to some more congenial society. Some of our Bible worshipers tell us that much of this book of revelations is figurative, and perhaps it is sli so, as no one can tell us what the points are, nor what the figures represent. It might as well have been left out with the apocalyptical books, when it was once voted out by the infallible coun cil that gave the sanction of Holy to the Scripture which a majority voted for, or apochryphal to those that did not get a majority vote. If there could be one more such conncil, with power to decide on the word of God, it might leave thes beasts out of the book, and consequently out of heaven, or make some other improvements, so that it would be a tolerably decent place of residence for those who do not wish to carry on agriculture in the next life; but as it now is represented by those who have taken a Scripture "peep" into it, it certainly is the most useless place, as well as most undesirable of any they have described to us, not even excepting the other, or Satan's kingdom. How any God could write such a book as Reve-

lations, is beyond our capacity to decide, or how any sane mind can call it more or less than non-sense, is what we can not see. If John, or any one clue, had such visions, he must have had delirium or a very badly deranged stomach, and slept un-

soundly and wrote his dreams. No wonder it was voted out, but the wonder is. that it was ever voted into the Bible by any set of men, however ignorant. But as it is in, it is good for texts and nothing else.

Glass windows were used for lights in 1180, Chimneys first put up to houses in 1236. Tallow candles for lights in 1290. Spectacles invented by an Italian in 1240. Paper made from Inlen, 1302. Wooten cloth made in England, 1341. Art of printing from movable type, 1440.

DEAR JOURNAL: Having recovered from several days of indi-p si lon, occasi med by over work and exposure, from which effects I became unfit for duty; I have resumed labor in this growing, promising and fer i'e valley of the great West,-Kunsas. After delivering my second course of lectures in Savannah, Ma. to crowded houses, I started down the Missouri Villey R. R., stopping a day at Weston, at the home of one of the fai blul workers, Dr. Grasmucs, M. D. Then I went to Ola he, Kansas, where I delivered a course of lectures to large and enthusia-tic audiences, who, crowding us out of the court house, obliged us to adjourn to a larger and more commodious room. Though the weather was inclement, we were still greeted with large audiences, and succeeded in getting up to "wake the Nicodemuses" wherever I have been. From Olathe, I went to Gardner and gave

two lectures, returning to speak on temperance. The Methodist church being used by the tem-perance society, was filled with eager listeners, many of whom would come out to hear me speak there on temperance, who would not elsewhere on Spiritualism,

There was however, some prejudice, too sp parent to be mistaken, and when I took my stand in the pulpit and opened with the accustomed tormula of prayer, the surprised curiosity on the faces of many who have no doubt been taught the infidelity of spiritualists, was quite amusing. Their prejudices, however, did not prevent r peated applause, and then we left them for this Southern Valley, Fort Scott, where I have already given five lectures, and are to give two or three more.

We held our first meeting in the court house, which being further denied us, have taken the hall of the "Free Religious" p ople, and having it more than packed, for there is not standing room for all, and many last evening, came and went away, not being able to get in.

After closing, the Baptist minister came and took me by the hand, expressing his warm ap probation of the "noble sentiments" that had been uttered, and that really all his church were present, and were not hurt, I guess.

I have been giving delineations of character and describ ng spirits at the close of my lectures since coming into Missouri. At Oregon, several, but now absent from my mind. At Savannah, many, among which was a boy and girl together, school children. There was a dark looking man with a rope around his neck, and from description was recognized as a mulatto, who was lynched for the murder of the children. Though he now, as he has several times before. insists that he did not do the deed, and says that he was severely tortured by his captors.

Another youth appeared as having been drowned, and was recognized, as also were others.

At Filmore, I described from three to ten spirits each evening. They were all recognized

Among them was a Catholic priest, "Father Confessor" of a lady present, who was killed on the rail road some time since. Also described many others. One evening, a gentleman living some four miles away, asked me if I could see the living, and not present, to which I replied in the affirmative by describing a friend who wanted to come with him to the lecture, but was a little afraid of the opinions of others. I described others of this neighborhood, &c., &c.

At Olathe, said to a gentlemen coming for-ward. I see a little golden haired girl beside you, giving a minute description, &c.

He replied, "'Tis a better description of my little girl than I could have given myself."

To Mr.—, I said, "I see a stream running in a certain direction, describing locality, and here to the left I saw two men emerging from the woods, bearing on their shoulders some person, -- her.

But our beautiful faith is growing, and will be known and understood all over the wide world. A day or two since, 1 listened to many interesting incidents, given me by an intelligent Italian of rank and culture, in which he said that through correspondence with his brother and sister in Constantinople, who were both evident Spiritualists, he had received beautiful poems, written through the me-diumship of an igaorant, litterate woman, -of her-self unable to read or write a seutence.

His sister was for a long time annoyed by the apparition of a woman, who frightened her, and caused her to dream irightful dreams. She at last wrote her brother to know if he could not advise her how to escape the unpleasant encounter, and while yet the letter lay upon her desk, she received one from him, though one thousand miles apart, saying:

The woman you dread will now trouble you no more.'

The spirit never appeared until while on a visit to this country. Some months since, she came to her kindly, and pleasantly said, "I have not come to trouble you, but only to say that I will not annoy you again."

Thirteen years ago, his mother having been con-stantly ill with fever and chills, without relief, was induced to visit a man who made instantaneous cures, by some power invested in him. He was skeptical and laughed with incredulity, when, after laying a bit of paper upon his wrist and tying it on with a piece of string, the man pronounced him cured. At the time for his accustomed chill, he went as usual to his bed and awaited it and the attendant lever, which never came again.

So the Old and The New Worlds are joined in the good work below, and linked alke to the Angel World beyond the silent river.

Were not my letter slready too long, I should tell you something of interest belonging to this loculity and state, but next week you may look for a bit of this kind of gossip, in which I stall give you a description of the "burning well" here, and some other things.

I send you a number of names-not quite so many as from Olathe. I hope that the JOURNAL may find other canvasers everywhere among all our lecturers.

From here I go to Weston, Mo., stopping at Spring Hill, en route.

Fort Scott, Kansas, April 1st, 1870.

Spiritualism.

From the Houston, [Tex.], Times.

We heard Mrs. Wilcoxson's lecture last evening. She discoursed generally on spiritual philosophy, her particular theme being the immortality of the soul. Whether we agreed to her propositions and deductions or not, we must sav she was interesting, though her lecture was not new to those who have given attention to such subjects.

If we understand the theologians, she differed from them 12 claiming that proof of the immortality of the soul may be found outside of revelation-in nature itself, if we place ourselves in perfect sympathy and accord with it. She reasoned from the undestructibility of matter and of every existence; holding that what exists at any time must continue ferever.

She reasoned that what is called superstition which is universal, proves immortality; and then contended that the scriptures were filled with proofs of the spiritual philosophy.

And said she had heard and seen evidences of the return of disembodied spirits, that she was a clairvoyant and medium, etc., etc.

We have not time to say more. The citizens. will be offered an opportunity to hear the lady to-morrow morning and evening.

137 Miss Caroline Godsey, the "sleeping girl," eleven miles from Union City, Tenn., is still living, and, as usual, arouses and remains awake nine minutes, eleven times in twenty-four hours. Twenty years have passed since the sun shone npon

t - conversion and design the track

Original Essays.

For the Religio-Philesophical Journal.

Excited Will Powers-Mind, Medicine. etc.

BY W. B. FAWNESTOCK.

There can no longer be any doubt to those who have tested the matter, that the will has almost unbounded power over disease, as well as over the various actions of life. This fact has been noticed by medical men, from the most remote periods of antiquity, but a proper use of it has, unfortunately for humanity, never been made to any great extent, nor sufficiently persevered in when the remedy was employed. It is true that the will power has been exercised, in an indirect way, induced by the laying on of hands, frictions, or by so influencing the mind of the subject as to make him believe that certain measures, or the means employed, would relieve him, whether in the shape of medicines given in large or infinitesimal doses. in good faith, or by design, in the shape of bread pills, the effect has been the same. There can be no doubt, however, that the animal economy, or nature, does act in a peculiar way upon all sub stances taken into the system, according to the nature of the substance or the quantity taken, and that they sometimes have good effects in equalizing the animal heat or vitality, which has been unbalanced by some of the innumerable causes which a want of due care, exposure or excess, have induced, but their operation is generally slow, uncertain and the cures less frequent than when the will power has been properly and sufficiently exercised or excited.

It is also true that medicines in any dose may have injurious effects, if contra indicated by the condition of the system ; so too, if the will power e improperly exercised, evil effects may follow in proportion to the indiscretion. Diseases, there-fore, frequently occur where there is no positive external cause or influence operating upon the system, and under such circumstances, they are purely the result of the mind.

There may be, and no doubt often is, a predis-posing cause that disturbs the balance of vitality, which the mind recognizing, adds fuel to the fire, and until that influence exercised by the mind, is removed, the malady will remain.

The following case, which a friend of mine re-lated to me, some weeks ago, as happening under his immediate eye, will illustrate this fact—his manper of proceeding being the immediate cause of the relief which followed. It is as follows :

A centleman of his acquait tance from exposure took cold, and in a short time had genaine symp. toms of inflammatory rheumatism, which increased to such an extent that he was scarcely able to move. This continued for some weeks, and upon paying him a visit, my filend found him in the above condition.

My friend being a medium, and knowing the effects of the mind upon disease, determined to relieve him by insisting that there was nothing the matter with him. This was at first taken as an insult, but the more he became vezed, the more my friend insisted that there was nothing the matter with him, until at length, he insisted that ne should make the effort to get up, and partly forced should make the enough to get up, and party forther him to do so, when, to the man's periect astonish-ment, he found the rheumatism had left him, and init he excitement of the moment, stood upon the init he excitement of the moment, stood upon the defensive, and went through the evolutions of a boxer, declaring at the same time that he never felt stronger and better in his life. At this juncture, his wife entered the room, and was periestly amazed at the change, for she had left him but a few minutes before, as helpless as a babe. The cure was permanent, and my friend assures me that honever had a return of it. ne by my triend, N. B. ier cuse, i W., which occurred several years ago, when he was apon a visit to Pennsylvania. Dr. W. is a Spiritual ist, and having some business in that part of Lan easter county called the Manor, he stopped at a country tavern on his way home, where, by the merest acsident, he met an old acquaintance, who was suffering from chronic rheumatism, which was so severe that he was obliged to use crutches to get along at all. After many questions, complainings, etc., the doctor told him that if he would get some one to drive him over to where he was staying, next day, he would guarantee to cure him in ten minutes. This seemed incredible, but the doctor iasisting, the man finally agreed to let him make the trial. Accordingly, next morning, he made the doctor a visit before he was up. Upon comang down, and after the customary greetings, the doctor requested him to remove his clothes, and then commenced frictions with his bare hand over the affected parts, gradually making them more severe, and ultimately, by a series of slaps and strokes with the open hand, well laid on, until the patient could stand it no longer, when he started up, and to get rid of the doctor, who still contind to deal his blows with increased vigor, he ran into the garden, denuded as he was, and shortly after returned home a well man, walking all the way. He, too, the doctor informed me, never had a return of the disease. A third case was that of a medical friend of mine, who, from the u-ual cause, was attacked with inflammatory rheumatism, which was of so severe a nature as to confine him to his bed. In the very height of his disease, a fire broke out in the rear of his house, which so alarmed him that he prang out of bed, dressed himself and went to the assistance of those who were endeavoring to put it out, and when that was accomplished, to his great surprise, he found that his rheumatism had left him, and from that time to the present, now about thirty years, he had no return of the disease. This case more particularly demonstrates the fact that when the mind, from whatever cause, even when in a natural state, is abstracted from the body, it enables the "vis mediatrix natura," the vital electricity, or the animal heat, to equalize, and which, being accomplished, constitutes a healthy condition of the system. I have selected the above cases from a number of others, of a different nature, that I could detail. if it were necessary, because rheumatism is gener-ally believed to be highly inflammatory, and incurable by any of the systems of medicine prac-ticed at the present day. There is no doubt that good has sometimes been done by these systems. but they are at best very imperfect, and slow in effecting the end in view. Without attempting or intending to ridicule, I am constrained to say that can compare homepathy to nothing but a small blister, or, a small irritating cause of a peculiar kind, producing an irritation in the general system, to relieve a similar one in the same, and having but little or no effect, however, when the diet of the patient is not of the most simple and uninwiting nature. Allopathy, on the other hand, is a large blister. or a large irritation, of a peculiar kind, producing a local or a general one, to relieve diseases of an apposite character. Other systems advocate the use of water, heat, col l, electricity and electro-magnetism, etc., etc., with the view of abstracting or dispersing heat (vitality), or the accumulated vital electricity, so asto produce an equalization, and thereby, health. But all these systems, as I have before stated, are clow in effecting the desired end, while the will power, particularly when in a somnambulic con-dition, is quick, and superior to them all, for, by abstracting the mind from the diseased part, or by rendering the local parts or general system insensible, irritation, pain, fever, or inflammation, etc., impossible, consequently a restoration of all the natural functions must ensue, if there be no absolute destruction of the parts. It is much to be regretted that prejudice, superstition, bigotry and ignorance so rule the world that the great mass of mortals blindly follow the beaten track, regardless of the truths, that, like the light of heaven, forever shine for all to see who do not close their eyes.

Our hopes, our joys, our fears, are governed by its sway, As well as are our hatreds and desires,

Who has not seen it wield the sceptre with A tyrant's hand? Ambition's sabre thrust A tyrant's namer A montion's sabre turnst Alas ! too far, the poor oppressed, the needy Stinted, and the just rewarded by the Fagot and the stake. It has nations Conquered. Its millions slaughtered and laid

waste The fairest countries eye hath ever seen-Yet, it has also nerved the patriot's arm To strike for freedom and the rights of man While all the nobler traits of man have strained; To turn the tide of misery aside. Just as we guide our barque through life's rough

Or hap'ly steer it o'er the shoals of time. May we be blessed, and reach the happy shore. Where storms, disease and sorrow come no

more.

TEXAS.

Conventions-A Word for Mediums.

LETTER PROM MRS. J. M. WILCOXSON.

DEAR JOURNAL: Some inquiries by letter from friends of the "Speakers Fraternity," may be most effectually answered in your columns. Our proposition has been to secure the greatest good at the least possible expense ; and therefore, I suggest to our friends that we continue to study economy, and make successful this movement for the relief of homeless mediums. A correspondent writes me that it is proposed by a friend in Missouri, that our "Northwest ern Fraternity," formed at Racine Wis., last Oct., hold its next convention in lower Illinois, or where it will be convenient for them to join us. We are rejoiced at these indications of true heart-felt hospitality and interest on the part of Wisconsin friends, and all others. But at our first meeting, I was assured that some speakers were absent from the poverty of the pocket, and consequent inability to foot the bills.

We must save as much as possible, long distances of travel, and concentrate our resources at available points. Our sister state of New York has adopted an admirable plan, and holds quarierly conventions, in which the bonds of unity are strengthened. This may be the very best plan for them, but we could not see any profit in a mid-winter session, which would involve loss of time in the lecturing season, and almost inevitably lead to exposure of our health. For it must be remembered that many attending a convention, are necessarily, and in a crowd, driven to cold rooms, and co.d beds, etc. And again, as this is a practical movement, it cannot be successfully conducted at needless out lay of our resources, either of mind, body, or pocket. We are begining to see how valuable means have been frit.

te:ed away in ill advised movements. "Concentrate" has been the cry of many who would apply it most rashly or inconsiderately. And our points of concentration have been like the miltary posts on our frontier-few and far between, with a great territory to travel, where rail roads, landlords. express sleeping cars, &c., have picked us and made us the most rediculous of all beggars. That we have come off without getting scalped is matter of hearty congratula. tion, for who ever heard of a medium or spiritual speaker getting "smashed up?" But now, to return, let us hold our next "North-western Speaker's Fraternity "Convention at some point near Chicago, and in the State of Illinois, where Michigan, Indianus, Wisconsin and Illinois, could be well represented Tet souri anu Kansas, these two promisings ates, form a Western Fraternity, if agreeable to them, and thus keep the fire burning within their reach, and I would say, let every s ction thus concentrate their energies, and a radical improvement will bless our undertakings. Our souls have been comforted with the noble. generous response that has met us. Wisconsin spiritualists have melted our hearts with their ready welcomes. One is so noble as to offer a house, yes, a house with ten acres of land, to any worthy medium, for the next year. "Build him a monument." A home is something more than mere shelter. A true home brings to the weary toiler those quiet serene joys which grow not upon the beaten track of public duty. And O, how sweet the very name, "Home. But still, how many are to-day out upon the stormy sea of travel, spurning the counterfeit, and chocsing freedom without home, in untold preference to a home without freedom! Many of us will lay off our armor just on the verge of the battle field, and cannot be permitted to tarry long in homes, but the time has come when mediumship must be treated with less impunity, and speakers must be protected if saved to the world. A few speakers are able to stand compatitively secure-have natural protectors, kind and sympathizing relatives, and comparaitvely good homes, but for these few, the many held to the pioneer and missonary field, have scarcely where to lay their heads, as regards the safety and security of home. And even where a home has been gained, the constant, or almost constant strain of public duty is too much for the delicate sensitive organization. Our harps are becoming eilent-our sweetert strains are hushed! A few brief years of travail, and the soul flies this mockery of life, even as the kernel drops from the shell. But when our great, our good, our beautiful die, does any one of us stop to inquire of the oracle? Does any one miss our sainted Pardee, our ascended Wilhelm, with great questions knocking at the gate of the soul? "Why did they die?" Why did the boatman s'eal away our choicest flowers? Why in the sweet and holy flush of life's glad morning, or in the noonday, zenith glory of a consecrated life, was the light extinguished? Why did this transit well our longing gaze, or hide from us the sweet and earnest presence of these living witnesses? I have one question to ask, and to Spiritualists. I put this question. Are we not culpable? Have we not suffered these teachers to bear the cross too long? Or has not Gethsemane withjits agony, its loneliness of spirit, its burden of human woe, its sleepy, selfish Peters, been too much? Have we even given the travel-worn, weary pilgrim a rest?

our orthodox brethren. We have almost compelled our vicarious atonements, we have insisted upon impossible things. Speakers are made of flesh and blood, mediums and all are subject to the elements. Vitality is capable of exhaustion, and there is a limit to finite capacity. We have no immaculate conceptions. And we have no more right to demand of a medium this constant strain of overwork, this pressure of exaction, than to demand it of any laborer. There is where the great fault lies. Mediums are drawn upon almost constantly, and if they refuse, they are condemned; if they are only "mediumistic," a whole community goes off in a fit of expectatation that something marvelous is to be done for every restless, troubled, sin-bound soul.

You must be on exhibition all hours of the day. You must be bored with ten thousand tales of personal perplexity. You must be quiz zed by the curious and the ill bred. You must examine the sick, prescribe, heal, sit in circles, solve metaphysical and abstruse problems at the breakfast table. You must develop the last remnants of promiscuous circles, cast out devils, raise the dead, and give a lecture every evening. Now this looks like exaggeration, but it is a true programme of my own reported powers in a few places where I have been, all except " the raising of the dead." It is astonishing how even professed spiritualists demand of us the last drop of vitality we have, in their rash, misguided eagerness. It is irrational and absurd, that anything made of flesh and blood can long stand this drain upon the very fountain of life. Simple lecturing, meeting from three to five nights a week a promiscuous crowd, some extremely bigoted and hostile, is all any individual, and especially a negative trance speaker ought to do.

When will the voice of reason prevail? When shall a spiritual speaker find a rational co-operation ? In trying to feed the great world by voice and pen, when will bores and leeches upon our precious time, our ability, our very lives, cease to invade our private rights and rob the world of our usefulness ? Just as long as such disorder prevails as long as such senseless exactions afflict us in our public ministry, and in addition to all the exposures and wear and tear of travel, we must sink at times.

I hope all these questions will come up in convention, and the people will adopt a more rational system of protection everywhere. And I truly hope that some offering homes, will even be looking to a private compensation in the line of mediumship. The bow always bent loses its spring; and rest, absolute rest, and immunity from outside influence and pressure, is what a medium wants when sloking from loss of vitality, It is only quiet, and the simple comfort of a good plain living, where the lungs and magnetic system may recuperate, and where nature's great restorer may heal the blistered feet and throbbing heart of the weary pilgrims, that any sensible medium could ask for, and no one who is not a drone in sciety will be rest. ing too long. But the greatest boon we ask for at times, is a complete hiding place, where the waves of psychological action that beat upon us day and night in our public career may not reach the friendly, quiet shelter where we lay off for a brief period the heavy mail of the warrior.

The angel powers have held many of us to a missionary life, the most barbarous and depleting field of action. And it is not long that even the most vigorous can stand it, even with all the aids they can command. Look at a Parker with all the competency of a large salary, and. a steady comfortable home, paling and sinking beneath the psychological strokes of puritanical haired, and many "of whom the

world was not worthy," whose masterly gen-ius and godly inspirations have stired the fires

words is to obey the highest emotions and dictates of your immortal soul. He that does so must most assuredly be on rapport with the great fount-aln from whence his soul was derived, "for as is ain from whence his soul was derived, "for as is the earthy, so are they also that are earthy, and as is the heavenly, so are they also that are heav-enly." How often has the Holy Spirit been grieved by a denial of the dictates of your soul. You rely upon the "blood of the Lamb" to wash away your sins, hence, you disregard the teachings of your own soul, and ascribe the workings of that soul within you to the devil, thereby doing injustice to the Spirit of God, and sealing your own danna-tion. Do not be afraid to trust your own soul or apirit, for that is the orly valuable part about you. tion. Do not be airsid to trust your own soni or spirit, for that is the only valuable part about you, and most certainly the infinite which you possess, though in a finite degree, is more to be trusted in your own case, than any rule others can give you. There is an old maxim that "Every tub shall There is an old maxim that "Every tub shall stand on its own bottom," which, if true, does certainly strengthen my position, and calls alond for every one to be governed by the highest sense of duty, as dictated by their own spirit, for they have the Great Spirit bearing witness with their spirit, that they are right. The Infinite Spirit, of which our spirit is a part, has provided for all the physical wants of every creature, but no two exactly alike. So he has provided for the spiritual wants of every one, but no two just alike. hence wants of every one, but no two just alike, hence each spirit points out the exact thing that is required for it, just as certainly as the appetite of the sick man calls for what is indispensably nec-essary for his recovery. I call upon all to think if ever the still small voice within their own bosom urged them to do a wrong of and within itself,-I feel certain that none will ever say it did, but oh ! teel certain that none will ever say it did, but on : how many must say, if I had but just obeyed that monitor within, how happy I should now have been; but I was filled with the doctrines of the churches, and following the teachings of them, I have been landed into inextricable difficulties, from which death alone can relieve me. Then, if, upon a careful examination of the subject, you find the spirit within you to be sufficient for you, then for the sake of the truth, discard the old homespun ideas of the churches, although you may suffer loss thereby financially. There is none but what has to make sacrifices for the truth's sake, but then how much more is the joy and pleasure for so doing, because "The kingdom of God is within you,'

Bellef of Spiritualism.

From the Universalist Herald,

Spiritualism is the knowledge of everything pertaining to the spiritual nature of man, and as spirit is the moving force of the universe, in its widest scope it grasps the domain of nature. It embraces all that is known, and all that ever can be known. It is cosmopolitan

Those who believe that departed spirits communicate with man, however else they disagree, are Spiritualists; but only as they cultivate the noble faculties, and harmonize their lives, are they entitled to the name in its highest meaning

There are certain fundamental principles on which they all agree, as forming the basis of the spiritual philosophy :-

Man is a duality—a physical structure and a spirit. The spirit is an organized form, evolved by and out of the physical body, having corresponding organs and mental development. This spiritual being is immortal."

Death is the separation of the duality, and ffects no change in the spirit, morally nor intellectually.

The spirit world holds the same relations to the spirit that the material world dees to the physical man.

The spirit there, as here works out its own salvation, receiving the reward of well doing, and

Corresopudence in Brief.

FIVE CORNERS, N. Y.-Mrs. M. O. Young writes.-On taking up a paper of rather recent date, my eye met, as it has so often done before, a call for aid to Austin Kent. As I looked it over at this time, it occurred to me that I had noticed but few responses to the long standing plea for help to a suffering and needy brother, and I was led to meditate as to the reason that no larger number of the JOURNAL, resders have felt inclined to "lend to the Lord" a triffe toward making a fund for the to the Lord" a trifle toward making a fund for the relief of one most especially entitled to look for assistance from progressive people, both on ac-count of his spiritual relation to, and labors with them, and his loyalty to his own inner sense of right, as shown by his refusing to be purchased with orthodox prices when it would have procured so many of life's comforts. Is it that Spiritualists and reformers are so purse poor as to be unable to indulge in the luxury of blessing themselves by giving? I have often heard it stated when the forces of Spiritualism were being estimated, that the majority of its hosts of believers were people who abounded in material store and by Soitinalthe majority of its hosts of believers were people who abounded in material store, and by Spiritual-ists, too, so it can not be that. Then are they so content in their own plenty as to be unmindful of another's distress? Neither can this be, since it is not consistent with the philosophy they hold. Not likely to solve the problem, I cease the effort bere, but not all in vain my short meditation, for it results in the opening of my purse for a mite to the cause in question, and a wish that miny others would do the same. For many, even trifles to the would do the same. For many, even trifles to the same destination would place above the necessity of asking for more, one of the world's afflicted and useful ones,

REMARKS .- Inclosed in this letter were two dollars, which we forwarded to Brother Kent.

CRAWFORDSVILLE, IND.-Fisher Dougherty writes.-Will you favor us with an article on the writes.--whi you havor us what an article on the present money pressure, what is the cause, and when will we gei out of it? Is the country all go-ing to the devil? Would the Butternut gospei save us? There is something wrong somewhere, and we beg you of the press to watch and pray for us.

REMARKS :-- Have no fears, brother. Money is only a representative medium. All depends upon the basis-labor. Labor is productive, and the basis of all prosperity. We say an prosperity, aye, further, all development depends upon good physical and mental conditions, which are obtained through mental and physical labor. Extremes right them. selves. Ours is a glorious country. The devotees of old theology have tried to enslave and destroy it in vain. The founders of our Republic wisely adopted principles which placed it beyond the power of religionists to do permanent injury. All that is required is, for men and women of liberal principles to be wide awake in promulgating the doctrines of freedom and equal rights, mental, moral and physical. Have no fears for the country. All will be for the best, let what will come. Infinite wisdom is at the helm, and the good ship of state will out ride all storms, and a bright sky is always just beyond the dark, lowering clouds.

PLATO, ILL,-John Wilson writes.-Enclosed please find one dollar, which place to my credit for a continuation of the JournaL, and I won't for a continuation of the openal, and I too say, like some, I'll continue it through life, as I know not what change of feeling the future may bring; but this I will say, after taking it three months on trial and perusing its contents carefully for curiceity, or otherwise; the reader is loth to part with it. I have just concluded reading the work, "Jesus of Nazareth," by A. Smyth, which affords one great pleasure. It is rather startling, at first to one reared in orthodoxy as f have at first, to one reared in orthodoxy, as I have been. If fiction, it is one of the best concocted tales I ever read, showing great ingenuity in the author, and he should devote his talents to that line. If trath, of which it bears the impress on every page, then how natural and reasonable a history, in comparison with Joseph's dream, which is the foundation of our "holy religion." The work is true to nature and common sense. HERTFORD, N. C.-W, J. Skinner writes.-Enclosed please find fifty cents, for which you will send me the JOURNAL for three months on trial, as you propose to do. I have had a specimen copy, which I liked very much indeed. I have just commenced to read and study Spiritualism. I don't think there ever was a paper or a book upon this subject in this place before about a month ago, and those I had. I wrote to the great test writing medium of New York, Mr. J. V. Mansfield, for a communication from Spirit Land, and I am certain that he is a perfect humbug, as he proposed to answer scaled letters, but broke open my letter and tried to scal it again so as not to be detected. I had private marks upon it, and am certain that it was opened before it was returned to me. If such a thing can be done, I would like very much to know it to be true, but would not like to lose an. other five dollars, as I did by Mr. Mansfield and not get any answer at all. FLINT, MICH.-G. N. Swayer writes .- Please allow me to inform the many readers of your valuable paper, of the death of our worthy frierd and brother, John Hunter, M. D., of the city of Elint, Mich, who died of typhold fever, on the 12th day of Feb. is70, in the 45th year of his age. He was much beloved by all who knew him, and having ranked among the most eminent in the treatment of cancer and the eye, he became extensively known and highly appreciated, and his loss to the world will be long deplored. The doctor was a medium of no ordinary talent. He has written a valuable and extensive work on Spiritualism, en-titled, "The Spiritual coming of Christ," which will be offered to the world in due time. FORT CALHOUN, NEB .- Wm. Boardman writes. -Permit me to introduce to your acquaintance Mr. M. E. Taylor, who is a first class speaker upon any subject on which he undertakes to speak and he has done a great and good pioneer work here in the West. I recommend him to you and the friends in Illinois as a gentleman and brother who is worthy of confidence and support as a lecturer and worker in the cause of reform and spiritual unfolding. PROPHETSTOWN, ILL.-C. Emery writes. Inclosed please find one dollar and fifty cents, for which 1 wish you to continue to send me the Jour. NAL. We must have the JOURNAL, for we believe it to be one of the best and most useful papers published in the world. Brother Jonathan Allen s doing a great work in this vicinity, healing the sick by laying on of hands. He is giving all his time to this good work. He is a good and true man and brother. MOSCOW, MINN .- D. Farr writes .- I take six weekly papers beside the JOURNAL, and would sooner discontinue the whole of them, than do without that. They are devoted almost exclusively to the fleeting present, or the dead past, while that lays a broad and deep foundation, on which is constructed the temple of infinity, in which is taught a graded school, and man is a pupil to eternity. L. Armstrong writes.-I have every reason to believe that the JOURNAL is appreciated here, as believe that the south and is appreciated here, as one of the best papers printed. It is read by a great many beside the subscribers, and they like it much. I have taken it and the BANNER OF LIGHT, ever since the first number, and would not do without them as long as I have a home. They are doing a wonderful sight of good in spreading the knowledge of the spirit's identity to mortals on earth. OTTUMWA. 10WA-S. B. Mills writes.-En-closed please find post office order for three dol-lars, for which you will send the paper for one year, -all of which you will please place to Broth-er A. Hogeboom's credit, as another "practical expression."

But, careless and without an effort to sever the honds that bind them in mental slavery, they plod through life, seemingly determined to adtore to the latal doctrine that, "When ignorance is bliss, 'tis folly to be wise."

Thus, too, they triffe with a fell disease until it Is too late, and in their blindness, find an early grave.

We should not doubt the power of will to wake, The slumbering passions of a sleeping world.

All these questions must be answered some day,

In a few brief years how has swelled our list of ascended apostles. It ought to arrest the attention of our people, that so many of our workers, just in the prime of their public mission, should pale and depart to the Summer Land. Constantly are they passing on, the mortal casket shivered, to day the sweet and melodious voicings of inspiration stealing from their lins and lives, to-morrow the silent harp, the voiceless form alone to tell us how much we have lost, and how little we have done to save and perfect the instrument! And how lit'le we have done to feed the sacred longings of that soul. How lightly we tread when the germs of our planting promise us their sweet unfoldings; how tenderly we breathe upon or touch the sensitive plants and tender buds of our material gardens. How we protect with such unfailing care the fine mechanism of a watch, a music box or guitar, and knowing this perfect law of accuracy in the several sciences, still wantonly trample on all law, all order, as regards the finest of all instruments,-viz., a medium. But the time must come when reason and right will triumph. Many are the martyrs laid upon the altar of sacridce,

of inquisitorial st ite and ecclesiastical bigotry, whose spirits have spurned the yoke of popular opinion and servitude, and early b d adieu to this mortal tyranny, the casket falling shattered from the jewel.of its keeping! And shall we ask why did these, "the chosen" of the angels die? Shall we say that angel love was strongest, and angel gratitude deathless, that they bore them away to a " land of rest ? " Halletsville, March 21st, 1870.

The Kingdom of Heaven Ís Within You.

BY W. J. ATEINSON.

Who is it that does not admire the noble sen timents of the gentle Nazarene, so full of the richest thought, pointing out to us the grand traths of the harmonial philosophy? While we can not accept the orthodox account of his conception and birth, as found in the Bible (by-bill), we can readily accept the fact of his protound wisdom and lovely character,-as being the model man, in which we see a life of disinterested love, worthy of our imitation, Full of love and tender compassion for the ignorant and erring, he was ever speaking words of cheer and comfort, diffusing in and around them an influence calculated to lead all to a knowledge of the truth as he understood it, and which was calculated to place the recipients en rapport with the great I Au,-the eternal Fat ler of the spirits of all flesh. What a delightful thought-to he assured that the kingdom of God is within us, that is, that we have the means within ourselves of bringing to ourselves happiness by a true knowledge of the great First Cause, and a practical application of that knowledge to develop ourselves according to that great law by which we are governed.

But if we have the kingdom of heaven within us, or, in other words, that power by which we can distingui-h right from wrong, and by which power we are directed to perform or do certain things, as it were, by an irresistible power, then who has a right to define certain limits to a man, and say. "thus far and no farther." Who made you a judge? Now, it is plain to every man, woman and child, that no two persons think the very same thing, that is,-the opinions of no two are exactly the same, consequently no one man can define certain things as right, and request every body to accept his premises. What I may be led to think is right, another man may with equal propriety decide to be wrong. Now, my orthodox friends I believe are willing to acknowledge that statement as true, because it is a self evident proposition of daily ob-servation. Then I should like for them to inform me why they draw certain conclusions from their Bible and tell me that I must accept them or be damned If I am possessed with that same power, or a similar one, to distinguish right from wrong etc., most certainly I have a right, an inherent right, too, to make my own defluitions of right and wrong, and demand of him the recognition of the same, as the ones by which he shall be gov-erned. Men being possessed with that power and attempting to take the Bible as their only rale of faith and practice, have plunged the world of man. kind into an almost endless variety of diff rent sects and orders, which have drenched the earth in blood from Dan to Beershebs, and bid fair to inaugurate a system of things in this country that will sconer or later result in the shedding of blood, and it is to be hoped, the final overthrow of those sys ems of bloody religions that bear the name of orthodoxy.

"Well," says one, "I should like to know by what you propose to be guided, if you discard the Bible, or the orthodox version of it, which is shout the same thing,"

My answer is, that we are a part of divinity our-selves, and that, as God is law, infinite law, we, being a part of God, also have a part of that infin-ite law within us, which is sufficient to glide us to are the martyrs laid upon the altar of sacridce, many are the seeming losses of our time. We are beginning to ask, why? And we learn that Nature is no more miraculous with us, than with

ring for wrongful actions.

There is never any arbitrary decree or final judgment, and no alonement for wrong except through the suffering of the guilty.

Salvation is only attainab'e through growth. The knowledge, attainment and experience of the earth-life form the basis of the spiritlife.

Growth is the endless destiny of individual spirits.

In the spirit world, as on earth, we receive all that we are capable of receiving, all seeking congenial employment and gratifying their tastes.

Hell and heaven are not places, but conditions of mind. Inharmony is hell; harmony is heaven.

All spiritual beings were eliminated from physical bodies. They are often near those they love, and strive to warn, protect and influence them.

This influence may be for evil as well as for good.

Communications from spirits must thus he fallible, partaking of the nature of their source. The spiritual communications of all ages emanate from this one source, and must be alike tried by the test of reason.

As love rules supreme in the spiritual as well as physical realm, there can be no miracle. There can be nothing supernatural.

As force emanates from spirit, spirit is the realty; and individualized spirit, the highest type of creation. In this sense mankind become brethren, commencing and continuing their progress on the same plane of develop ment. In this sense all men are divine, and are endowed with infinite capabilities.

Spiritualism encourages the loftlest aspirations, energizes the soul by presenting only exalted motives, prompts to highest endeavors, and inculcates noble self reliance. It frees man from the bondage of authority of book and creed Its only authority is truth; its interpreter rea son.

It seeks for the whole and complete cultivation of man; physically, morally and intellectually

It is an all embracing electicism ; receiving all that is good and rejecting all that is bad.

As the departed take deep interest in the affairs of earth, they mingle in all the reforms of the day. The temperance movement, women's rights, the high duties and responsibilities of parentage, abolition of slavery, the thorough education of all, the establishment of universal peace, the promulgation of correct religous views in contradiction to prevailing errors, and all movements for the elevation and improvement of mankind, claim its attention,

It can have no creed. Every individual must be a law unto himself, and draft his own creed but not seek to force such on others.

If the Spiritualists organize, it is because organization is the best method to reach disirable results, and the means by which each receives the combined strength of all.

Such organizations must be based on absolute personal freedom, and unquestioned right to individual opinion and action, so far as the rights of others remain inviolate. There must be agreement to differ.

It is not the aim of Spiritualism to build up an isolated sect, but to enter into and vivify, by its inspiring truth, all organizations, whether of church or state, and urge them forward.

GORDOVA, ILL .- E. Warner writes .- Mrs. Warner lectured here a few weeks ago, and ever since, our Advent brethren have been on the rampage, and have at length got the question of non immortality into our village Lyceum.

CEDAR RAPIDS, MICH .- S. E. Jenkins, having

sent us several trial subscribers, says .- Icould send you quite a number more, but the opposition is very strong here,—so I shall have to be content with small beginnings, and hope for success in the future. I send all of my papers to different par-ties in the country, thereby sowing the good seed which will in time bring forth its fruit.

REMARKS :- This is but one of several hundred, to the same import. The world loves truth, and so do we, however unpalatable it may be to sectarian bigotry.

CALAMUS, IOWA.-P. S. Dickinson, having recently traveled in the South, says.-Can there be any mediums induced to make a trip in the ex-treme Southern cities and towns? Some spiritual papers sent among them at first gratuitously, would do good, and, perhaps, cause them to in-



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Written for the Religio-Philosophical Journal.

Magbalena.

By The Author of "Media "-" The Mad Actress 32_6 The White Slave 32_6 The Spectre Rider "-The Rivals, etc.

CHAPTER IX.

ON THE WING.

Guilford Crafton sat in the reading room of Barnum's hotel, Baltimore, intently perusing the

"By the fates, lose or win, since I am here. I'll try my luck." he mused. Then casting aside the paper, he left the hotel,

and hastened down the street, his mind all ablaze with the illusion of the money lottery, golden schemes. He soon entered an office, and proceeded to select among numerous packages of tickets, which lay scattered round in wealthy profusion, in quest of a prize. It was when in the act of paying for what he had selected, that he more particularly noticed the handsome ven-dor, who stood at the counter in an easy attitude,

smiling blandly. "Why, Ketchum Goldy, can I trust my eyes? Yes, as I live I believe this is indeed you. Well this is a go. Right here under your eye and the last in my thoughts."

Shaking hands warmly, Ketchum remarked, "Yes Crafton, I believe it is I, or that is, what is left of me."

"And in the same old business?"

"That same?"

"But, indeed, I must say Goldy, you have a splendid establishment here,—a fine display, really," said Crafton looking round.

"Heigh ho! what's this?". "Private. Walk in. Receive a few select friends here you know, to crack champagne and joke. Come, try some good old burgundy."

"Ha! ha! thank you. Never, never, refuse a good offer you know, Ketchum. But, really you have things in good style, I like this, But how come you to leave the city of piety so precipitately, eh?"

"Did you not hear? They are too hard on a man there. The 'hard shell' notions of law and reform of some of those pious iron clads there, will yet turn the place up side down. The fact is, Guil, I was compelled to leave. They bled me of about seven thousand dollars."

"Those pious iron clads?" "The same. I thought they had enough and I left. But come, try the flavor of this." They again filled their glasses. "This is good, Ketchum,—excellent—in per-o fect keeping with your really tasteful arrange-ments here"

ments here.

"Dispense with your compliments, Guilford and try another glass."

"Thank you, Goldly, quite sufficient. This evening, perhaps, if you are not engaged, I will

poss an hour or two with you." "Come and welcome—shall be happy to intro-duce you to some new friends."

"Oh, man, save me, save me, I am pursued by a mad man who is bent on taking my life. Save me, hide, conceal me somewhere," was cried in tones, half-frantic by a man breaking in upon them wildly from the street. They instantly turned, and gazed with surprise upon the haggard intruder.

"Ha! ha! ha! Curren Le Roy de Chermon. Whar' did yer cum frum, I'de really like to know? When did you 'scape? Ha, ha, you ought to be put in a strait jacket. You are dangerous decidedly, flying about in this manner, startling sane men in this way! What do you mean by it? laughed Guilford Crafton in derision, on recognizing in the person before him, our late erratic 'stugent' of Esculapeous." Goldy also joined in the mirth, and said, "Well, well, let him come on who ever he may be. He will have to be a most desperate enemy indeed, to harm you now in the midst of friends. But who is he? Who is your wild mad pur-suer, Chermon?" Chermon now agreably assured of his position in their esteem, replied, "The fact is,— again in the company of boon companions, I will make a clean breast of the whole affair."

him. I'll, I'll certainly make an example of him."

"But, friend Ellsworth, you do not think the dutitul Grace accompanied him ?" "Alas! Guilford, I fear it is too true, and that

ere this my lovely flower-This utterance failed him,-he could say no

They parted. He in the next train for New York, and Crafton and Chermon chuckling pass-ed on, arm in arm, gaily down the street.

CHAPTER X.

THE FAMILLAR FACE.

Yes, we know that face. Rising into view, away off there amid the vine clad hills of the East, up and up from the peaceful wall of fruittul Judea, it has come to us often in the silent watches of the night, when all around have been wrapped in the midnight of refreshing repose, that serene and holy face, so lighted with the steady flow of softest sympathy, has come to our quiet pillow, the calm love-lit eyes looking down deep into our soul, have thrilled us with the magnetism of sweetest endearment.

On a bright sabbath morn, we followed that calm and winning face through the haunts and calm and winning face through the naunts and homes, the misery-crowded, disease-infected, and long neglected streets of the great city. But we can not now stay to tell how little children in rags and squalid filth, darling waifs on the vast sea of social life,—ran after that face with outstretched hands, and coming forward in pleading groups, looked up through their tears into those large love-lit eyes, as he passed and drank therefrom--"Suffer little children to come unto me ",--the inspiring sympathy that turned their tears to joy.

Men and women,-the wretched lepers and despised Magdulenes of society, stained and foul with crimes' most sinful pollution,-fell on their faces till his hope-inspiring voice in tones of sweetest music in their souls, " Neither do I condem you. Go in peace and sin no more. Bade them love and live."

The peaks of a richly tuned chime of bells, fell strangely on our ear from the near church. A church-we mean the edifice, -one of the most beautifully constructed in America, -a noble specimen of architectural sublimity. Its lofty spire crowned with an immense gold-bronzed cross, seemed in the early morn to pierce the azure clouds.

Turning the street corner, the imposing structure broke full on our view with the equip-ages of rich men, glittering with costly garni-ture in the bright morning sun, ranged before its doors.

From the golden cross surmounting the tall tapering spire, to the base of the magnificent architectural pile, the atmosphere seems to thrill with the balm of golden wealth. Gola from the painted windows to the shining cross, the very bells away up in the spire vibrating so zealously by the rich salraied ringer, disturbing the ously by the fich sairaied ringer, disturbing the holy quiet of the sweet Sabbath morn, seemed, in their chimes, to be golden,—their tones seem-ed to ring of GOLD, and the rich luxury it gives to the possessor, This was decidedly the rich man's church. Yet the care-worn and dusty traveler from the peaceful valley, of Judea, my companion of the beautiful face, though scowled at and shrank from by these rich mer and wom. at and shrank from by these rich men and women, richly attired in broad-cloth and silks, he of the placid face, though uncouthly clad, passed into the rich edifice near the rear of the wealthy throng of worshipers-of-of-Almighty Mammon.

As we entered, the music of the loud organ mingled in richest tones with the silken rustle of wealth, religious luxury and the soft crash of aristocracy, heavy prayer and hymn books, richly bound in gold, glistened in the soft sunlight poured through the richly Statued glass of the windows in a bland golden light. A rich velvet carpet, so soft and pliant to the tread, that the footstep gave back not the slight-est sound, covered the mazy aisles from the street enterance to the sacred desk. Richly carved and polished pews, the doors of which securely closed, bore each the name engraved in silver, the name of the respected owner. Of all those long lines of richly kept pews, rich in finish with golden wealth, not one door opened to the travel-worn stranger,-even he of the lovely face; yet on he passed unheard, unknown, up to the foot of the steps leading up into the luxuriantly appointed pulpit of the rich and fashionable church, he paused, and as turn-ing his love-lit eyes of piercing magnetism, swept the rich congregation of wealth worshippers, a shudder of dismay went through the wealthy aisles and pews. The finely attired, unctions and luxuriant, preacher seated in the pulpit, simply looked toward the liveried sexton at the door, and shrank with horror back deeper in his luxury. The calm Beautiful face ascended the stairs, opened the gold glittering book that lay on the velvet cushioned desk, and began to read : In sweetest tones rang through the periumed at-mosphere of the rich and fashionable church,-"I was an hungered, and ye gave me no meat,] was thirsty and ye gave me no drink. I was a stranger and ye took me not in. Naked and ye clothed me not. Sick, and in prison and ye visited me not. He that loveth not his brother, whom he hath seen in need, how can he love God whom he hath not seen." "The spirit of the Lord God is upon me because he hath anointed me to preach good tidings to the poor and the meek; to bind up the broken hearted; to proclaim liberty to the captives and the opening of the prision to them that are bound,—the acceptable year of release, and to comfort all that mourn. 'Love to man is love to God."'

of his great soul, his greater love for humanity found a receptivity and response which proved to him "tood," which his wondering disciples "knew not of," and drew from the depths of his divinity that sublime yet simple expression of the universal presence and proximity to every soul of "our Father and our God," in the words: —"God is a Spirit, etc," establishing a me-diumship here of transcending depth and great power. The sad sweet face passed on and on, dispensing smiles that shed a halo of love all along his pathway, and words that in their gen-tle melody of good-will and peace, drop into the souls of his listeners, like the balmy dews of the morn. But following that face on and on, we find it again at midnight alone on the lofty mountain top, and O, list, as the pale moonlight reveals the sad smile, sweeter and brighter than ever, to the sublime midnight musings of his soul-" Our Father" is all we can catch above a whisper,-simple words, but O what a boundless degree of genuine dependance, soul affinity and devout emotion is contained, expressed in the sublime depths of "OUR FATHER,"--rich with the wealth of the divinest melody of angel singers.

We would still follow that attractive and beautiful face. We love it; but we must return to the rich church, a moment to the unctious smooth faced and smiling popular preacher. Since we left he has read the opening hymn from the gold embossed book, with a mild soothelequence, approved and responded to by his admiring people. The hymn was chanted in richly, pleasing, even "costly" style, by the well-paid choir, and his text, a golden one-at least taken from a golden Bible:

"Godliness with contentment is great *gain.*" It was treated in all is divisions and subdivisions in a fluent, tonely, elequent and masterly manner. The cupidity of his wealth-loving hearers, as an incentive to godlines, was appeal-ed to in a logical and sublime exhaustive style, bringing forth the top stone of the "great mystery of godliness," with a grand even gorgeous description and promised possession of the gol-den city of the New Jerusalem with all its pearl studded walls, its dwellings of luxury ambrosial fruits, and life-giving nectar of its pearly streams, on which they would float in glory forever, their only employment being to sing eternal praise to God and the Lamb, accompanied with the mel-ody from harps of purest gold. This was the great gain of or hodox godliness. This the reverend of the faithful of a rich church; this the end and aim of the rich men's worship and prayers, a rich, a golden religion. But the name of our rubicund, sleek-faced, smiling, and well-paid, and well ted preacher, Mr. Crafton, father of Guilford Crafton, and his instructor in the sacred mysteries of the "faith once delivered to the saints," in justice to whose more or otherwise liberal nature, we are constrained to say that his life of deceit, and positive profligacy, and sin is wholly occassioned by the false teachings of a villainous and deceptive theology. As a men thinketh, so he is," therefore, the wanton and crimson career, we want it distinctly understood, is not more than the reflection of the hateful character, unexpressed by the doings and dealings with men and woman of the Mosaic God, a God of deceit, bloodshed, vengeance, and war. How different the deific reflection cast from the calm contemplative love beaming face of the gentle Nazarene. The reason we love that face because there is no deceit, no guile in it at all. To be continued.

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"Chermon, come, before you proceed with your recital, join us in a social glass of good old burgundy."

"Thanks, gentlemen, happy to participate. Very early this morning, I met in mortal combat, he who was once my friend, but is turned to be my mortal enemy." "Who?"

"Linwood Suffolk. We met at-"

"Chermon, you are mistaken," Guilford inter-rupted. "Linwood Suffolk is supposed to be drowned."

"True, 'supposed' to be ; but allow me to say, sir, that though overboard, and in deep dark water, he escaped, though narrowly, and this morning I met in duel the 'supposed' deceased.

"Well, and if so, what was the provocation ?"

"He essayed to unburden his mind to me in relation to his late troubles with his lady love.the gay Grace Ellsworth. He, of course, naturally enough lauded her highly, while I, for a little fun hinted that she was coquettish, and that, perhaps, he would yet find out that her virtue was not quite as impregnable as he wished to believe. In a flash, he rayed like ten thousand furies, and dashing his upheld glass of wine into my face, hissed that I should prepare to prove the falsity of my words, rounding up the sentence with an epithet neither gentlemanly nor polite. Still not content with this, such was his uncontrollable rage, that, gritting his teeth sav-agely, he attempted to strike me in the face with his clenched fist. Before I could retaliate, I was plnioned from behind, and for the time we were separated, to meet again more in accordance with the code of honor. We met with pistols. I, as you see have escaped, and he I believe isnot killed. But he is so terribly incensed against me-he seems bent on having my life."

"But he is not in Baltimore, is he?"

"I believe he left Philadelphia in hot pursuit of me, and if we meet, what shall I do? I do not want the man's life on my hands. But he is desperate."

"You are out of his reach now, Chermon, at any rate,-come, let us take a walk down the street. If we meet the desperate fellow, I'll stand by you," said Wilson.

They were passing arm in arm down Baltimore Street, when before they could avoid him, they suddenly stood face to face with Caleb Ellsworth, father of Grace.

"By jove, what's up now," Crafton ejaculated. "Can it be that the old man has grown suspi-cious, and is following me. Well, I must brave it out."

As they approached, the old gentlemen recog-nized Guilford with a smile which imparting to him some assurance, they shook hands heartily, and the latter enquired:

"What brings thee to Baltimore, friend Ellsworth ?"

"Ah, friend Guilford," the old man sighed. "Sad mission brings me thither. I am in quest of my poor child, Grace. She was last seen, 1 am told, in the cars for this place."

"Must be a mistake, friend Ellsworth, the last I saw of Suffolk, he spoke of going to New York.'

Lifting his eyes thrilling with a holy inspiration from the book, a corona of peculiar light rested a moment over his astounded audience. far brighter than that emi.ted through the tinted windows from the sun.

The calm and beautiful face descended the softly carpeted stairs, passed quietly down the aisle of the wealthy church, through the door it had entered and into the street again of the great and pious city, to seek out the down fallen, the scorned, the outcasts and Magdalens of society; to raise the fallen, forgive the erring, impart hope to the despairing, heal the sick, and to comfort all that mourn."

We love that face,-that from the parting of rich brown hair above the pale open brow, to the gently speaking lips in its calm deep lake-like screnity, reflects all so truthfully the great and noble soul of the holy hero Jesus. The eter-nal starlight of those full eyes, whose hope inspiring magnetism mingling in their expression with the sweet smile that ever harbingers the benevolence of the kindly spoken words of good will toward all, imparting a holy calm of happy peace forever more.

We love to follow that face along the dusty highway, even at midday amid the burning rays of a blistering sun-pass with it into the humble hovel of the poor by the road side, hear the words of hope and promise that fall in sympathy with them from those truth-loving lips. Blessing, it passes on through fields of corn and palm over the vine clad hills to Jacob's well where his earlier disciple friends, not yet able to read aright the bright index of his great soul that loving and expressive face marveled and murmured, when they returned to him, and found him alone conversing so familiarly and in closest sympathy with a "woman,"-despised by them, and by social law an out cast.

"New York," repeated the old man with dis-may. "The profilgate, let me but get hold or dalena of Jewish society, the deeper spirituality

Can you or any of the readers to your valuable paper tell us why the millenium don't

BY JASEN STEELE

BISHOP SIMPSON'S VIEWS.

Why don't the Orthodox Millenium come?

For the Religio-Philosophical Journal.

come? Orthodoxy has for two thousand years been preaching, praying, exhorting, legislating, begging, fighting and sending out missionaries to convert the world and bring about the glorious time when swords shall be beat into plow shares, spears into pruning hooks, the wolf and the lamb lie down together, all enmity, discord and selfishness cease, and the knowledge of the Lord (orthodox of course) fill the whole earth. Why, then, don't it come ? Has there not been sufficient time with the means and ability at their command to bring about so desirable a consumation? Is their God so deaf that he cannot hear the prayers which for two thousandlong years has been going up? Or is he so weak he cannot answer?

At the anniversary of the Methodist Missionary Society held in Cooper's Institute, New York, last November, Bishop Simpson said, (I quote from the N. Y. Times) for 1800 years the church has been laboring in the great work of converting the world to Christianity, and yet only one third of the world is even nominally Christian. In order to finish the work, 1,000 years will be necessary even though 700,000 converts are made yearly. Does not this look encouraging? Here is glad tidings of great joy for you fellow sinner, or my Methodist brother, God the Father Son and Holy Ghost, and the cuurch with all her means and instrumentalities, have been laboring for more than 1800 years to convert the world, and only one third yet nominally Christian. While 1000 long years are yet to roll away, sending three times 700,000,000 every century to writhe in the flames of a red hot hell, before the church and its orthodox God can bring about the long desired millenium, even at the rate of 700,000 converts yearly, and to the above must be added all outside the pale of an orthodox church in the land of nominal Christianily,—at least two-thirds of the number go to swell the densely populated dominions of his satanic majesty. What a cheering prospect from an orthodox stand point is presented for the world's present or future. Bi hop Simpson and all other intelligent minds must see that there is no hope for a millennium for the world through Chris i anity, or its God and Savior. No, Christianity is a failure,—its God is about p'ayed out, and the blood of its Christ has not suffcient virtue to cleanse a sin stained world, while as brother Wilson says, the devil has achieved a grand success. The only hope for the world's future today, is in Spiritualism and its heaven born -philosophy-nor do we think it will take one thousand years to bring around the world's golden age,-having natural law and eternal truths as a base, it will soon number all the intelligent of earth's inhabitants among its advocates, whose efforts for the elevation of our ignorant, sin cursed world, will be heartily seconded by countless myriads of God's angels in spirit-life, and their combined efforts will lift the pall of moral and intellectual nights, and irradiate the earth with light, truth and goodness,

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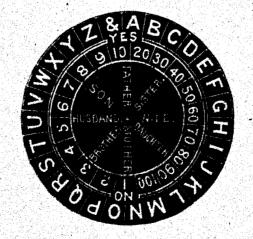
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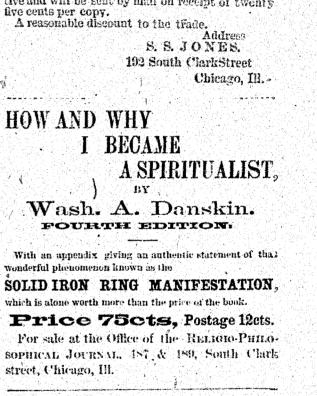
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whether he has succession we have a super-payment. 2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it, until payment is made, and collect the whole amount,— whether the paper is taken from the office or not. 3. The courts have decided that refusing to take news-papers and periodicals from the post-office, or removing and leaving them uncalled for, is FRIMA VACIE evidence of incontional fraud.

intentional fraud.

LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 10th, 1870, it will be mailed, "Smith J.-Dec. 10-0." The 0 means 1870. If he has only paid to Dec. 10th, 1869, it would stand thus: Smith J.-Dec. 10-9, or perhaps, in some cases, the two last figures for the year, as 70 for 1879. or 69 for 1969.

AP Thosesending money to this office for the Journau, should be careful tostate whether it be a renewal, or a new subscription, and write all proper names plainly.

#3 All letters and communications should be addressed S. S. JONES, 159 SOUTH CLARK STREET; CHICAGO, ILLINOIS.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XVI

THE REAL CHARACTER OF GOD-HIS NATURE UNVEILED.

Whence the source of our information in regard to Jeans-Science goes where the eve can not see, nor care hear, nor telescope survey ---- All things are enguged in writing their own history---The Sensitized Plate of Nature an illustration that unfolds a grand truth----The Diffusive Mind of God, one source of supplies-------- Psychometry explained ---- Why should all lead pure lives---- A gein from Emma Tuttle.

this eccentric child of heaven; and with his angles, tangents, logarithms and circles, he marks out the course that it will pursue for a hundred years. Out of the one hundred millions who survey this comet, perhaps one hundred can trace the path it will'follow-to the remainder of earth's children, the nature of that calculation is enshrouded in a dark cloud, and they can not understand it. Thus it is with all things. There are certain pioneers, whose brains are massive, thoughts clear, views comprehensive, and intuitive nature finely organized, who can venture on disputed domain, and to them the prospect is clear. It is the same on the super mundane spheres ; there are those there whose minds are towering and whose comprehension of things seemingly knows no limits-they venture on disputed domain, and make it clear. In this series of articles, we are taken where the children of earth have not been, and where many can not go. The mathematician can follow that comet among the stars, can tell where it will be for a hundred years hence, for he understands the laws that govern it-so can we who have the early history of Jesus under consideration. follow his life from the cradle to the grave, with the same unerring certainity that the mathematician would trace the course of a planet in the heavens. There is a divine law connected with this. All things are engaged in writing their own history ; the air is full of sounds ; the ground is all memoranda and signatures that speak to the intelligent. The whole universe is one vast volume,-within that book is the history of all of earth's children. There is truth in the statements of Old Theology, that there is a Recording Angel, but, it did not understand anything in reference thereto. Pen and ink do not record the life of each one, but there's an element in existence, that we call the "Sensitized Plate" of Nature, that records every act of our life. We briefly alluded to this in a previous article, and now we desire to enter more fully into details, in order to convince our readers that what we give expression to in regard to the early history and development of Jesas, is really true. The sensitive plate of the artist will receive your image; but as first imprinted thereon, it is a confused blur, but by a delicate process, it is developed and made complete in all its outlines. This you admit and understand. Now, this is only a faint idea in regard to that most beautiful process of nature in recording the acts of mankind. The same element that exists on the sensitized plate of the artist, exists, dear reader, throughout all nature, and therein is engaged in recording our very thoughts, with the same regularity that the best chronometer watch will tick. Please, then, bear this in mind, that when you discover a characteristic of one element of nature, you have unfolded something that pervades every nook and corner of God's vast uni verse. There are only sixty-eight primates as vet discovered, and they are interblended in harmonious action. And, if you discover the peculiarity of one element, that peculiarity-tinc-

for while our own mind takes cognizance of our acts, of our own thoughts, and all the scenes that may be imprinted upon the retina of the eye, this D.ffusive Mind of God takes cognizance of the same also, and therein they become living pictures. There is grandeur in the idea that God knows all things, and that not even a sparrow falls to the ground without his notice. Well, dear readers, such is the case,-this Diffusive Mind of God chronicles all things, takes cognizance of all things, records all things in the same manner that your mind records the passing events of life. Your mind is a part of the Diffusive Mind of God. (Re read our articles, on life, mind, motion etc.) Your mind records all that comes under its special notice. And as the Diffusive Mind of God is everywhere,-is inflait, it naturally receives the passing events of life,-just as naturally as the retina of the eye will receive the scenes that may pass before it. Here, then, you have the Sensitized Plate of Nature, the Diffusive Mind of God, and that Diffusive Mind records all things, and when the spiritual vision is opened, and you can discern spiritual things, you will recognize scenes rising forth psychometrically, which are only impressions made on this Diffusive Mind. The impression made on your own mind, and that of this D.ffusive Mind of God, are simultaneous, for the mind that you possess lives, as it were, in this Diffusive Mind, the same as the physical organization lives in the diffusive physical universe. Now, we désire to render our pathway clear, in order to carry conviction to the mind of the general reader in forthcoming articles, for therein we shall simply make statements given to us, that are transmitted to our mind, and which are historical in character, and will be of great interest. These thoughts are not the fragments of a disordered brain, but thoughts that emanate from the Spirit World, and which we merely transcribe, and allow us to say that ten pens could not transmit them to paper with the rapidity that they are given to us. The idea, then, entertained by the various orthodox churches, that God knows all things and discerns the various thoughts of our mind,

and that not even a sparrow fails to the ground without his notice, has a good foundation on which to rest. This D.ffasive Mild (dirst called the Sensitized Plate of Nature, simply for illustration) of God takes cognizance of all things, for it is infinite, -- it pervades all space, the highest mountains, the deepest caveras, and the most distant stars; but the way the same is done has not heretofore been correctly understood. In discerning spiritual things, then, or those events that have been recorded, we only recognize that which has been transmitted to this Diffusive Mind of God; and as nothing can be obliterated from our own miad, so noth . ing can be obliterated from this Diffusive Mind of God, from which our own is derived.

Haller relates an incident of his life that is worthy of note. When entering a room once, he saw on the table before him a little child. Years before, a child that had just died, was laid on that table, answering to the description which he cave. Now, it had not only made an impression on the minds of those present, but also on the Diffusive Mind of God, and Haller read from it what he saw. As spirits can read the very thoughts which exist within the mind, so can tney describe those scenes and events that have been transmitted to the Diffusive Mind of God. A British general took with him after the revolutionary war, a negro, who could read the events transmitted to this Diffusive Mind of God. He was assigned a back room in which to sleep. Strange to say, there would rise up before him a woman with a child in her arms, and also the man who killed her,-in fact the full details of the horrid plot. His master paid no attention to what he said, regarding his statements as the result of idle dreams. Having occasion however, to remove the hearth of the fire-place in the room, the remains of a woman and a little enist were found buried there. Where that murder was commuted, the Diffusive Mind of God was also, and took cognizance of everything connected therewith. Ghosts, then, are not in all cases such, but are merely the images of things that actually occurred, and which have been transmitted to the Diffusive Mind of God. Puny relates the case of a lady who would occasionsily see a young girl dressed in white, and ghostly pale, pass her window, proceed to a bridge, and jump therefrom into the water. Years previously, a lady rendered insane by the imposition of a scoundrel, had dressed herself in white, and passing by this lady's, window, had proceeded to the bridge and drowned herself. She was exceedingly sensitive, and could read from this Diffusive Mind of God the scene that suicide transmitted to it. Well, this is grand. God really does know all things, for they are transmitted to his Diffusive Mind. Even the very hairs of our heads are numbered. Now, everything connected with the early history and development of Jesus was transmitted to the Diffusive Mind of God, and will always remain there, and there are always certain characters in the spirit world that can trace the same, just as easily as I can read from a printed book. We have endeavored to make our way clear, in explaining one of the must abstruse subjects that has ever existed. Ponder these thoughts well. They are not a bed of down on which to repose and drink in understandingly the truths which they impart. You must think and reflect, and ponder well in your own mind, the lesson we wish to give. The world has but few thinking minds. They are the pioneers of progress. They clear the way for the advance of humanity to a higher plane of existence. They remove the obstacles that obstruct the grand army of progress, and forthwith there springs up flowers, whose incense is heaven-born, and which will render all things more pleasant and agreeable. We aim to impart an important lesson; to teach grand truths; to unfold new laws, and prepare the way for the advancing hosts. Unward, then, is our mission, And while we hold in one hand philosophy. read therefrom the path that comet will follow. Plate of Nature as the Diffusive mind of God, presenting the dazzling splendor thereof to a

hungry world, we would hold in the other suffering humanity, assuage their troubles, animate them with new hopes, and prepare them for a work in the distant future that those, who, reveling in pampered luxury, can but poorly understand. We feel, then, devoted to humanity. Our pen shall breathe thoughts that burn, words that will cut, and give expression to sentiments that will assume large proportions in defense of truth and . right. We would exhort all to live true, noble, pure lives ; and while doing any act,- whether in the dens of licentiousness, or in the magnificent parlors of pampered vice, the Diffusive Mind of God is there, recording all you may say and do. Let your life then be devoted to that which is pure and noble, and the faithful monitor that exists throught all space, will not rise up in after years to reproach you for it. Life is brief; but a day, seemingly, and one of continuous struggle, but in that struggle ever remember that as a link in the mighty chain that binds together the throbbing heart of humanity, that you must act your part with reference to the interest of all the rest,³ ever remembering, that as the glorious sunshine,-the genial air,-and the sparkling water are free to all, that, the world's goods that you have accumulated, are only for you to act as agent in the dissemination of good. He who accumulates wealth and acts miserly therewith, is an unfaithful steward, and we here say that that unfaithfulness is recognized by this Diffusive Mind of God, and in after years will reproach you for it. Mrs. Emma Tuttle, whose soul is a garden flowers on which the muses carrol, and whose nature has a vein of beauty within it sparkling with angelic gems, only reflects herown true self in the following verses, and we gladly g've them a place here, where, diamond like, they can throw a brilliant halo over our exhortation, and render more beautiful and

grand the moral lesson which we wish to impart. KEEP A PURE HEART. Come let us sing together As leaves sing on a tree, When through the swaying branches The wind pipes merrily. Let us repeat a lesson Our angel guides impart ; That he shall be most blessed Who keeps the purest heart.

We learn a loving spirit Will beautify the face, And fashion every contour To soft angelic grace. While sinful thoughts and feelings, will spoll the brightest eyes, And mar the lips of childhood, Though steeped in rosy dyes.

Each child may make his spirit An angel, clad in clay, And do an angel's mission To others every day. How many bleeding gashes His little hands may bind, How sweet the ways of heaven. Thus placed before mankind

Oh, who would covet brilliants To glitter on his brow? Or who win empty honors That all the world may bow? Since well we know the lesson Our angel guides impart ; That he shall be most blessed Who keeps the purest hear

APRIL 16, 1870

DALLES CITY, ILL-INQUIRER.

The correspondent giving remarkable manifesta. tions at the above named place, will please give his name and refer to parties witnessing the same, or we shall consider the matter as emanating from a lying spirit-in the form, and consign it to the waste bisket. Truth wears no mask, bows at no human shrine, seeks neither place nor applause : she only asks a hearing. See our motto at the head of first page of the JOURNAL, and forever hereafter remember it when corresponding with this office ; and we consider it a good rule to follow at all times. We shall be most happy to hear from the correspondent referred to It is a remarkable case, if true, which we shall be happy to publish. If false, the writer has his labor as a compensation for his pains.

MOSES II, PRIDE-

Gives his experience in regard to certain spirit manifestations, so called, in his neighborhood, and asks our opinion.

We can only reply in general terms, "Try the spirits." The philosophy of spirit intercourse is so little understood that we would not like to give our opinion unless we were fully advised of all the facts in the case. It is often the case that much of the medium's mind and eccentricities is mixed with a partial spirit control, and yet such mediums may at length, by judicious influences, be developed to a high plane of mediumship.

"UNCERTAIN DEFECTIVE LIGHT."

Spiritism is making some stir in Melbourne, Austrains. A periodical started to diffuse its teach-ings is very properly called the Giow-Worm. We can think of no more fit cognomen for a journal diffusing such uncertain, defective light, unless it be Will o' the Wisp.-Christian [Advent] Times.

"Uncertain, detective light." Well, be it so. Uncertain and detective though it may be, Spiritvalism has shed a thousand times more light into the human soul, in regard to the future state, than Christianity, Mahomadanism, Budhism, and all other phases of religion combined.

Second Adventism,-old theology gone to seed, with hell's blue light blown out! Well, that will do for those who love darkness rather than light.

E. C. CULVER

Has moved away from Manterville, Minn, indebted for the JOURNAL. Will some reader of this notice, please advise us of his present place of residence?

Mr. Culver will perform an honorable act, that justice demands or him, by remitting the amount he owes for the JOURNAL, without delay, and save further notice. "Honesty is the best policy," and should be practiced by Spiritualists without exceptions.

OSAGE ORANGE SEED FOR FENCING

Can be procured any day, delivered by mail. free, with full directions for cultivating, on receipt of 75 cts. per pound. Address J. C. Bundy, 189 South Clark street, Chicago, 111.

WESTWARD HO!

We were agreeably surprised by a friendly visit from the noted heater, Dr. D. C Dake, who halls from Rochester, New York. The Doctor, aided by

The spirit circle who are imparting the information in these series of articles, desire to say a few words in reference to that philosophy, through the instrumentality of which they have been enabled to glean certain facts connected with Jesus and other Biblical characters without consulting them, or any associated with them during their eventful career on earth. In advancing on disputed domain, there are certain clouds that obscure the intellectual gaze of those who are inclined to doubt in reference to the truthfulness of the things stated. In this article, then, we shall enter into details somewhat, in order to remove the rubbish that is now obstructing our pathway and throwing a halo of darkness over our efforts, rather than light. The speculative philosopher, above all others, should attempt to clarify, as it were, every position he may agsume, and demonstrate the same, making it as plain as this theorem in Geometry, that the square described on the hypothenuse of a rightangled triangle, is equivalent to the squares described on the other two sides. That individual who enters out on mid ocean in the dark hours of night, when the clouds obscure the light of the twinkling stars and silvery moon, has by his side the faithful compass, and through the instrumentality of that, he expects to be able to avoid rocks and shoals, and cope successfully with winds, tides and storms. It is no new thing for science to venture where the eyes can not see. or the cars hear; where earth's children have never trodden, and which to us is one dark eternal night. Stop | child of earth. Behold that comet, the winged messenger of the celestial spheres. It is now in its aphelion, and is holding converse with the sun, while it waves a long tail of light, as if wishing to salute the inhabitants of this mundane sphere. There it is ! The eyes can see it; the ears can almost hear its musings, as, pendulum like, it swings to and fro in the heavens. How majestic! How grand! Whether a child of the sun paying homage to its parent, or a production of nebulous matter in the | it all. Indeed, it is a Recording Angel. It is a vast regions of space, or a part of a star which seemed to burn up a few years ago in the regions of the constellation Andromeda, or whether it was brought into existence, as Old Theology says God did this earth, it is not in our province in this article to discuss. But there are, perhaps, a hundred millions of people who see it,-who witness its unrivalled splendor, and wonder when it will disappear. There is grandeur there in that comet; yet out of the hundred millions who see it, who can point out the pathway it will follow, the course it is destined to pursue. Ah, he that can do that is truly wise--yes, he who can do that, seemingly has entered within the infinite mind of God, and can read therefrom all its peculiarities. Stop a moment and consider this. Did we say that he had entered within the mind of God, and read his inmost thoughts, and | deeds live after us; that they will always exist learned the destiny of that comet? With its first construction was a design, and then the path it | will advance a step. We only used the Sensitizshould follow was marked out, and the children | ed Plate of Nature, as an illustration. We are of earth have felt the delicate pulsations of immutable Mother Nature within their soul, and

tures all the rest,-it can not be otherwise. Now we know that certain conditions exist whereby your image is projected on the sensit zed plate of the camera. That element through the instrumentality of which the artist accomplishes this feat, is limitless in extent, and diffused throughout all nature, it is far more sensitive than when controlled by man, and therein it is constantly engaged in recording our every thought and deed. This discovery by Daguerre was but little understood in his day. It was regarded with wonder when first brought out; but the grand truth it revealed was not understood.

Look at that little babe, a bud from the parent stem, just ready to pass over the shining river to bloom forth again in the arms of an angel mother. Tears are shed; moans are heard; and the parents' hearts are almost broken at the prospect of losing their cherub child. This Sensitized Plate of Nature records that scene--and endless ages can not wipe it out. Look at that battle. Valorous hosts are contending for mastery ; the blood flows in rich crimson currents; officers are running hither and thither giving orders to the contending armies. The wounded send forth piteous moans; the surgeons re adjust the broken limbs, or close the wounds to prevent the flow of the blood of the brave soldier. All is tumult! What a ghastly spectacle! Yet this Sensitized Plate of Nature records it all. What it does on a small scale for the artist, it is constantly doing throughout the infinite regions of space. Go where you will. 'Seek; the, dark chamber of licentiousness and prostitution, and press to your lips the low and vile, within whose soul there is a festering canker that you should endeavor to cure rather than to add to the pangs of the disease, and that act is indelibly recorded by this Sensitized Plate of Nature. Steal from your neighbor; malign his character; abuse those whom you should love and respect, and this faithful monitor stands ready to read library which contains the lives of unnumbered millions of earth's children. Ah, ponder this well, children of earth. Your deeds live after you, Your history is known to the angel world. and you can not conceal it.

Knowing, then, that there is nothing that exists that is not a component part of the vast whole, we then prepare ourselves to recognize the truthfulness of what we have stated. Why, a history of the late Reballion could be written, all its secret history, too, gleaned from this Sensitized Plate, if the angel world desired it. This is, indeed, a wise provision of nature, for it impresses mankind with the fact that there is a monitor, an element throughout the universe of God, that receives all the passing events of our life. Some truth, then, in this, that our and nothing can annihilate them. Now we now prepared to show you something of the true nature of God. We regard this Sensitized

- Then let us join together, And try with all our might, Amid earth's dust and tumult, To keep our mantles white : To think and do no evil To hurl no venomed dart,
- For he shall be most blesse Who keeps the purest heart.

We shall continue the discussion of this subiect in our next, rendering our position still clearer.

A WONDERFUL TEST.

Wm. Vickers, a resident of Olathe, Kansas, writes:

"You doubtless remember the last time you were here, you spoke to me of some wonderful spiritual manifestations. Since that time, I have devoted considerable attention to the matter, and have learned much in regard to the modern manifestations from the invisible world.

Recently, Mrs. Addie L. Ballou visited this place, and at the close of one of her lectures, she policely invited any one present to come forward, and have their character delineated.

Locing considered somewhat eccentric, was called upon by those present to come forward for that purpose. She gave me these tests: Described a fail which I received when a youth, and the character of the injury it produced, and how it had effected me ever since.

She also gave an account of the death, age and complexion of a little child of ours, as accurately as my wife could give it.

Her tests were wondertul! Verily, E. V. Wilson has a rival. I write this without the knowledge of Mrs.

Ballou, desiring to give credit where it properly belonge. She advanced many new truths while here, all of which are calculated to do good. Her lectures were a complete success, and her

tests opened the eyes of the orthodox portion of the commutty somewhat."

Mrs. Mary Bloomer writing from Oregon, Mo., says :

"I wish to communicate to your numerous readers, that Mrs Addie-L. Ballou, that highly inspirational and gifted medium, gave five leciures in this place to large and appreciative audiences, thereby stirring up much thought among the people, and sowing seed that will spring up and bear fruit in the future."

Mrs. Ballou will soon return from Kansas and Missouri. and will answer calls to lecture during the summer months anywhere in Illinois, Indiana or Michigan. The tests she is now giving are truly remarkable, and are winning golden opinions for her from the press and people. Her lectures in Kansas were well received.

The friends of the cause will keep her employed. She can be addressed in care of this office.

CURRECTION.

In giving a brief synopsis, in our last issue, of a lecture by H. L. Slayton, at Crosby's Music Hall, our proof reader makes us use the following sentence : "It (referring to modern spiritualism) was superior to ancient spiritualism, because of prayer, and a higher civilization in our day and generation." It should read: It was superior to ancient spiritualism on account of progress and a higher civilization, etc.

to his home in Iows, but lorgets to tell his post office address. Be more definite, my brother.

his spirit band, has been eminently successful in alleviating human soffering. His many friends in the West, will be glad to know of his return.

Those in arreats for the JOURNAL should remember that small sums, justly our due, should be promptly paid.

OSAGE ORANGE HEDGING.

It is no longer' a problem to be solved that Osage Orange Hedge is the cheapest and best fencing for all prairie lands. There is no difficulty in cultivating the hedge from the seed, in three years time, so as to make a fence that will protect the enclosure from all animals from the size of a rabbit to the largest of domestic animals.

Now is the proper season of the year for every farmer to lay in sufficient seed to build all the fences he wants. Full instructions for preparing the seed and the ground. will accompany each package.

Any quantity will be furnished of the very best quality. [new seed gathered by Dr A. Pitts, of Maco, Texas, during the last year, warranted to be of the very best quality,] will be sent by mail in four pound packages, postage prepaid, on receipt of \$3.09.

Address J. C. Bundy, 189 South Clark Street, Chicago, 111.

PARTICULAR NOTICE.

Friends who donate money to Brother Austin Kent, had better send it direct to him, and he will acknowledge receipt, and from time to time report to the public through the columns of this paper.

Zersoual and Local.

Mrs. R. S. Miner, in a letter to the Age, speaks of Thomas Hardinge, of Sturgis, Michigan, as follows:

"I would also speak of the labor of Brother Hardinge or Sturgis, just entering the lecturing held again, through the instigation of his spirit guides. He is organizing circles, developing mediums, healing the sick, thus exemplifying by practice, the teachings of Jesus. We had the pleasure of listen-ing to an inspirational discourse, delivered through his organism last Sabbath, and for depth of thought, earnest and concise manner of utterance, have seldom, if ever, heard it surpassed by any speaker.'

E. V. Wilson will lecture in Mazomania, Wis., on the evenings of the 18th, 19th, 20th, and 21st of. April, 1870.

George L. Converse has been in the city during the past week. He is a young man possessing fine mediumistic qualities, and is destined to make his mark in the world. We predict for him a brilliant iuture.

Mrs. Orrin Abbott, a fine developing medium, has removed from this city to Peoria, Ill.

Good reports continue to come in from Mrs. J. M. Wilcoxson, who is now lecturing in Texas. Wherever she goes, success accompanies her efforts and great good is accomplished for the cause. In a recent letter she speaks of a medium being developed, in whose presence writing is performed without contact of any human agency, paper moved about, bell rung, matches partially ignited. loud raps made, a periect shower of telegraphic clickings, tunes beat out, lights appear,-all without any visible assistance.

M. M. Tousey lectured at Lockport last Sunday. Will lecture at Janesville, Wisconsin, on Sunday next. He is doing a good work.

AAHON S. CLEVELAND. Writes that he is traveling in California, referring

Zhiladelphia Department.

BY..... H. T. CHILD, M. D

Subscription will be received, and papers may be obtain-ed at wholesale or retail, at 634 Bace street, Philadelphia,

Death of an Old Boaton Merchast.

"The oldest of Boston merchants, Mr. Samuel

May, died in that city on the 23d ultimo. Mr. May was born in Boston, within a short distance of the spot where he died, in the year 1776, and so his life was coextensive with his country's existence as a nation.

Though he never took part in politics and never filled any public station, Mr. May was foremost in charitable and benevolent enter-prises, and served with great advantage as an officer of the Boston Dispensary, as trustee of the Provident Institution for Savings, and as one of the managers of the Massachusetts Asy. lum for the Blind. He was also one of the founders of the Boston Athenæum.

Mr. May was the intimate personal friend and steady supporter of the Rev. John Pierpoint, and when that eloquent divine left the Hollis street Church he also withdrew from that religious society, and joined himself to those who had just invited Theodore Parker to come to Boston. As long as Theodore Parker lived, Mr. May was his constant adherent and friend.

Temperate in habit, unostentatious in life, kindly in feeling, Mr. May passed far beyond the allotted three score and ten of human existence, into

"An old age, serene and bright. And lovely as a Lapland night,"

and has fallen into the grave with the respect and veneration of all that knew him.

His funeral took place on the 28th of Febru-ary, and the Rev. F. Frothingham, of Boston, both near connections of the deceased, took part in the services.

As we read the above, we heard our old friend, Father Pierpont say, here, my brother, is another evidence that virtue has its own reward.

Mr. May was my personal friend, warmly endeared to me through a long life on earth, and gladly welcomed by me here in our beautiful home.

The lesson of his life,-the grand legacy which he bequeaths to the world, is a sermon on temperance, morality and virtue. His life was extended beyond that of most human beings, because it was a true life. It is a fact that with all the depressing influences of false conditions in society, the world is growing better. It is making room for the men of mind, and, especially, for those who like our excellent friend, prove that length of days and rich stores of intellectual lore, are the reward of true and temperate living.

The community in which such a man lives, feels the weight of his influence. Men are bet ter because they walk the same streets and breathe the same air with such a man. Nor is that the ultimate extent of their influence-the angel world is sustained by such influences. The life of such a man sends forth its effects like the shadow of a lofty mountain, beyond the des-ert wastes of life, and into the green pastures of spiritual existence. I learned this whenever I turned to this noble brother from this home of the angels, and saw the hosts that were being blessed by his influences here.

brought into existence as a world until long after the former had existed. We think this much better for the geological side of the question, than an argument presented

to us by a elergyman on this subject: "That with God all things were possible, and he be-lieved that God had created all those remains as fossils just as they are now, at one period, in order to prepare the earth for higher animals and

Mr. Moore insists upon it that the six days record has reference to the era when man was created and the beginning of a new epoch, and he cited numerous authorities to show that man had not existed upon this earth more than about six thousand years. He argued that as those nations who claimed great antiquity had told many marvelous stories on other subjects, there fore, they were not reliable on this. He attempted to show that all the evidence presented by geology and science which would indicate that man had a greater antiquity than six thousand years, was subject to grave doubts. He presented the fact that scientific men were not all agreed upon many of these points. His attempt to reconcile science and the Bible, was certainly the most able we have ever heard. It was gratifying to see that the Bible was made to yield to all the points established by geology, astronomy all the points established by geology, astronomy and other sciences, and we were happy to learn from such high authority, that a just interpreta-tion of the Bible would always be in favor of liberal science, and the advancement of true civilization. These were beautiful evidences to our mind of the progress of the race since the days of Gallileo, and even of more modern times.

Whether the facts will sustain these statements or not, we are glad to have them as an evidence of progress.

The next point presented by Mr. Moore was the historical evidence in favor of the Bible being the only inspired volume. On this subject much learning and research was evinced, but our knowledge of history as written in our times, furnishes abundant evidence that men record their own opinions and interpretations of facts far more frequently than the facts them-selves, and we are inclined to the opinion that this was much more the case in ancient times, when the human intellect was less cultured and eneral-observation much more limited. The declarations, therefore, of any historian for or against the plenary inspiration of the Bible, has no farther weight with us than the opinions of men to day upon the same subject. The historical points were well presented on both sides. As an illustration of the manner in which sacred history may be made, we present the follow-

At the time of the death of President Jackson, an eloquent orator in New York used these words, "I believe Andrew Jacks m was an instrument raised up by the hand of the Almighty to defend and preserve this nation from the in roads of ruthless savages." Eaton, in his life of Jackson speaking of this same war, says "That atter they had slain all the Indian men and women. General Jackson ordered his men to go through the swamps, and destroy the children that were left, and they took up little babes and dashed their brains out against saplings," thus illustrating that "the tender mercies of the wicked are cruel."

These were the scenes which the orator pictured as being done by one whom he believed to be an instrument in the hands of the Almighty

for a great work of humanity. Suppose we were to add a few hundred years to the age of this statement, and some translator should omit the two words, "I believe,"-how admirable this would correspond with some of the declarations in the Bible that are now considered by many as divinely inspired.

The weakest point in Mr. Moore's argument, as it appeared to us, was an altempt to defend m racies of the Buble. His first as sertion was that the Bible itself was the greatest of all miracles. His idea of miracles is that they are not really in opposition to, or suspension of, law, but were merely the result of other laws. Then we contend they are not miracles-there was no time to refer to the miracle of the "sun standing still" at the command of Joshua.

Statistical Department.

In this department we purpose to publish all reports that shall be orwarded to us by in lividuals or committee of local societies, in reply to questions hereunto appended, and our readers are requested to aid in furnishing reports, not only in regard to their own towns, but in regard to ad-jacent towns or localities, where our paper may not be cir-culated. This is intended to remain a permanent depart-ment, and will be of inestimable value for future reference. We wish it to be understood that we expect that each re-port will be subject to supplemental reports from time to time, as im criccions shall be discovered, and chances made in the status of the soft tust philosophy, by the dis-semination of light and knowledge, which is now so rapidly disintegrating old theological systems.

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

QUESTIONS.

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

year?

How many mediums, what phase of mediumship a d what are their names 4. What churches are the most prosperous in numbers

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.

Clarence, Mo.

Carence. Mo. Number of Spiritualists:--Ten. Names:---Asa Culver and wife, Miss L. Fulver, Mrs V. Calver, E. W. Culver, Mrs. M. C. Culver, A. O. Dur-ham and wife, William More, Mrs. A. More-Churchest----There are three denominations: Northern and Southern Methodists, and Presbyterians, who own the only church in town, which they open for political meetings, shows, concerts, and in fact almost everything that comes along, except Spiritualist or something of a liberal character. The Southern Methodists are most numerous. numerous.

Trucker, Nevada Co., Cul.

Trucker, Nevada Co., Cal. Reported by Fred Scharr. Number of Spiritualists:-Seven. Names:--Mrs. Sherland, Mr. Sherland, Mr. and Mrs. Millet, Miss Millet, Mr. Parks, and Fred Scharr. Churches.--One Catholic and one Methodist. Church members are all very liberal. Mediums:--Mrs. Sherland is a medium for personating scores.

scences.

Farmer's Creek, Township

Farmer's Creek. Township Reported by E. B. Wheelock. Number of Spiritualists:---Forty-three. Names:--Mr. H. D. Bradway, Mr. Eureline Bradway, A. Ballou, Charles Bradway, Mr. C. V. Stevenson, Hiram Stevenson, John Chapman W. A. Head, Francis M. Bal-iou, George C. Bradway, Emily Bradway, N. F. Eartman, Eliza Chapman, Eniline M'Name, Jane M'Name, Marihi Ballou, Eliza C. Bradley, Carolina W. Bradway, Martha S. Ballou, Nelson Bradley, Cornelia A. Eastman, Morias Stephenson, W. C. Mordise, F. T. Burnett, Samuel Thompson, G. A. Gray, Mrs, Grev, J. W. Eckles, Capt. Breeden, Mrs. Breeden. Edwin Bradway, Edward Brad-ley, Ann Bradley, Mr. Head. Lectures:---Fifteen. Six by Mr. H. Augir, four by Mr. A. P. Bowman, one by Mr. A. Ballou, one by Mr. Rod-gers, three by Dr. E. B. Wheelock. Mediums:---One. Mrs. C. B. Stevenson, Seeing and trance.

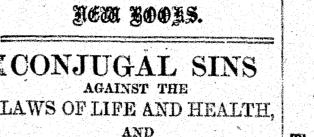
rance.

Lettsville, Louisa to., Iowa.

Lettsville, Louisa to., Iowa. Reported by J. T. Kelley. Number of Spiritualists:-Ten. Names:-B. Furnas, G. B. Furnas, C. Mosse, J. T. Kelly, E.S. Kelly, A. C. Kelly, E. R. Woodward, A. Woodward, E. H. Stevens, and J. S. Simmons. Mediums:--Three. E. H. Stephens, healing and speak-ing: Annetta Woodward, speaking, clairvoyant, clare-andient; E. S Kelly, healing and speaking, sometimes to ber in an unknown tongne. Churches:--We have but one "Honse of God," in this place in which the Methodists and New School Presby-terians alternatic and regularly expound their doctrine

The Methodists have the advantage in numbers, but as I am not much of a church goer I am not capable of judg-ing correctly perhaps as to the amount of talent employ-ed in either organization.

Kendallville, Noble Co., Ind Reported by Thomas Harding. Number of Spiritualists:----Thirty-two. Names:---Dr. Brown, Mrs. Brown, two daughters and two sons. Mr. Joseph Brown, Mr. Ladenburg, Mrs. Ladenburg and family, Mr. Alvin Tompkins, Mrs. Tom-kins, Mrs. Harvey Smith, Mrs. Smith, Mr. Ben Jones, Mr. Bachelor, Mrs. Bachelor, Mr. Isabel, Mr. McJoper Mrs. MCloyer, Mrs. Lameson, Squire Goodwin, Mrs. Goodwin and family, Hon. Freeman Taber, Henry Hop-kins, Mr. Hopkins, Mr. Charles Hopkins, Mr. Stephen Honkmes and Mrs. Honkins, Mart Honkins Hopkins, and Mrs. Hopkins, Mrs. Mary Hopkins, Hopkins and Mrs. Hopkins, Mrs. Mary Hopkins, Lectures:---Have had three lectures the past year. Mediums:--The mediums are Dr. Brown, clairvoyart Mediums:-The mediums are Dr. Brown, clairvoyart and healer; Mr. and Mrs. Colyer, seeing and inspirational speakers; Mrs. Lawson, clairvoyant; Mrs. Smith, heal-ing; — Ladenburg jun., writing medium. Churches:---The Methodists are the most influential body. The Disciples (Campbellites) are quite prominent and liberal; gave us the use of their house to "preach our Gospel" in. and internit gave us de our Gospel" in. The two "Campbellite" ministers are real thinkers, and gentlemen of education and culture. The Metho-dist and Presbyterian are supposed professed of average The Baptists have no speaking now as their minister left the church, he having grown too much like a Spiri-tualist to please the majority.



AND

THEIR EFFECT ON THE FATHER MOTHER AND CHILD.

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Late Professor of Diseases of Females and Chemical Medical Midwifery in the New York Medical College. CONTENTS.

CONTENTS. I. The Modern Womens' Physical Deterforation: II. Local disease in children and its cause. III. At what age should one Marry. IV. Is Continence physically in-jurious. V. Personal Pollution. VI. The inju-rious results of Physical Excess. VII. Methods used to prevent Conception and their consequences. VIII. Infanticide. IX. Conjugal relations during the period of Menstration. X. Conjugal relations between the old. XI. Marriage between Old Men and Young Girls XII. What may be done With Health m View, and the fear of God before us. Appendix. Price in cloth. \$150, postage 16 cents: in paper, \$1.60, Postage 8 cents. The Trade Supplied. Address S. S. Jones, 187 and 189 So. Clark St., Chicago I'.

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Vol S no 1

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The above is the title of one of the best books published. It is the gleanings from the PAST and an exposition of

BIBLICAL ASTRONOMY,

and the symbols and mysteries on which were founded all

ANCIENT RELIGIONS AND SECRET SOCIETIES :

Also an 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 charches.

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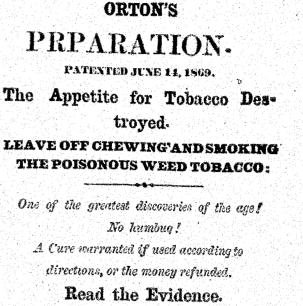
This work should be in the hands of every person who has any desire to know and expose the fallacies of Old Theology. Price in muslin, 75 cents. Postage 12 cents. For Sale at this office.

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Artificial Somnambulism.

The author of the above named book, is a philosopher

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 theroughly demonstrates many popular theories to be infounded, and fallacious; and at the same time gives a rational theory for phenomena manifested. Dr. FAMNESTOR is a thorough believer in spirit com-munion, and teaches in this work the modus operandi, to a demonstration.



2

5

CERTIFICATES.

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

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

From John A. Kennardy.

Portland Me., Feb., 22, 1570. Portland Me., Feb., 22, 1570. I hereby certify that I have used Orton's Preparation for destroying the appetite for tobacco, and find it a sura 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 humbug. John A. Kennardy.

Lamoille, Ill., Feb., 17, 1968.

Lamolile, Ilt., Feb., 17, 1863. This is to certify that I have been in the habit of using Tobacco for over iwenty years to my injury. I began to use Orton's Preparation for destroying the appetite for Tobacco, and am now completely cured of the habit by using less than one box, and I have no doubt but what if will cure every case, and I would advise every one who uses Tobacco to use Orton's Preparation, and break themselves of the filthy and disgusting habit, and it will benefit their health and mind, and also save their money. money.

Frederick Barrett.

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

From N. B. Fleming, Harrington, Delaware. Harrington, Kent Co., Dec., 7 1869. Harrington, Kent Co., Dec., 7 1869. I hereby cettfy that I have been an inveterate user Tobacco for upwards of 30 years. One box of Orton's Preparation has completely cured me. I am as free from any desire for tobacco as a person who never used to-bacco; and all this has been brought about by the use of only one hoy all forton's Preparation and other structure. only one box of Orton's Preparation, and at the small out-bay of two dollars. CHEAP ENOUGH. N. B. Fleming.

From Andrew Brown, Esq., Sacremento, Cal.

From Audrew Brown, Esq., Sacremento, Cal. Sacramento, Cal., July 15, 1869. After using Orton's Preparation twelve days I thought I would see what effect tobacco would have. So after lighting my pipe, I began to smoke, and I did not draw it more than five seconds, but it made me so sick and dizzy that I was obliged to lie down or I should have fal-len. Four days afterward I tried it again with the same results. Thave not wanted to smoke since. I had used tobacco for fifty-five years. I think highly of the Prepara-tion.

Then I realized more fully what it is to be a pillar in the house of the Lord. The substantial reali ies of life are eternal. Stern integrity and inviolate principles have an influence which is not realized with you. The calm and peacetul reward of a well spent life, seems to be realized on earth, but it is not.

Here alone can we comprehend that which is dimly foreshadowed on earth, and as our brother laid aside the clay built tenement, and rose to the mansions on high, the vision of a true life opened before him in beauty, and the consciousness of a new happiness filled his soul.

The connection between a true, well fille l long life on earth, and that portion of the same which belongs to this sphere, is so complete that it forms a basis of happiness in itself. Every condition may have its compensation, but no one can compare with a full rounded, and completely harmonious life. Such a spirit can speak with judgment, and a consciousness of its recii tude sustains it under all conditions. Many beloved friends have entered this world since I came here, and have brought pleasant remem brances to me. You know that we wait for our cotemporaries here, and are much pleased with our re unions. But when so noble a man comes here, we bow to him, and offer him the best seat in our gatherings. We know that he was great enough to be humble, and good enough to be wise, and thus as an able counsellor, with just discrimination and clear perceptions of right, we feel that we have received a recruit who will be a strength to our band and a blessing to the world, to us and to himself. The relations between the spirit world and your world and all material worlds is progressive, and each new comer, especially when they have learned the lessons of Spiritualism while on the material plane, makes this relation more reliable and per fect.

Those who think all the difficulties in spirit intercourse with mortals, lie on the plane of the latter, are much mistaken. We need wisdom here to project and carry out our communion with you, and the new recruits who come to us are often able to render valuable aid in the great work. We rejoice with our earthly friends in continued spread of the truth through Spiritualism, and would say to all, go on, scatter the seeds of this great and mighty truth wherever you can, and though you may not always see the fruit, the world will be the better for it.

A Discussion on the Bible.

We have had an interesting debate in Harmonial Hall, Philadelphia, on the following: RESOLVED. That the Bible is the only inspired volume, and contains the final and perfect religion for man.

Rev. John Moore affirmed, and J. G. Fish denied the proposition.

For seventeen evenings each of them gave two half-hour addresses.

Mr. Moore is a very able and dignified debator, and we think the friends of the infalli. bility of the Bible could find few more competent to defend their position. He commenced by admitting that he believed the world had existed a long time, perhaps millions of years prior to the six days of creation, as referred to in Genesis. This was certainly a very ingenious method of getting over the geological and astronomical difficulties presented by the rocky leaves of old mother earth's crust,-each one of which presents indellible impressions of the foot-prints of the creation in their fossil remains, which "though dead, yet speaketh," and the fact tha the earth is a child of the sun, and was no

His views of the "Lord Jesus Christ" were those of the Orthodox churches, that he was a divine incarnation, miracul usly conceived by the overshadowing of the Holy Ghost, that he was born of a virgin &c.

The historical and scientific arguments brought out by this discussion were really important, and a large audience listened with 'most respectful attention through the seventeen evenings.

We shall present a brief resume of Mr. Fish's arguments in our next.

THE EARLY ROSE POTATOES.

Our readers are respectfally requested to examine the advertisement of J. H. McCulloch, to be found on the eighth page of the JOURNAL.

MRS MCCORD.

The medium, late of Chicago, has returned to St. Louis, and is holding daily seances at 933 Brooklyn street.

married.

At Indianapolis, Ind., on the 27th of Feb., by Dr. Ira S. King, Mr. Franciese S. Smith, of Memphis, Tenn., to Mrs. Sarah E. Lewis, of Indianapolis. In recording the above fact we take something more than the ordinary privilege of wishing the newly married all possible happiness. The best wishes of numerous friends will go with them to theirnew home, and not only they, but all who witnessed it, will long remember the ceremony as performed. by Brother King, as one of the most appropriate, solemn. and suggestive celebration of that ordinance. It was truly a wedding of spiritual natures, most beautifully solemnized, and furnished a striking contrast to the many new bodily copartnerships, hastily sanctioned by words of rote that disgrace the name and nature of marriage. N. B. BURE.

Obituary.

Passed from the bleak shores of earth. to the evergreen gardens of our God, at Brooklyn, N. Y., Feb. 8, the emancipated spirit of Emma C. Ordiorno. Truly might the question arise, "Oh, death where is thy sting," as we contemplate the joy which animated the sonl of our valued friend when informed that the separation from the mortal tenement was at hand, and that the imprisoned split would soon burst its cerements of clay, and bask amid the immortal realities of a more congenial clime.

Born into the world of spirits on the 24th of Feb., 1870, the spirit of Joseph Glancey, in the 76th year of his earthly pilgrimage.

A few days before his departure, on being questioned by a friend in regard to his belief, he replied, "I die a Spiritualist," and at another time he said, "I want everybody that knows me, to know that though it is hard for me to leave you all, I am willing to die, and have no shadow of fear for my future." Few are the fathers in this world, so deeply and tenderly loved by their families, as was ours, and if scoffers could see clearly into our souls, they would never again ask ", what good has Spiritualism done."

SUSAN'D. MITCHILL.

Turkey Creek. Stuben Co., Ind. Reported by Thomas Harding. Number of Spiritualists:--Thirty. Names :---Mr. A. Tinkabaugh, Mrs. Tinkabaugh, Miss Tinkabaugh, Mr. William Gross, Mrs. Isabella Gross, Mr. Salvaster Francis, Mr. Fldridge Francis, Mr. and Mrs. Wright, Mr. P. Seymour, Mr. Rouse, Mr. Taylor, Mrs. Taylor and daughter, Mr. Lewis, Mr, William Lewis, Mr. W. Lewis, Mr. Blackman, Mr. Tuckwell, Mrs. Tuckwell, Mr. Traxlor, Mr. Cleslon, and Mr. Frank Starr.

Starr. Lectures :--Have had twelve lectures in the past year. Mediums :---One. Mrs. Wealthy Ronse, influenced for the flast time at our developing circle,--a very good healer.

Churches:-The Church of God, so called, is increasing in number and influence: but many are thinking. The preacher has ability to excite the thoughtless, but as to his character as an intellectual teacher of the people "don't know."

Bushford, Minn.

Bushferd, Minn. Reported by Dr. Nathan Smith. Numberof Spiritalists:--Ten. Names:--E. S. Burnstead a d lady. E. G. Chase and wife, Hiram Walkes and wife, James Raymond wife and daughter, and Dr. Nathan Smith. Lectures:--Hve had no lectures here in past year, bat a ecturer would meet with a warm reception from any of the above named. Churches :----The M. E. Church here the most in num-

bers and the most liberal preaching, and that means abil lity as wel -

Earlville, Iowa.

Reported by A. Hutchinson. Number of Spiritualists :--Eleven. Names:--Mr. J. Healy, John Cotes, A. Hutchinson, Mrs. Hutchinson, E. E. Cotes, Mrs. Cotes. J. Richardson Mrs. Richardson, James Richardson, Mrs. Cutler, Levi Colomy, Mrs. Colomy. Lectures:--Two by E. B. Wheelock.

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The following is the table of contents of this valuable work.

CRAP. 1.—HISTORICAL SURVEY. Mesmer not the dis-coverer of the state –His theory of it –Its examination by the French commissioners–Their conclusions–The author's remarks

CHAP, II. -Of the causes which have retarded the pro gress of the science. CHAP, 11.--Of the conditions necessary for the produc-

that, in, -or the conditions becasary for the produc-tion of the some which estate, with instructions how to enter it, etc.: I,-Of the instructor or operator." II,-of the patient. III,-instructions. IV.-Of the sensa-tions experienced by those who enter this state. V.-Of their awaking. Chap. iv.-Theory of this state.

CHAP. V. -Of the somnambulic proper sizep. L-Of a partial state of Artificial Somnambulism. CHAP. VL-Phreno-Somnambulism.

CHAP. VII.-Of the senses: 1.-Motion ; or, the power to move.

move. CHAP, VIII.—Of the functions of the faculties, I.— Consciousness, II.—Attention, III.—Perception, IV. —Memory, V.—Association, VI. axo 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 construction of the peculiar function of perception in the different faculties while in a natural state. I.—Of the the different faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Arti-ficial Somnambulism. II.—The functions considered when in a state of Artificial Somnambulism. I.—Con-sciousness, 2.—Attention, 3.—Perception, 4.—Memory, 5.—Association, 6 and 7.—Likes and Dislikes, S—Judg-ment, 9.—Imagination, 10.—Will, CHAP. ix.—Of reading or knowing the mind. I.—Hlus-tration, II.—Illustration. Theory of Dr. Collyer. Mental alhcemy or electrifying. CHAP, x:. I.—Of the identity of other mysteries with this state. II.—Of the mysteries practiced by the mod-ern marictans of Egypt. III.—Of the 'mysterious la dy." IV.—Of the earth mirrors, First earth glass, Sec-ond earth glass. V.—Second sight, VI.—Phantasms. CHAP, XII.—Transposition of the senses. CHAP, XII.—Natural sleep.

Сиар. XIII.—Natural sleep. Сиар. XIV.—Natural Somnambulism. I.—Trance. Сиар. XV.—Of Intuition. Сиар. XVI.—Presentiment or foreknowledge. CHAP, XVI.-Of Interior prevision. II.-Of exterior prevision. III.-Prophetic dreams, IV.-Witchcraft, CHAP, XVII.-Sympathy. I.-Clairvoyance. Clairvoy-

ance at a distance псе at a distance. Силр. xix.—Of the sense of hearing. Силь, xxi.—Of the senses of smell and taste. Силр. xxi.—Of the sense of feeling, Снар. xxii.—Of the sense of motion. Of their physical

strength. strengta. CHAP. XXIII.—Of the influence of Artificial Somnambu-lism on the system. I.—Of its influence upon a healthy subject. II.—Of the influence of Artificial Somnambu-

sm upon discused subjects. Силр. xxiv.—Artificial Somnambulism considered as

CHAP, XXV.—Artificial Somnambulism considered as a therapeutic agent. CHAP, XXV.—Of the kinds of disease cured while in this state. I.—Chorea, or St. Vitus's dance. II.—Epilep-sy. III.—Dyspepsia. IV.—Intermittent 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 ingers. XV.—Scarlet fever. XVI.—Case. XVII.—Case. CHAP, XXVI.—Surcical operations.

CHAP. XXVI.-Surgical operations. CHAP. XXVI.-Surgical operations. CHAP. XXVI.-Obstetrical cases. Conclusion. This valuable work is for sale at this office, at \$1.50 per volume, postage 20 cents. See book list in another column. If The trade supplied on reasonable terms.

A NEW PROPOSITION.

Our friends are sending us the names of Spiritualists who are not subscribers for the JOURNAL, requesting us to send the paper to them for three months on trial, with the as-surance 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 concluded to comply with their reducet, but with this express understanding with all who may thus receive this paper, that if they do not want it on such terms that they at once advise us of that fact, when it will be discontinued. If parties continue to receive the paper we shall expect Fifty Cents for the first three months, and ur regular rates thereafter.

MEDICAL.

OPIUM HABIT cured without pain or suffering." by an Oentirely new discovery. Dr S. B. Collins, LaPorte, LaPorte County, In⁴., cures the worst forms of the habit in from three to nine months, or socording to the quantity or length of time the patient has used the soul-destroying. length of time the patient has used the soul-destroying poison. For full particulars of the above facts inclose a three-cent stamp and send for his pamphiet and certificates of curse, so you can write to those who have been cured. Patients can be cured and attend to their daily occupations. Opium, morphine and landanum, discontinued at once with out any prostration, pain or uneasiness. All correspondence strictly confidential if requested. Office, first floor, sorts and of First National Bank Building. (F. O. Box, 1985).

No 22 vol 7 8m

From Rev. James S. Finley Lawrenceburg Tennesses.

From Rev. James S. Finley Lawrenceburg Tennesses. Lawrencebarg, Tenn., reb., S. 1877. This is to certify that I had used tobacco for 28 years. I have many times tried to break off, but have suffered su-much from a heavy dull sensation, and a complete proa-tration of my nervous system, with a constant and in-creasing hankering after tobacco that I have soon given up the trial. This will also certify that my wife was a regi-lar smoker for twenty years. She had many times de-cided to quit the use of the pipe, and has as often failed, her own will not being strong enough to successfully ra-sist the demon-tobacco. sist the demon-tobacco. Twelve months ago 1 resolved to try one hox of Or-

Twelve months ago I resolved to try one hox of Or-ton's Preparation and it has effected an immediate and permanent cure. I have induced my wife to try one box, and she is completely cired. Each one of us has gained from ten to fifteen pounds in weight since we quit the use of tobacco, and our health is greatly improved. I do not hesitate to say that one box of Orton's Preparation, used according to directions, will permanently destroy the ap-pente for tobacco in any one, no matter how long they may have used it.

James S. Finley.

From J. W. Wilber, Cloverdale, California.

Know all men, and some women, that I am 55 years old, and that I have used tobacco ever since I was siz-teen years of age, with the exception of occasionally re-solving that I would leave off the filthy habit, but as of-ten as I would form those resolves, just so often would I fail to carry them out, until I began to think there was no use for poor humanity to attempt to overcome that strong and powerful appetite. But thanks to this progressive age. I saw by the banes that a number of that strong and powerful appetite. But thanks to this progressive age, I saw by the papers that a number of old tobacco chewers had got to be their individual selves by using Orton's Preparation for destroying the appetits for tobacco. Some three months ago I purchased a box of the Preparation, with as little taith as I ever done any-thing in my life. I began to use it according to instruc-tions. A strong conflict ensued between myself and the appeate. 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, neither have I for the antidote. J. W. Wilber.

Subscribed and sworn to, this 29th day of September, A. D. 1569.

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.

RICHARD K. ROBINSON, Justice of the Peace.

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IS THERE A DEVIL.

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

The Bostrum.

BE THYSELF.

A Lecture delivered by Mrs. Nellie J. T. Brigham, at Concert Hall, Philadelphia,

Reported for the Journal by Henry T. Childs, M. D.

INVOCATION,

Oh! thou who art always kind and loving, whose spirit can never forget us, thy children, we would desire to remember thee always, and to feel thy presence, thy inspiration, and thy spirit of love with us at all times, so that our spirits under the light of thy being and of thy presence, may stretch forth like the surface of the winding river. We know, O Father, that when selfishness and discord stirs our spirits in great ripples, the picture that hangs over our heads, is broken and distorted; but when the waters flow on smoothly and calmly, then deep down within them is a perfect mirror of the loveliness that hangs above us. Oh! Father, when the spirit of purity is with us, when the angel of love makes the waves all bright and pure, then nature's barmony and thy love which bends above us in beauty, is seen like the sky above the waters; and when life is pure, we know thee, and when we know thee, we can-not fail to love thee. So, O God, when to day man would gather together to worship thee, when in their mind tear and trembling comes when thy name is spoken,-then it is that the spirit of discord, of selfishness and of fear, makes a tumult in the waves upon the river of life, and in the changing ripples the mage of thy perfect love is changed and distorted. Oh, Father, help us, for when we are kind and loving, so shall we see thee, and when we are just and true, so shall we understand thee, and when we can trust ourselves, then we can truly trust thee. Oh, thou Great Spirit, guide us until we shall show our worship to thee in devotion to our fellow-men,-not in sounds that break the silence of the ear, but in decds that thrill the human heart and inspire it with purposes noble and grand. Help us, O Father, that we may scatter about our pathway such deeds of goodness, such works of love, that we shall not only wish each other happiness, but shall give such gifts as shall make all others happy. Help us always to keep our spirits so pure that the breath of prayer can flow forth naturally as love. So guide us that we may bravely speak the truth, and still more bravely be able to live the truth evermore.

LECTURE.

Our subject this afternoon will be a new commandment-not one that you may find in the Bible as it was written in the past, but one that speaks in the great Bible of God's truth, and these are its words: "Be Thyself."

Men in looking forward into life, into the path which they are to tread, ofttimes mark out their ideal of what life should be,-mark out a path, take a pattern and try to shape their lives care. fully by this. Men have looked outside of themselves for their patterns, and this we understand to be wrong, and so, for this reason, we have chosen this new commandment for our subject, and will endeavor to the best of our ability to show you what we understand to be the answer to it

A bud, whether it be the bud of a rose or a allly, folded carefully as it is, has within it its ideal of shape and loveliness. If the rose is to wear the blush of deepest crimson; if the lily is to have in sainted whiteness, you find the pro-the other has the pure whiteness, that in the lily bud is the promise folded away from the y ion of man, Within that green covering of the bud dwelleth the life of the flower. It has its ideal shaped. It has its own life and promise of the future, and so when the rose unfolds, it does not try to imitate the shape of the lily bell, but is itself simply. Down in itself it raises the sweet anthem that we have uttered, Be thyself. The God of rature says this to the roses and the flowers, and they never dream of doing anything else but sing the happy voice of God, and the result is, they come forth in their ovn shape, their own loveliness, true to the idea. Io nature says through her minerals-each one has uttered the same great truths, in its own form and nature. The towering forest trees when they grow side by side, from the little winged seed of the maple and the acorn, as each falls into the ground, and they grow up side by side. in answer to this command, they are true to themselves. They do not take each other as examples ; they do not issue patterns of fashion ; they simply live out their own ideals, and so do right. In the flowers of the spring time, the orchard may be beautiful. You may find the apple blos. soms with their beautiful crimson, and their sweet perfume. There is no effort in the tree to be other than itself,—side by side the trees grow, and each is true to itself. The oak tree never tries to produce an apple blossom, or give forth the sweet sap which flows from the maple,-it on'y tries to produce its own leaves and acorns, and so it obeys the commands of its Creator. In the animal life, the same law is true every where, but when we come to man, we find a difference. In all the lower creations, vegetable and animal, we find the law of individuality working itself out. The idea is implanted in the germ, and then brought out into perfection. Man does not seem to see that in his own soul. Goá has implanted germs that are to come forth in great thoughts and deeds in his indivilized future. Man looks backward and tries to lean on somebody else, until be has almost lost the power which God gave to him. Everywhere you find them borrowing of each otner, instead of bringing out the good that is in them. In the days of Moses, he borrowed from the laws of the Egyptians, and we find that ever since that time, men have been trying to shape their acts, and their thoughts by those of some one else. We believe there have been saviors of humanity, great reformers, who have given great good to the world, but we do not believe God ever gave one who was good enough to stand as a model for all others-that we are all to run our souls in the same mold. It seems to us, as we are identified, there is a purpose in this, and if there is any usefulness, if there is any good in that which we possess, then we certainly should obey the law that runs all through nature, that speaketh unto all things, Be Thyself. Through the history of the olden reformers, we find that Moses led one class. Christ who still stands be-fore humanity, led many others. Calvin and Luther and Wesley and Whitfield, all of whom have done good in their generation, and in our own times, Theodore Parkers noble utterances have wakened many souls. All through life, we have seen the teachings of events,-we have seen that each great reformer has been gifted in his own way. We say to each one, there is a work which you can do that no other person can do. There is an idea that stands forth sympathetic with certain minds-go forth with your no-blest exertion, and so shall humanity be blessed through your endeavors. Lutherdid a work that Theodore Parker could not have done. Thus we find that spheres differ, according to the demand and the nature of the individual, will be the labor. Each reformer. then, has answered the demand of the age at the time in which his ideas were given, and, so the work of the past has gone on.

How should we have been to-day, if we had sat down with the truths that Luther and Calvin gave the world, and gone no further, although the one might have taken away from humanity the yoke that Catholicism placed there, and the other given man a little clearer idea of his duty,-yet neither of these accom-plished all the work. The laborers in the field can only do their own work, and nothing more; so when we come down to the present, we find man still turning backward; looking to the past and wishing they could shape their lives by these gone before. We say, would that we could strike out the dismal jarring tones of the bells of the past so that in your hearts you could hear this new commandment, Be Thyself.

There are those who say that the old reformers have done all that was to be done; that the past gives us God's own truth-the present gives us the devil's teaching, therefore we will keep to the past.

Now, we would say to you to day, remember that God has not grown old, God is not silent although the bells of all the churches have rang out their peculiar faith, they have not changed the Aimghty, and the great Father is just as kind, just as loving, and just as ready to answer the demands of humanity as he ever was in the nast.

When the reformer goes forth to-day, and says to man, God speaks to you through all nature, Be Thyself, and from the demands of thine own nature, from the aspirations of thy own spirit, learn that truth can come forth now and speak to the soul so that it can be blessed and uplifted. There are those that speak to us and say, listen not to the present. If you wish to know truth, go not to nature; go to the Bible, and you shall learn of God, and if you wish to know of the hereafter, the future condition of the soul,-go not to Spiritualism,-go not to Nature's teachings,-go alone to the Bible, and so shall the mourner be comforted. So says man, what am I to do? Some question is started in this material world, and he goes to the Bible, but he finds that men are everywhere contradicting each other, and yet many of them going to the Bible, dyeing the theological garments which they wear in the same fountain.

Men say, suppose we wish to know the nat-ure of God? we go to the bible,--it tells us God is angry with the wicked every day. It tells us also that his mercy endureth forever; Yet we find the words of David who was said to be a man atter God's own heart, calling for vengeance on his fellow men. He certainly could not have had the highest and holiest opinion of the Almighty, for he beseeches God to curse his enemies, to curse them in their sitting down, in their standing up, and in their waking and in their sleep, let the curse of God rest upon them. Not only upon the offender but upon the children that shall come after them. We have sometimes heard persons laboring in the Christian church. reproving men for blaspheming, and yet these men say if you wish to have light go to the bible; yet in his bitterness, David demanded of God to make the prayer of his enemy a sin. We tell you there is no blasphemy more terrible than this.

Men are everywhere wishing to know of the hereafter. We find persons who are looking for the second advent of Christ, who believe in the total annihilation of the wicked. These men all draw their notions from the bible. Others that believe in a future hell, do the same, and those who believe in no future whatever, go to the bible, and tell us they can find that in it which completely settles this question. Theol-ogy says, pray God that he will guide you of all the mystery,—search the scriptures. But if you do this without reason you will find yourselves mystified. Still more you know not what to believe, and you do very foolishly attempt to believe everything, while others say they believe nothing in that book, both are wrong. Man cannot understand things in science. If he asserts that he believes everything, and if a man goes to the bible, and says he will not stop to question the book, he does that which destroys its own good properties. Let man say God has given me a mind,-a soul as well as a body, and that body is different from all others there never was one just like it, and there never will be. So the bodies being different, there is a purpose in this-we find a like diversity in minds. We have our various attributes and attractions. The great spirit of nature has implanted them there,-what shall we do with them? Where the faculties are gathered together in the mind, it seems to us like some grand cathedral, beautiful in itself, but when the lights are out, we walk in the dark and stumble, but put the light into the building, and we can see to walk through the aisles; we can see to admire that which before had injured us Light comes to the human mind by questions and the answers that come to these questionsthus we find there comes down to the soul the blessings of the Father. Those things that you have found in nature that have mystified you, when you ran against them in the dark, become clear to you; and when you go forth among these with the light, you will find much to admire, when the spirit of divine inspiration becomes your teacher. Be thyself. Go unto the spirit that you may find whether it is good, or whether it is evil. That you may find its light and its shadows, and first amongst the broken idols in that spirit where discord and contention may have been, where mysteries have dropped the dark curtain over the beautiful places,-bring up the light of reason,--then you shall be able to bring harmony out of discord, good out of evil. There are those in this life of earth, who seem to have a path, beautiful and bright, with blooming flowers, born under conditions in which their minds are harmonious and happy. There are others, inharmonious, angular and discordant, full of darkness. These spiri's say I cannot do what I would. When I would do good, evil is present. As I cannot succeed as these others, more fortunate ones, I will give up the effort-the labor is too great,-the curse that has tallen upon humanity is greater than I can bear. We would say to these, there are better times com-ing; you are blessed in your identity. Thank God that you are not as other people. Thank God that you are thus identified. We say there is a cure for all the evils by which you are surrounded or tempted. You ask where is that cure? The world has sought for it. We find there are many quack doctors who have brought forth what they call cures for evil; but these have produced no visible results. The world has sighed in its sorrow, and has said where is the cure for evil. Suppose we ask the question loud enough to be heard through the land. See who will come forward to answer us. One says the bible is the cure, but it and its various statements are received very differently. Another comes forward and says, if you would be guided aright, come to our church,-the Catholic church is the only one that teaches the right way. Another comes forward and says, take the ideas of Luther, he founded the true church. Another says the Baptists is right; another the Methodists. But we say no church holds in itself the cure for all the evils. We know they are all doing good in their own way, but there is no one that can do the whole. When you go into a large manufactory and look at all the wheels of the great machinery there, it would seem that it was not necessary to have so much machinery ; but each wheel has an office to perform—each | it is not? I just don't know anything about it, little cog has its work to do. Suppose one of | -- "that's what's the matter." One says it is

these should say, I do the whole of the work. It would not be so,--you say that each part is necessary. There are certain remedies that are prepared for those who are suffering from disease, from the mineral, the vegetable and the animal kingdoms. But the time has come when people begin to understand that the cure for evil begins not outside of the soul, but within it. In the olden times, men said mankind are full of sinfulness, and the cure shall be fire. We cannot influence these souls by love. We do understand what fire is, and so we will proclaim the doctrine of fire, and they have been through the land and told men of the agonies that never die, of a hell whose fires burn forever; have pictured his satanic majesty until thousands of souls have been frightened through the fear of this.

Now, although we know there are healing properties in sulphur or brimstone, yet we do not believe it is the only medicine. There may be a good bleaching property in it for some-thing, but we do not believe that it is the best thing to bleach out all human souls in this way. It may do for some, We say these things were as good as the people could receive in the past; but there are those to day who say that the cure for evil is not in these,-the cure is not outside of man.

There are some who would go back 1800 years ago through the dusty paths of the past, to find in a teacher who was crucified for the holy truths which he taught, that which will cure the evils of the world. We say not from those of the past do we gather that which blesses, but deep down within the human soul we can find the cure for evil. But says one, that is an evil doctrine, an erroneous doctrine, it is Anticbrist, -you know that in the bible we are taught to work out our own salvation. No one does our work for us,-we are to work, we are to donot when we would go to heaven, secure a complimentary ticket, but work out our own salvation.

But say they what will you do with that holy and pure teacher, who, 1800 years ago, gave to man the blessings of his teachings and example and life? What will you do with all this? Why, when you ask how shall I walk in the darkness of the night time? How shall I find my way? A loving friend comes to me and places a light, a lantern in my hand, but the lantern does not take me on its beautiful breath of light and carry me to the end of the path. You must take the lantern in your hand and walk. In that sense the light that Christ gave must be taken and we must wak with it. If you sit down with his light you will never get over the stumbling blocks that lie in your pathway, and you do not deserve to.

Man must work out his own salvation-must he himself, must take the command that God gave and bring the light of divine help, which Gad speaks through the elements in his soul. When you take this and walk by it, then you find there is a blessing to you because you obey the natural command, Be Thyself.

In the path of life we find thousands of human beings, asking for something to do-looking down upon their surroundings as though there was something degrading. Again, there are those on earth, who are doing a grandly roble work over these-the angels are bending from the shining world beyond, and giving to earth their influence. Though it may go forth slently, it is showing men and women what they should do. Some say, oh, we shall be glad to climb up to the summit of humanity, but the angels say, friend of earth, your mission is right where you are,-do the work that you find to do there, and thus shall you answer that sublime commandment, Be Thyself. It may be that your work is in the quiet home circle. Oh. how beautiful is the labor that we have seen. is all unbeeded by the outside mother in her home of poverty surrounded by care, sorrow and temptation,-looking upon her children and seeking to keep them pure, to have them grow up as good and useful men and women. No one knows how many auxious days and sleepless nights come to that soul that is thus working and struggling for her children, and the world never knows of these; but we tell you it is the noblest and best mission that human beings can perform. Her name may not be remembered, and when she goes away into spirit life, no stately marble may mark where the silent form slumbers,-only the daisies will be fresher and fairer. But she has her reward : these children will grow up to manhood and womanhood, and in their noble and upright lives. that mother finds her proudest monument. In their good deeds, looking down from the starry splendors of the sky, she teels a beautiful reward, better and more lasting than anything the world can give. There is only one way in which we can fully work out our mission on earth or in the angel world, and that is by obeying the command. Be thyself. If your path in life is in darkness, you say would that my path was fairer and like some others. Now, suppose the water-lilly should say I do not like this watery bed of mine. If I only had the bed where the rose blossoms, how fair and lovely would I be. But you know if the lilly bulb is placed there in the gardenbed it will tade and wither and die. It is not its sphere-its path of life. It is made to be rocked by the waves, and sung to by the music of the waters. So of the human spirit; if your path is dark, remember that you were placed there for a good and wise purpose. Look around,-can you not see what is your mission, -the work that is for you todo? Do your work and you will bring sunshine into your path, not for yourself alone, but for others. You may carry music into the discordant places, and make the wilderness blossom as the rose, and make life beautiful by being thyself. In the church or out of it, remember that the truths of Christianity can never help you until you take them into your own individualized nature. Remember that in your own heart, in your own intuitions, in your own consciousness, there is a voice that tells you how to cure evil—it is by doing good, and this can only arise from your own spirit, so God leads us, and the angels bless us through all the land, and you shall feel the bright and blessed influence of a genuine Christianity. Then let us labor for the time when all shall be happy. Then shall the angels smile upon you, and deep down in your heart will be an earnest endeavor to obey the new commandment, no-bly and purely, Be Thyself.

spirits. There is a grub that lives in the mud at the bottom of ponds. After a time, they feel that some great change is about to come over them, and then they crawl up a stalk out of the water into the air and sunlight, and shed their covering, which drops down among the grubs below, and they put on wings, and become draggon flies, and soar away. Dr. Franklin belonged to a club of young men who pledged their word and honor to each other, that as often as any one of them died, their spirits would come back and tell their comrades what they found in that unexplored country, but one after anoth-er laid their bodies in the grave, and their spirits went up, and none ever came back to fulfil their agreement, and for aught any mortal knows, these grubs promised when they found the change about to take place, that they would come back and tell their brother grubs all about that undiscovered country from which no grub had ever yet come back; bat every grub up to date, has broken his pledge. Dragon flies can come to the waters edge, but can't get down to the bottom in the mud,—their old home,—so I think they may not want to, for they know brother and sister grubs could not comprehend the air and winged state, and it would be useless to try to talk with them shout it. So with morto try to talk with them about it. So with mor-tals, they can't come back, and if they could we could not comprehend the state and condition in which they live. We must wait until they come to meet us as we pass over death's cold river, whose waves wash that unknown shore: Until that time comes, we have enough earth duties to attend to, to occupy all our time." Geneva, Ill., March 25th, 1870.

> For the Religio-Philosophical Journal. SPIRIT PICTURES.

Description of Figures seen on Spiritscope.

LETTER FROM W. H. WANDELL'

BROTHER JONES :-- I thought since penning for you my last article on spirit pictures, I would have had a little leisure time to myself, to devote to other matters; but to-day the over-whelming will power of .my spirit guides com-

pel me to write again. I obey their behests, I send you a partial report of an informal seance held at our house in Minnsota City, March 13th. Mediums present :--Mrs. Pauline Horton, Mrs. Alexina Bundy, and myself. I did not attempt commencing to report proceedings until the seance was more than half over, when I felt strongly impressed to take down the proceedings of the remainder in short hand, for future reference. I herein give you a verbal description of the various personages seen by the mediums in the monster spiritscope, and given verbatim, as it fell from the lips of the person influenced. We were alone at the time. The two mediums saw the spirit portraits simultaneously, which I will now describe in the order in which they were seen.

"A large fleshy woman, draped in black, black cloak and skirt, purple colored bonnet, trimmed in second mourning; strings of bonnet fastened just under the chin, by a very small bow knot. A small child stood near her draped in a long white robe, embroidered in blue, hair done up in curls; sleeves of robe looped up with gold-colored ribbon, very wide. Figure faded away slowly, and was succeeded by the face of an English lady. The figure wore beautiful dark ringlets of auburn hair on each side of her face, hanging quite low down on the neck; light complexion, light blue eyes, and very pleasing and agreeable in appearance. Close by her a fine little ressed in mouse clothes, resting his head very lovingly upon her shoulder. Near them was a boquet of winter flowers, a pleasing family picture. A sad face, dull eyes, figure very long angular and thin snuff colored individual appeared to be unhappy. Medium addressed it under influence for a few minutes, when it gradually disappeared. The face and form of a soldier, shoulder straps, very distinct, long features, fair complexion, black hair and beard, strongly built, part of mouth shot away, from which blood was flowing. By his side was a comforter, trying to soothe his intense pain. Gone in a tew moments, just after jotting down the above description. A chinaman, dressed in blue, his feet confined in huge wooden stocks, has hands fastened by cords by hisside; hair braided up in a long cue, hung down behind. Figure wore a kind of dark cap, looked up to mediums imploringly, as if soliciting succor,-gone very soon. Seance occupied about two minutes. A nearl colored sheet, quite large and tipped and fringed with burnished gold lace, seemed to be lowered or settled down on the crouching figure of a lion just beneath it, covering it up completely. Emblematical in character,-no so lution for the present. A large drawing room filled with long metal cases, containing sea-shells of the most beautiful kinds and colors and in great variety. Many of them have a broad gold band inlaid around their exteriors, lining their interiors and tipping their edges with burnished lustre, which was for the time being, perfectly bewildering to the eye. The figure of an old sailor, bald-headed, his grey locks streaming in the wind, broad blue shirt-collar, turned down in true sailor style. His face was not seen very plainly. He appears to be quite undeveloped and dark. Faded away in a tew minutes. A tamily group : Description of gentlemenvery agreeable face; black hair, long and flowing; black moustache, fine ruddy complexion. Attired in a black vest, light ladies cloth coat and pants, light colored gloves, riding whip in right hand. Description of Lady ----Was attired in a drab colored riding suit, black face-veil, hat trimmed with white ribbons, black curly hair, very good looking, rosy cheeks, and eyes brimful of mischief, carried a riding whip and handkerchief in one hand, and a fancy bridle hanging on the other. Description of child, looking out of an open window close by :- A little boy about six years of age, dressed in a rich suit of dark clothes, had on a light colored child's hat, had a bunch of something bright in his hand which he was waying to and iro. Appears to be a brother of the lady. A very sweet child. This group remained on the spiritscope for about a quarter of an hour. Figure of a tall lady, seated by a writing desk. Lady attired in a dove colored old fashioned, close fitting silk basque. Beautiful blue silk skirt, silk sash, long hair in ringlets, has decidedly English features, has on a crystal col-lar, formed of crystal beads. She has a little baby in her arms. Child has dark curly hair. round rosy cheeks, a fine lovely eye, heavy overarching eyebrows, wrapped up in a very rich silk cloak, trimmed with light slik cord or ribbon. It now began to grow quite dusky and dim for the sun was going down in the West. The figures became indistinct and the mediums could not well describe what they saw on the plate, so we closed the scance, and sitting for some time by the glowing stove, held sweet communion with ourselves and with our spirit friends. It was an evening long to be remembered, for the dear home influence which pervaded our little circle, and made our cot a heaven to the dear ones assembled there, both in and out of the form.

APRIL 16, 1870

SUNDAY.

Vestige of Barbarism in Iowa,

DEAR JOURNAL :--- I think the following is worthy of publication in your paper. A. Bill was before the Le gislature, increasing the penalties for violating the Sabbath. Unfortunately it passed the House-yes, the House of Representatives of progressive (?) Iowa, and was sent to the senate for its concurrence, from the committee there to, which the bill was referred. Senator Claussen, one of Iowa's purest, wiscet, and most liberal minded men, submitted the following as his objection to the passage of the Bill. Truly Yours,

HARWOOD G. DAY.

к,

Senator Claussen moves, that the bill, increasing the punishment for violation of the Sabbath law, be indeffinitely postponed, for the following reasons :

Because the Sabbath law is unconstitutional. Article 1, section 3, of the Constitution of Iowa provides that the General Assembly shall make no law respecting an establishment of religion. The observance of the Sabbath is a religious ceremony. Apart from Christian or Jewish notions, there is nothing in the seventh revolution of the earth around its axis, which can make fishing, hunting, dancing, working, selling and buying, immoral or criminal. A really immoral act is immoral all the days of the week, because immorality is the very nature and character of the act. But what is not immoral in itself, cannot become so, merely because the earth moves once more around its axis. The Sabbath law has therefore no foundation whatever, in reason. The justification of a Sabbath law is sought in the Bible. But an enactment intending to force the people to conform their actions to Bible notions of a certain Christian verb, Is establishing a religious ceremony. The General Assembly might as well ordain circumcision, prohibit the eating of bacon, command baptism or the Lord's supper. These ceremonies are rites of the Christian or Jewish religion, but not more so than the observance of the Sabbath. The General Assembly under our Constitution has no right to establish any of these religious ceremonies,

In the United States, the State and Church are separate, each society having its separate and peculiar purposes. The State, a society of Christians, Jews and Infidels, is formed for the protection of life, liberty and prosperity, for education and internal improvements. The object of the State is not the propagation of Christianity. The State has nothing to do with Chris-tianity, though a majority of the citizens profess to be Christians. A majority in a railroad company may be Christians, and yet the corporation is not a Christian corporation, because Christianity is not their purpose. The State, having no Christian purposes, should not attempt to ob-trude the notions of a peculiar Christian sect upon citizens, who disapprove such notions.

A further reason against the Sabbath law is, that it is impracticable, moperative and contrary to the notions of the greater portion of the Christians.

Not much over one-fourth of the inhabitants of the earth are Christians, nearly three-fourths are not Christians. Of the Christians, calculated to be about three hundred and eighty millions, there are about three hundred millions in Europe, about eighty millions in North and South America. Of these eighty millions of American Christians, there are about fifty mil-lions Catholic and thirty millions Protestants. Of the three hundred millions European Christians, there are a small number who are opposed to dancing, fishing and hunting on Sunday. Nearly all the European Christians on the Continent go in the morning to church, but in the atternoon they enjoy and resort to places of amusements, to be found in every town of several thousand inhabitants. There is dancing on Sunday afternoon and in the evening almost m any town on the European continent, where several thousand people live together. Christian orthodoxy does not object to such amusements. The kings, though generally orthodox do not prohibit such amusements, but regulate them by their police officers. There are on the European Continent lew, if any, adherents to such a puritan Sabbath as is enjoined by our law. Only a comparatively small number of Christians have embraced the doctrine of a puritan Sabbath. About nine-tenths of all the Christians dissapprove that doctrine. The attempts to obtrude such notions on such as disapprove them, is despotism, not justifiable by any purpose for which the State is framed.

For the Religio-Philosophical Journal,

He saw the Manifestation, yet could not Belleve.

LETTER FROM WM. H. ADAMS.

BROTHER JONES :- I received from a highly esteemed friend, to whose consideration I have been presenting the claims of the Spiritual philosophy, the following, which is extracted from his letter. Several gentlemen of Batavia, whose names he mentions, "All had a fair chance, in good light, to take a clean slate and put a small piece of pencil on it, and with our own hands hold it squarely up against the under side of a table leaf, and could plainly hear, and with the hand feel the pencil write, and then carefully take the slate out from under the table leaf, and find the little pencil had written messages, in -plain running hand. Not one of us could tell by what unseen invisible agency this was done. We repeated this as often as we desired, and yet could not tell what did it. Can you? A Baptist minister says it is the devil. Do you know

Minnesota City, Minn.

Probably all the postmasters in the State, all the companies who run steamboats, railroads, horse cars in the cities, and all the keepers of hotels, of livery stables, and their employees violate constantly our Sabbath laws, which are very seldom enforced and often abused from spite or to cover immorality.

Legislators are either bound or not bound to re-enact the law of Moses. If thus bound, they must re-enact all the laws of Moses, must make the seventh year a sabbath year, and the fiftieth year a jubilee year, and inflict capital punishment upon any one who does any work on the Sabbath day. (Leviticus, chapt. 25). It is on all sides admitted that the very numerous laws of Moses about prohibition of food, uncleanness, etc., and a good many other Mosaic laws, are unsuitable to our climate and condition of life. They are nowhere in any Christian land fully adopted. But there is no proof that one of these laws has more binding force than any other. Hence legislators are either bound by all or by none. But they being not bound by all, consequently not by any, there is nothing in the bible to justify a Sabbath law.

Hence there is nowhere any good reason for a provision that an act, innocent in itself, shall become criminal by every seventh revolution of the earth around its axis. Respectfully submitted.

H. R. CLAUSSEN.

An animal which committed extensive dep-redations in Page County, Iowa, was recently killed after a desperate fight. It was pronounced to be a California lion. It was about seven to eight feet long, three and a half feet high, and massively built, its shoulders being very heavy and mane long.

The captain of a Nova Scotia schooner at New York, from Jacmel, reports seeing a marine monster on the 12th inst., which was 60 feet long, 24 feet wide, with two forks to its tail about four feet long, and ridges running from its head to its tail. It was a relative of the sea scrpent, probably.

To the 15th inst., a splendid white headed eagle was captured near Newburyport, Mass. He stood over three leet high, and his extended wings measured nearly eight feet from tip to tip.

GFT The \$100,000 appropriated for the capture of Jeff Davis, will be distributed among 240 claimants.

Lor About 13,000 patents a year are granted to about 19,000 applicants in this country. In Ergland the patents average 4,000 a year.

APBIL 16, 1870.

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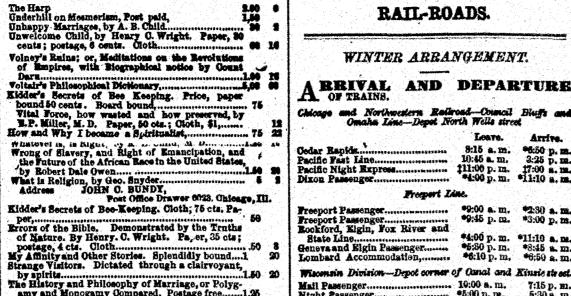
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BRIEF SYNOPSIS OF CONTENTS:

In the first scene we are introduced to Paul and Judas who have mounted their spirited steeds, for a day's journey in search of the recluse, Joun THE BAP-TIST. We journey with them—at noon they halt for rest and refreshments. SCENE II.

SCENE II. The bondsman, Judas, opens out a rich feast from his leathern bag, while Paul gives him a feast in turn, which is perfectly bewildering. They resume their jour-ney, and find the object of their search alone in a moan-tain cave, haranguing an imaginary audience. Paul and Judas enter John frightened and squares himself for a fight; haughable seemes occur, and Paul gets well paid for his journey. SCENE III.

Graphic description of the Mount of Olives and sur-rounding country, including the beautiful village of Bethany, the home of Lazarus, his lovely daughters Martha and Mary; the latter has a strange presentiment; Martha tries to pry into the secret; Mary in tears, etc. SCENE IV.

Josns visits the house of Lazarus, after a solourn of many years in foreign lands. The webcane - a peridex-ing mystery solved. Mary swoons: comes to her senses - too good to be true, Jesus and Mary walk by moon-light alone in the garden; what transpired during the

SCENE V.

The baptism: the storm: what John saw, Josu's of-fended, and John distressed: Paul jubilant. The opin-ion of Juda's concerning Jesus, John and others. The multitude scatter: Paul commands Juda's to follow Je-su's to his retreat: he obeys, is delighted with his com-pany, and becomes a disciple. What occurred there.

SCENE VI.

Judas returns with a flattering report. Paul encour-aged, sends Judas off in search of a fortune-teller. He stops at an Inn where he meets an old friend of his youth; have a jubilant time; secrets discload confiden-iad/g. A strange character here intraduced, who plays an important part in the scenes following. Judas index a medium and engages a sitting for his master. Saul.

BUENE TUE

SCENE XELY.

The Disciples all mert at Bethany; a grand reunion, and infamous treacherr. Mary accidentally catches a few words of some remark of Judas'. She discovers a plot, and warns Jesus; but he fails to see the point until it's too late. An infamous document sent by an officer from the great Sanhedrim; an immediate reply de-manded and answered.

7

SCENE XXV.

Matters culminating very rapidly. A fearful scene. SCENE XXVI.

The last supper; strange conduct of the Apostle John, Judas retires from the company; he returns.

SCENE XXVII.

Jesus arrested, and his followers disgusted: their game was up: fishing for fish more lucrative. The great trial; the witnesses and judges; exciting scenes and incidents. Another prisoner approxened; and, brought into court; nine counts in the indictment.

SCENE XXVIII.

The magnificent Palace and Fortress of Antonia, built The magnificent range and corress or Antonia, onio, by Herod the Great; the great hall of state. Pontions Pilate; Tiberius Casar. Herod Antipas comes to the city on business; attends the trial and had a sovera trial himself. The Father and Mother of Jesus; who are they? We shall see before the close of this scene,

SCENE XXIX.

SCENE XXIX. Great excitement in Jerusalem and claewhere. A frantic mother and lover. Ho, for Calvary! The proces-sion; line of march. Marshalls, police executioners, &c. Martha and Mary in the crowd: Mary swoons and falls into the arms of Cosby, who, for the first time in his life, feels the weight of responsibility. The distressing scenes which follow. Heroid Antipas musing in his pal-ace. A strange visitor; her affecting plea. The curious oracelet; an impregnable monitor; Heroid wills; has sent his own sen to ignominions death; the scramble for the cross. Alast too late!

SCENE XXX.

BEENN NNS. Another scene. The shades of night, and a murky mist hangs over Jernsalem. Paul and Judas under en-gagement to meet in a secluded spot, by moonlight, at the hour of midnight; Judas on time; his impations waiting, and the strange sensations which come over him; Paul approaches. The freedom papers and bag of gold are presented, and glittering weapons as well. "Are you prepared, Judas; you or I must die this night." The terrible contest; Paul the victor; the dying words of Judas to Paul, such as must thrill the soul of every reader of this remarkable book.

SCENE XXXI

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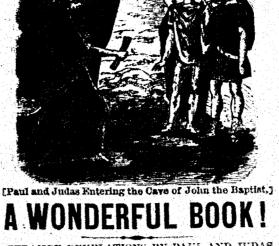
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SCENE IX. Fifteen hills and verdant slopes surround a fertile pot wherein a village stands. Description of said vil-lage and its inhabitants. At the setting of the orb of day, three weary travelers arrived at the Spring of Naz-areth. Several lovely maidens surround the well, one of whom approaches the tallest of the travelers and offers him a drink; a conversation ensues; they go off together. A surprise, and what comes of it. The death of Mary, the reputed mother of Jesus; her parting words and hestowal of a casket; which he opens, and which opens his eyes; a myster solved.

SCENE X.

Jesus preaches a sermon, and offends a Rabbi: he replics; a warm time; meeting breaks up in a row, and Jesus barely escapes with his life. Strange scenes and incidents, great excitement.

SCENE XI.

SCENE XI. Jesus among the fishermen of Genesereth. A graphic description of the country. The Hill of Beatitudes. The Town of Capernium and Village of Bethsaida. Simon and his residence, and what occurred on the piazza. Si-mon's birth-day, and a remarkable draught of fishes. A strange coincidence. "By the God of Moses, here comes old Zebedee." He takes a cup of wine, and tells a long story. Judas in cestacies; he puts a flee in Simon's ear. Simon pleased with the prospect of becoming a great-man, becomes a fisher of men. Has poor success pecun-iarily; kicks up a muss; Judas divides the spoils, and Simon becomes reconciled.

SCENE XIL.

Judas and Simon become friends on a basis of mutual interest. John the Baptist declared crazy; has a dis-pute; his opponents get mad, and leave in disgust. *Cosby*, a strange character, appears. An exciting scene. SCENE XIII.

Paul begins to be uneasy. Judas in possession of his Paul begins to be uncasy. Judos in possession of his secrets, and he fears an expose. Paul's meditations upon the precarions situation; a rap at his door—it is Judas. He enters and they take a drink. Judas reports progress. Strange doings at Nazareth. Judas gives an amising description of the character and personal ap-pearance of Jesus' followers, confidentially. BCENE XIV.

The City of Jerusalem. The Gorgeous Temple. A mi-The City of Jerusalem. The Gorgeous Temple. A mi-nute description of the stapendous structure. The im-mense Altar of Burnt Sacrifices; the priests at the top; vast inclined planes extend from either side, terminat-ing in well filled cattle-yards. An immense gathering at the Temple: Jesus mingles in the crowd; obtains an elevated position and preaches his radical doctrines; says hard things about the high priests. The people en-raged: a general meleo ensues in which the tables of the money-changers are capsized, and the thieves and pick-pockets reap a rich harvest.

SCENE XV.

The gorgeous palace of the Sanhedrim. A full description of it and its imates. The high priests in trouble. Paul's opportunity and how he improves it. The conspiracy: the whole city in confusion and terror. Paul plays a double game, and how he comes out: SCENE XVI.

Jesus turns up again and preaches another radical sermon. Cosby appears upon the scene, though not rec-ognized—of course not.

SCENE XVII.

The beautiful gate, the largest of nine which gave en-trance to the Court of Israel, built of Corinthian brass, ninety feet high by seventy feet wide, covered on both sides with gold plates. Jesns gains admission and gets into another dispute, and what comes of it. SCENE XVIII.

Paul gets John the Baptist Imprisoned and condemned to death. Jesus visits him; an affecting scene; the execution. · A PLEASANT DIVERSION

The great conspiracy ripens.

In which Paul communicates sundry matters of interest to his medium, Alexander Smyth, of Philadelphia, BCENE XX.

Martha meets Jesus and informs him of the death of her father Lazarus. They hasten to the house of mourn-ing: the strange things that occurred there, and what was said of them. The priests excited by the stories afloat concerning the strange transaction. Another sermon and another argument in which the priests are confounded.

SCENE XXI. The woman caught in adultery; her arrest; the con-demnation, trial and triamph.

SCENE XXII. Cosby turns up again; his affliction's and how he is relieved. A gay and festive gent, up to all manner of tricks. SCENE XXIII.

Frontier Department.

BY. E. V. WILSON.

"Spiritualism in advance of Universalism."

E. V. WILSON .- DEAR SIR.-In your issue of this date, March 26th, I discover the long-lookedfor rejoinder to my last communication on the above topic, published two months ago. Can this be the discussion referred to in a late number of the JOURNAL, by your brother, J. O. Barrett, in the following: "It is not my purpose to meddle with the discussion which Brother Wilson is carrying on so vigorously with W."

let .-- You begin your rejoinder by charging me thus: "He shirks the question fully."

Let us see about this. In answer to your position that Spiritualism is knowledge, I reminded you of the necessity of stating as clearly what it is you know, as I did our belief, in order for me to pass judgment between the two religions. I proposed that if you would prove, first, that Spiritualism is knowledge; second, that Universalism is not, and also, that Spiritualism is better than Universalism. I would admit the justness of your claim. Was not this coming up to the mark squarely? And how have you met the issue up to the present time? By repeated statements, simply that you know, instead of what you know of immortality. Theories differ materially in relation to immortality, and before you can prove the superiority of Spiritualism, even though it & knowledge, you must show that the immortal condition taught by it is as good, at least, as that taught by Universalism. And, in proportion as it should appear in ferior in this respect, the increased certainty of its truth would only make it the more detestable. To ilinstrate ;

If the orthodox belief of immortality should be resolved into knowledge, though it evidently has some good in it, yet it being so much worse than it is good in it, yet it being to inter worke that it is good, it would prove the greatest curse that ever befell the human race, for it would deluge the earth with tears. So, otoo, it would be, in re-lation to Spiritualism, should it partake of the bad qualities of orthodoxy. And does not Spiritu-alism harmonize with orthodoxy, to some extent, in relation to the immortal condition?

in relation to the immortal condition? Let us see. Orthodoxy teaches that the greatest proportion of departed spirits are wicked and dev-ilish. So, too, Mr. Atkinson, of Florence, Benton Co. Iowa, told me last spring, that he "saw myriads of such spirits, black and fiendish in their appear-ance," as I stated in my last, and that "they would hover around him all the time, did he not drive them away."

drive them away." Partialism teaches that some spirits will lie. So, in your JOURNAL, of Dec. 18th, I see an article, claiming to be from the departed Henry J. Kay-mond, to the same effect. It reads: "I have often thought that if it should be

"I have often thought that if it should be my privilege to become a ghost, I would enlighten the poor benighted denizens of the earth as to how I did it, and give a more definite account of what I should see, than either Benjamin Franklin or George Washington had been able to do in the jargon that had been set before me by Spiritualists, as coming from these worthies. Stuff I have exclaimed, again and again, after looking over spirit communications, and wondering why a man should become so stilled because he had lost his avoirdupois."

Orthodoxy teaches that some spirits are profanes and I have seen profanity in what are called spirit communications. Spiritualism and orthodoxy both also teach that there will be suffering in the Spirit

World. A belief in such an immortal condition as this,

and on a book (Bible) as full of errors as one can well be." And again, "no Spiritualist of to-day can testify more positively in court that he "has seen, heard, telt and conversed with immortals," than did hundreds in the days of witchcraft, that than did nundreds in the days of witchcraft, that they saw their neighbors as witches-whom no one now believes they did see, -I am forced to doubt somewhat in the splituality of this same phenom-enon of modern times. For it is the same phenom-enou, is it not? In answer to you again, then, "whose testimony takes precedence in a court of justice, the witness that believes a thing, or the one that knows it ?' I would say that probably the one who claims simply to believe what is in the fu-ture, instead of the one who pretends to know it. Ath --You evidently have a very imperfect idea 4th.--You evidently have a very imperiect idea of Universalism, as witnessed by the following re-

of Universalism, as witnessed by the following re-marks: "Your religion is but another phase for old and effete theology." "It stands with the evangelical and Catholic faith. The God of Universalism is a changable God," and, "if he be a God of love, then you contradict your Confession of Faith." These of course are far fetched inferences, [which every intelligent theologian knows to be false] drawn from your summition that the Bible is full of

every intelligent theologian knows to be false] drawn from your supposition that the Bible is full of errors and contradictions concerning God, etc., and that our Confession of Fath, declaring a belief in the Holy Scriptures of the Old and New Testa-ments, embraces a belief necessarily in every word between the lids of the Bible, whereas our Confes-sion reads : "Holy Scriptures of (instead of or, as you would have it), the O. and N. Test." Perhaps if you should wish to hold another dis-cussion with me after this one is closed, affirming that "the Bible is full of errors," you can be ac-commodated, but for the present, you will please

commodated, but for the present, you will please stick to the question before us. Perhaps you will, hereafter, as the Bible witnesses for God and Universalism to whom you have referred, are so much

more consistent and harmonious in their testimo-ny than those of your own appear to be. 5th — "We are not discussing," say you, "what Jesus did." I know it, neither have I intimated a thing that he did.

6th.—"I challenge you to produce a work done by Universalism superior to healing the sick." I did this in my other communication. Why did you not answer my remarks on that subject? Tth.—The case of J. O. Barrett seems to trouble you and L suppose it is because the shee pluces.

7th.—The case of J. O. Barrett seems to trouble you, and I suppose it is because the shoe plnches. You both insist that he was expelled from our ranks in consequence of his belief in Spiritualism, and yet he admits in a recent No. of the JOURNAL that the committee acting on his case "brought no charge," as he says, "except that I had used my letter of fellowship for purposes for which it was not given." That I am right that J. O. Barrett "openly condemned and ridiculed the religion of Jesus Christ." is virtually admitted in his own ar-Jesus Christ," is virtually admitted in his own article, by the following quotation, and the peculiar and ungentlemanly spirit manifested through his whole epistle :

"It is undoubtedly true that I have condemn ed and ridiculed all theological fiddlesticks with which ministers play different tones upon the Bible," etc.

I admit that I based my statement upon a sup-position only, derived from my knowledge of the workings of our denomination in relation to expulsions, and shall still believe it to be correct, notil some one does more than simply to stigmatize it as a "falsehood."

Please remember the last article of our faith, to notice it—as also I requested you to do in my last, and which you have entirely ignored. Hoping to hear from you soon, I remain yours truly, FLETCHER WILSON. Maquoketa, Iowa, March 26th, 1570.

Titerary Notices.

ARTIFICIAL SOMNAMBULISM, ETC., EY WM. BAKER FAHNESTOCK, M. D.

After perusal of this work, we feel assured that it will take rank among the first of the scientific publications of the day. It is practical, avoids theories, and nothing appears in its pages with which skepticism can find fault. The large and varied experience of the Author himself, and his in imate knowledge of the sub ject, is a sufficient guarantee of the truth of his statements, and will commend itself to general favor. This is the second work of the kind published in this country, and we predict for it a brilliant success. The first being "The See-ress of Prevorst," translated into English, by Mrs. Catharine Crowe, 1845. The causes and cure of this form of Somnambulism are handled with a master hand, and the whole subject is one of great interest and deserving study. No one should be without it.—The Labanon (Pa). Advertiser.

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LITTLE GRACE C. TREADWELL

(T BECRIVED 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 sys 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. Wo commenced giving her the Positive Powders as soon as we knew it. When she had taken one half a box she could see as well as ever. She had been troubled with the Scorfuls ever since 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 box 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 Spance.

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AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

ENOUGH FOR THIS TIME.

66 Probably you remember my letter to you of June 1st stating the condition I was in at that time, and asking your advice. I was troubled with Enlargement of the Liver, Overflow of Gall, Catarrh, Bronchitis, Scrofula, and in fact, about as complicated a condition of diseases as you will ever find in the human system, and was unable to do any work. After taking six boxes of the Positive Powders and one half a box of the Negatives, I am able to do a good smart day's work at sawing and splitting wood. I might also speak of the case of my wife, who has used the Powders with equal success; but I think I have said enough for this time."

H. T. Leonard, Taunton, Mass. To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

THREE DOCTORS AND A WIZZARD.

"A fter trying three M. D.'s, and one bottle of Wizzard Oil, and one other prescription, my wife's Rhenmatism kept growing worse all the time, until she took Mrs. Spence's Positive Powders which cured her enlarged joints, and now she is well and hearty. We also gave the Positive Powders to our little granddaughter at the age of two weeks old for Fits, and it has been the smartest little thing ever saw up to yesterday, when it was taken with the Bcar. let Fever, for which we gave it the Positive Powders, and this morning it is quite well." Moses Hartland, Penn Yann, N. Y. To Professor Spence,

APRIL 16, 1870

mid evidently be ba ana still worse; whereas, Universalistinging a belief "In the final holiness and happiness of all mankind"-that all "shall be equal unto the angels in the resurrection ;" "neither can they die any more," and "will have all tears wiped from their taces," and thus, harmonizing with itself and the carnest prayer of every Christian heart, it is not only better than Spiritualism, but the truth it embraces gives satisfaction and comfort to every believer in this life.

2nd .- But is Spiritualism knowledge after all ? You have claimed two methods for acquiring knowledge, namely, that derived through "the testimony of unimpeached witnesses of the prestestimony of unimpeached witnesses of the pres-ent time, now living," as you call them, and also "through your senses." (You have it that I asked you this question: "How do you acquire knowl-edge?" A mistake of yours. This is the question I put: "How do you acquire knowledge from the testimony of unimpeached witnesses of the present time, any more readily than we do from the sense time, any more readily than we do from the same kind, of earlier times " And this re-minds me of the mistake of a word as published in my last letter. It should have read "retaining your spotted characters within your own ranks," instead of "reclaiming" them there. Please represent fairly.) Let us test your knowledge by these methods.

Mrs. Emma Hardinge, one of your "unimpeach-able living witnesses," (pardon me) said in Philadelphia, Oct. 15th : "The conditions of that life [immortal] and all

the details must be considered carefully, under the same aspect as we judge of human communi-cations. * * *We must seek for a higher au-thority than the teachings of spirits, in or out of the form. This we shall find in the gospel of na-tions. tare."

what now becomes of your superior means for acquiring knowledge? for this is a portion of our own means for acquiring faith in the invisible. And yet you have the audacity to stigmatize my reference to Isa. 19th, "The heavens declare," etc., as "strangely futile." Strange indeed, if you will not allow our religion, founded on the Holy Scriptures, to be sustained by reterance to them. Mrs. H. continues:

"I shall not answer you when you would compel me to prove the fact of the soul's existence after death. I can no more explain this question than I can answer how I know anything, or what intelligence is."

intelligence is." Hence Spiritualism is not knowledge derived from the testimony of your witnesses,—according to Mrs. H. Instead of "the teachings of spirits in or out of the form" constituting the highest authority on the question of immortality, according to Mrs. Hardinge, the holy prophets, Job, Isalah and Jeremiah "proclaimed the voice of immortality as they were moved by the Holy Spirit, and led to the worship of God." Again she says. "I ask you to pause on another revelation through Jeeus of Nazareth," of whom she remarks in substance. as the JOURNAL of Dec. 4th makes the Mohawk

chieftain say through Dr. Herring, to wit : "Jesus was a healer. He was the highest medium that has yet appeared on earth and through him were spoken the bighest truths that were ever

given to man." Thus, as Universalism embraces a belief in this Thus, as Universalism embraces a belief in this Lord Jesus Christ, and as, according to the above Spiritualist witness, "he spoke the highest truths" —"nearer to truth and the necessities of man than any other," our belief must be in advance of your kind of knowledge, acquired though it be through your senses, by seeing, handling and conversing with spirits in and out of the form. Srd.—But what makes the fact of your knowl-edge still more doubtful to me, is, that in your paper of Nov. 27th, the reported testimony of Saul of Tarsus, through one Alexander Smyth, another of, etc., directly contradicts your other witnesses

of, etc., directly contradicts your other witnesses

of, etc., unrectly contradicts your other witnesses mentioned above. It reads thus : "In fact, Alex., if you examine the gospels, my epistles and all the other writings of the New Test-ament, you will find them to be a compilation of lies, contradictory statements, ridiculous absurdi-ties and mystical nonsense, too ridiculous for any intelligent person to give credence or dependance 10."

While Mrs. A. says, "It is sufficient to point to

the fact that most civilized nations of the carth bend before the pure teachings of Jeaus." I judge that you, too, from the following remark in your last, are a Paul-ite, and therefore in opposition to Mrs. H. and the chief. "You depend on the stories of the dead past, (for your religion)

Every Saturday, for April 9th, contains the opening chapter of Charles Dicken's great story entitled Edwin Drood. The commencement is very auspicious, and every admirer of Dickens will be anxious to read this, his latest great story. Every Saturday gives us also a fine medalion portrait of Dickens, and a supplement contain-ing a double page cartoon, representing Sam Weller introducing to Mr. Pickwick the lead-ing characters in Mr. Dicken's novels. It is one of the most spirited pictures we have ever seen. We consider Every Saturday the best Journal of the kind in the country. Fields, Osgood and Co., Boston, Publishers.

ENFORCING THE SUNDAY LAW.-The Toledo Blade of a recent date says : "Great excitement prevails in Wabash, Indi-

ana, over the enforcement of the Sunday Law. Men, women and children, are indicted for fish-ing, sewing, knitting, and blacking boots on that day. About one hundred indictments were lately returned into court against the best citizens of the town, including several ladies!"

Remember. friends, that extremes right themselves by bringing into action dormant energies. Be up and doing.

PUNCHINELLO' is the name of a new comic paper just started in New York. The first number comes to us printed on heavy tinted paper, and makes a fine appearance. Punchinelio is the best comic paper we have yet seen published in this country, and we hope it will meet with the success its merits deserve.

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This book is written with the intention of imparting a moral lesson that shall benefit society, especially "wronged and outcast women," to whom it is lovingly dedicated. Next week we shall give a review of the book.

THE JOURNAL OF THE GYNAECOLOGICAL SOCI-ETY of Boston. Devoted to the advancement of the knowledge of the diseases of women. James Campbell, Boston, Publisher. For sale by all book and news dealers.

The April number of this invaluable magazine comes to us filled with matter of unusual importance, especially to the professional reader, and is easily understood by all .

Good Health, a Journal of Physical and mental culture. Alaxander Moore, Boston, Publisher. The April number contains many interesting articles, of which we can only enumerate a few. On Poison; The Effects of Mental labor on Health; Mental Treatment of the Sick; Advice to Young Mothers.

The Herald of Health and Journal of Physical Culture. Wood and Holbrook, New York, Pubilshers.

The April number is like all its predecessors, good. We have often recomended this valuable magazine and now do so again.

BY

HUDSON TUTTLE.

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