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Literary Department

GOOD BY.

BY MRS. HATTIE H. LINES

Good by. How much that little word (Though 'tis repeated oft) Conveys when from some lips 'tis heard That lisp it low and soft.

Some loving one with gushing heart, And with a tearful eye, Imprints a kiss before we part Yet stays to say good by.

Good by. That sacred word is breathed By lips that little feel • How much around some heart is wreathed And 'pon it placed its seal.

A tender cord within the soul Is touched, and with a sigh, With trembling lips and heart that's full It echoes back good by.

Good by. Those happy hours are past, And iriends are called to part, The precious moments gliding fast, But bind them hears to heart.

The deepest fountains now are stirred, The sad look of the eye Reveals emotions more than word, And gently speaks good by.

Good by, still vibrates on my ear. Though long 'tis since 'twas heard Yet now again I seem to hear That dear and loved old word.

And to my mind sgain it brings Ford memories with a sigh. Of other days and other things, When last we breathed good by.

MATRIMONIAL

A Lower and a Higher Love.

are permitted to feed upon the soul, and weeds are cultivated where eternal flowers should bloom. How many human forms we see walking about us, with debauched passions throned above an enslaved soul. Can such persons love long and truly? Does any one wonder why so many of our marriages are full of misery? If you do, you now have the reason. When matrimony builds her superstructure upon the sands of passion, there is no security for permanent peace, but when she builds her temple upon the "Rock of Ages," it will stand the "wreck of matter and the crash of worlds."

The order has been sadly reversed ; the passions

It is said that love sometimes comes at sight; it is possibly true that the lower love does; but the highest love is a flower of steady growth, and to be obtained, must first be cultivated. Many wait to "full in love," or have a love come to them. If they possess more of passion than spirit, more of the lower than the higher love, no doubt this can be easily effected ; but if the latter predominates, as it should, they will never fall in love.

We often see a full blooded, passion-flooded man fall down and worship some fragile beauty, with a selfish desire to pluck her, as he would a flower, and pull her down to his own lustful level. He wonders why she cannot love with his promptitude. He does not realize that her love flows from a higher fountain down through the valley of her soul, vivifying her passions with divine softness. He does not realize that her passions bow in graceful homage before her soul. He does not understand that she walks in beauty beside the still, calm streams of a nobler love, that the Christian graces walk by her side unseen, and that her love must have time for growth. While he, poor deluded man, marshals his passions and marches over his enslaved soul to offer his brute love for the pure, gentle love of this Christian woman, and per-haps, after a time, under the shadow of necessity and custom, she surrenders herself to a life of secret woe. How truly we may exclaim, mismatched! He a lover of weeds, she a lover of flowers: he a lover of earth, and she a lover of heaven. This is no overdrawn picture, for we meet with just such unions in our every day It is often asked, "What is true love?" We will add it is the higher love, holding a sceptre over the lower love, pointing forward and up ward, to the great common love of the hereafter: the cultivation of which is man's grandest prerogative.

"What Will She do with it ?"

BY "KITTIE CLOVER."

"What will womar do with the ballot when she gets it?" is often asked, as if the condition of wo-man could not be improved. I wonder if any one ever said to our revolutionary fathers, "Well now, you have the privilege of making your own laws and electing your own governors. What are you and electing your own governors. What are you going to do? I can't see but what you got along very well before, and I am puzzled to know what

use you will make of your freedom " I don't think the fathers would have spent many words on the inquirer. They would probably

have answered ; "You will find out before you are many years older, the benefits that will accrue to us. This war has not been in vain."

I think men will see what woman will gain when she is enfranchised, and I would not waste many words upon such a question, yet, perhaps, a little light may be allowed to enter the fossilized brains of the inquirer.

In one of our late discussions, a man said, "I can not see what prevents women now from pursuing any business they choose to There is no need of legislation upon that subject." Had he been a working woman, he would not have made that remark. Let us look at some of

the industrial paths where woman by her adapta-bility and tact is well qualified to walk. What prevents her from making all articles of

men's wear? From acting as agent for the num-erous sewing machines in use? Surely, if she has a fancy for traveling and a ready address, she can in that business find a chance to improve her health, and earn a hyellhood at the same time. What prevented her from taking charge of all the sewing machines at the Mechanic's Fair, and earning good wages by descanting on the merits of them? What hinders her from acting as clerk in the various mercantile establishments in this city? From standing behind the counter and discussing the beauties of a piece of silk, or the quality of a merino? From mounting pictures at the stores of engravers, becoming saleswomen in the book stores, clerks in the large libraries, reporters for the weekly papers, clerks, copylsts and reporters in legislative bodies, principals, music teachers in our schools, county superintendents and directors, hair dressers, wig makers, etc. ? Why not enter any or all of these vocations, to say nothing of county clerk and recorder, and filling various other offices in the gift of the people's, What prevents her from doing all the copying for the courts, for lawyers, and for architects? It is recorded of a certain princess, that, on being told that the people around her were starving, she rejoined, "I would rather eat bread and honey, than starve to death !" A very sensible remark ! Women ought to learn a lesson by it, and choose one of the pursuits I have mentioned, rather than s arve to death or become prostitutes. Why don't they? Can any one give a good reason? Some women work very hard, and give all their earnings to their husbands. Why do they do this? Why not say, "You are strong and healthy; go earn your own money, buy your own tobacco, and pay your own liquor bills. I can find a use for my money."

monal Look at Florence Nightingale! Look. at Joan of Are! Look at Lucretia Borgia! Disapprobation expressed. Well, said Mr. [Disapprobation expressed. Well, said Mr. Twain, scratching his head doubtfully, suppose we let Lucretia slide.] Look at Joyce Heath! Look at Mother Eve ! * * I repeat, sir, look at the illustrious names of history! Look at the Widow Machree! Look at Lucy Stone! Look at Elizabeth Cady Stanton! Look at George Francis Train! [Great laughter] And, sir, I say it with bowed head and the usepest yenera; i.m. look at the mether of Washington! veneration, look at the mother of Washington! She raised a' boy that could not lie-could not [Applause.] But he never had any chance. lie. [Oh! O!] It might have been different if he had belonged to a Newspaper Correspondents' Club. [Laugh'er, groans, hisses, and crics of "put him out." Mark looked round placidly upon his excited audience, and resumed.] I repeat, sir, in whatever position you place her, a woman is an ornament to society and a treasure to the world. As a sweethcart, she has a few equals and no superiors. [Laughter.] As a cousin, she is convenient; as a wealthy grand mother, with an incurable distemper, she is precious—as a wet nurse, she has no equal among men! [Laughter.] What, sir, would the people of the earth be without woman? They would be scarce, sir-almighty scarce Then let us cherish her-let us protect herlet us cherish her-let us protect her-let us give her our support, our encouragement, our sympathy-ourselves, if we get a chance. [Laughter.] But, jesting aside, Mr. President, woman is lovable, gracious, kind of heart, beau-tiful, worthy of all respect, of all esteem, of all deference. Not any here will refuse to drink her health right cordially in this bumper of wine; for each and every one of us has personally known, and loved, and honored the very best one of them all-his own mother !"

SONNE F.

BY WM. PITT PALMER. (Supposed by a View of Swan-Point Comstory, at

What can Women do?

VOL. VIII.–NO. 6.

The question is a rational one. It has no nossible connection with temale suffrage, or the common p lateral phrase of the woman's rights" doctrine. It is a matter of bread and butter, of life and death, of virtue or abandonment, to the thousands of women throughout the country. Mr. Horace Greely, whose prominent position makes him the centre of information for almost all classes, complains that he receives every day, letters from women from the mildle, and even the extreme Western States, asking for employment or advice. The story is precisely the same in all, with the difference of name and date. The woman is a widow, or unmarried, and must find bread and batter for herself, and perhaps for her children. She is fitted to be a teacher, convist. agent or companion ; what "open door" is there for her in the Eastern cities? Mr. Greely has answered these questions so often that he has become well tired of them. And well he may be, for he has always answered them in the same way His opini is that the doors most widely open for unemployed women in the seaboard cities are those of ruin and starvation. For every chance for employment as teacher, agent, or copyist, there are a hundred lean and hungry applicants-town bred women too, who know the vantage of the ground. He discourages the hope that they can in any number find employment in the small manufactures, and finally conment in the small manufactures, and many con-cludes with the following advice: "Stay at home where you are known, and where you will at least be sure of that human sympathy— that esprit du corps which forms part of the at-mosphere of a country. You will find none of it waiting for you in the streets of a great city, however, huddely ou andeever: and a wormsh however laudable you endeavor; and a woman, call herself by what unwomanly name she will, dies without it, assurely as a bird in an exhausted receiver. Being at home, take up any work, man's or woman's, for which you are fit.ed, and which pays living pr ccs. Do it as thoroughly as a man, and you need not fear his competition. The very novelty of the attempt will insure suc-

Man has sought to form his laws to harmonize with God's laws. In observance to the natural laws of chemical combination, man found that the ingredients of the human body must ne opposed and varied, for healthful reproduction. Hence the law preventing intermatriages of near relatives in some countries. It has long since been proven by Christian civilization that man partakes of two natures, viz: Body and Soul. We take cognizance that God's laws operate on both of these natures (or phenomena), while man's laws act more directly on the former. A clergyman performing the rites of matrimony acts as a functionary of two laws— one of man, the other of God. He binds the body with the former, and with the latter he invites the soul to an eternal sisterhood, to the common love of the great hereafter. Hence we may infer that there may be two distinct loves-a body love and a soul love; a passion love and a spiritual love, the former a tangible. conceivable thing; the latter, inexpressible and less definable, yet felt and known to exist. Like music, it thrills us; like air, we feel it, and are blessed by it. Though the sun shines not, we know it is behind the cloud, or else it would be night, and man would be wholly a brute.

We claim the true love which binds a sister to a brother, or the love that reveres a parent. to be the same higher love that links man and wife; that the bond of matrimony only binds parties to certain regulations and customs of our race and age. In heaven they are not married or given in marriage-that the body returns to dust and the spirit to the God who gave it-that man dies a mortal and arises an immortal. &c. Hence we draw a line between body and soul, attaching a lower love with the former, and a higher love with the latter, thus giving significance to the above classification of love,

Since finding that there are two loves combined in wedlock, we will proceed to investigate their peculiar functions. First in order is the lower love, or brute instinct for companionship, which we will find by chemical analysis to be the seeking of one property to find its opposite; or, in other words, one person seeking his ani-mal affinity. It is too lamentably and too universally the fact, that this lower phase of love is the only one considered in this (should be) sacred alliance of marriage; and even the chemical science of this animal love-life, is totally neglected in the education of man, and he mates with the same philosophy as the dumb brute. This love finds its birth in chemical proportions, and dies in chemical dissolutions.

Secondly, we come to the higher, or soul love. which springs from a divine origin, and is a spark lodged in the infant breast, which may, by proper culture, assume powerful proportions, and make the passions fall trembling at its feet. It is the beauty and grandeur of this world; the glory and majesty of the world to come. It is of God, and by him given in the form of clay, called man, for a proper tillage, that it may be ripe and ready when death comes to separate it from the lower love, which we have just de That high love is a vine of steady tined. growth; it has no fluctuating pulse, but lifts its gentle tendrils up along the clear blue sky till it takes hold on heaven, and fastens itself for eternity.

It is sad to contemplate how little this love enters the marriage state of to day. Even the lower love, the fluctuating love of the passions, is atimulated by mercenary, motives, and aroused to brilliant wooings, only to die, when its object is attained and its desir. s ore satiated. In contrast, how beautiful and sublime to consider a union of heart and soul joined in wedlock, where the lower love is menial to the higher; where the spirit predominates and the passions obey.

The exercise of the higher over the lower, may be considered the grandest culture of man. The lower is only given as food for the higher. On the vine of early culture. In the shade of reason clearly Hidden from the earthly vulture, We can learn to love sincerely,

Like the angels love above us. We can love and love as duly ; Like the love of Him who loves us, We can love and love as truly.

When we cast the world before ns, Living in the spirit lustre, We can join the happy chorus, Clinging to that happy cluster.

When the passions fall om off ns, Down before their weight of culture. And the soul is ruling o'er us, Love will shine with noble lustre.

CUCK-00. "Cuck-oo! Cuck-oo!" "Ha i sir i who are you?" "Im the bird that comes to say, Sweet young Spring is on her way.

If my strange voice you should hear, Then the time of flowers is near Do not hope to hear my cry Until Winter bids good by."

Women as Chemists.

A medical exchange thinks that there is no occupation for which women are better fitted by na-ture than that of the chemist or druggist. The sei-ence of chemistry can be as readily learned in the school and laboratory by woman as by man; and, as in art, it requires the delicate manipulation, fine perceptions, and mathematical accuracy, in which woman excells. In the drug stores for dispensing medicines, but little physical strength is needed, and the business is very remunerative. The late frequency of fatal accidents, resulting from the carelessness of drug clerks in putting up prescrip. tions, points with emphasis to the expediency of substituting women prescription clerks, as, other things being equal, the superior conscientiousness of women, especially where human life is involved,

would go far to insure safety. Very likely the fact may not have been put in print before, but the experiment of giving in-structions in analytical chemistry in a public school, has been tried, and the results were very satisfactory For three successive years, in the high school at Cambridge, Mass, those pupils who had attained a creditable rank in the regular work in chemistry, were allowed, as a favor, to take a course in analytical chemistry. It was un-derstood that it was an extra study, and that it must not interfere with their required lessons in other departments. Every facility for the work was provided, including the necessary apparatus and set of reagents for each pupil, and no charge was made, except for apparatus broken or dam-aged. The classes numbered from twenty to thirty members, the majority of whom were girls. As a rule, the girls did their work better than the boys. They showed the same neatness and nicety in man-ipulation that they do in the laboratory of the wasted less test-liquids and reagents than the boys; and they were generally quicker to note the results of their work, and to reach a correct conclusion.*

We are told that it has been stated in not a few of the papers of the day, that the daughter of the former Professor of Chemistry in Harvard College is no less expert at chemical analysis than her father. This rather extravagant story doubtless grew out of the simple fact that the young lady had been a member of one of these classes in an-alytical chemistry.—Boston Journal of Chemistry.

Others are deserted by their husbands, and left to maintain a family of children. It seems to me th y are very foolish. Why not say: "These are as much your children as mine, and you have no right to oblige me to support them

entirely. I am willing to cook for them, to make all their clothing and to take the general care of them. The least you can do is to pay for their board and clothing."

board and clothing." Others have what the world calls good husbands. They (the men, I mean), are in business, and are wealthy. They buy nice houses, furnish them el-egantiy, and live in good style, yet their wives never have a spare half-dollar. Money is doled out to them are if they more more relations, where out to them as if they were poor relations, whom the husband could not well rid himself o', yet had no love or sympathy for. Now, why do not these women have plenty of money? Everybody knows their husbands have an abundance, yet they grasp at a two bit piece as eagerly as would a street beggar.

Perhaps, when women have the ballot, legisla-tion will explain some of these seeming absurdities. In a land of freedom, of course women are not obliged to suffer in the way I have mentioned. Wait till they have an equal voice in making the laws, and we will understand all these enigmas,

Mark Twain's Opinion of the Women.

At the annual banquet of the Washington D. C.) Correspondents' Club, the following toast was read :

Woman, the pride of the professions, and the jewel of ours,"

To which Mark Twain responded as follows "Mr. President :-- 1 do not know why I should be singled out to receive the greatest distinction of the evening-for so the office of replying to the toast to woman has been regarded in every age. [Applause.] I do not know why I have received this distinction, unless it be that I am a trifle less homely than the other members of the Club. But be this as it may, Mr. President, I am proud of the position, and you could not have chosen any one who would have accepted it more gladly, or labored with a heartier good will to do the subject justice, than I. Because, sir, I love the sex. [Laughter.] I love ALL the women, sir, irrespective of age or color. Laughter,]

Human intelligence cannot estimate what we owe to woman, sir. She sews on our buttons. Laughter.] She ropes us in at the church fairs -she confides in us, she tells us whatever she can find out, about the little private affairs of the neighbors—she gives us good advice—and plenty of it—she gives us a piece of her mind, sometimes—and sometimes all of it, * * In all the relations of life, sir, it is but just and a graceful tribute to woman to say of her that she is a 'brick?

Wherescever you place woman, sir-in what soever position or estate—she is an ornament to that place she occupies, and a treasure to the world. [Here Mr. Twain paused and looked inquiringly at his hearers, and remarked that the applause should come in at this point. It came in. Mr. Twain resumed his eulogy,] Look at the noble names of history! Look at DesdeProvidence, R. I.)

River, that lingerest in thy blithe earger From the blue mountains to the dark blue

To list the passing bell's low monody, And love's lorn wall around the loved one's bier Say to the careless worldling sauntering near

Speak low 1 step sofrly ! as in awe profound For, know thou, this, indeed, is hallowed

ground, Planted by God for his great harvest-year. He will not let His seed forever lie, Germless and dead, within the stifling mold ;-Though sown in weakness, it shall safe defy

The worm, the storm, the season's heat and cold, And in due time, from out the dust arise

To the eternal garners of the skies !"

----A Disputed Right.

Mr. John Ripley, of Ohio, was sometime since "gathered to his fathers," Dying he bequeathed all his property, real and personal, in cluding choses in action to Mrs. Ripley, his wife -on condition, however, that she should retain it only while she remained a widow, and that the moment she so far forgot the perfections of Ripley deceased as to marry again, then the whole of the said property should at once re-vert to his heirs. Mrs. Ripley, thinking, perhaps, that mourning did not become her style of beauty, changed her widow's weeds for the white dress and orange wreath of a second weddinghood,—and hence a lawsuit, Mrs, Ripley prayed the court that she might be allotted dower in the property of her deceased husband,

Judge Storer of the Superior Court of Cincin nati, before whom the case was tried, decided that Mrs. Ripley having elected to "take under the will," must abide all the conditions of sai. will, and that, therefore, no dower could be allotted. In rendering this decision, Judge Storer took the ground that a husband's interest in the widowhood of his wife is so great and so proper that it gives him the " moral right to annex limitations to his bequests when she is to be made the recipient of his bounty," and that this "moral right" may be legitimately enforced by the courts.

Despite Judge Storer's acknowledged ability as an expounder of the law, his opinion in this case will not meet with general approval. His "moral right" will certainly seem a grievous wrong in the eyes of all marriageable widows and all wife-seckers with a taste for widows. Husbands have a "moral right," perhaps, dur-ing life, to set up "limitations" in matters of millinery and dry goods; but when they die, common sense teaches that limitation business ought rightfully to cease. We are decidedly of the opinion that Judge Storer's decision is contrary to public policy—an unwarranted infringe-ment of the rights of widows, and second, third and fourth husbands. The natural "limitations" usually imposed upon widows in the shape of five or six i nages of the deceased husband, seem to us to be all-sufficient without the addition of arbitrary and vexatious restrictions on the use of her money or the reinvestment of her affections.-Exchange.

We are of opinion that Judge Storer has de cided in accordance with the law, but that the law is, as stated by our cotemporary, "contrary to public policy," ('he whole public, not the present voting public,) " and an infringement of the rights" of women, everywhere, as well as "second, third and fourth husbands." When women help to make the law, it will not be 80.

IT In reply to a young writer who wished to know which magazine would give him the highest position quickest, a contemporary answered : "A powder magazine, if you contribute a flery articla."

ce .s.

This is all very well, Mr. Greely, but you do not seem to take into consideration the fact that the great maj rity of the women who thus anply to you would rather stay at home than not, fthey had a home. If they could earn a respectable livelihood where they have lived for the greater part of their lives ; if they could thus bring up their children to competence and usefulness amid old associations; if there were not some pressing necessity for them to better their condition, they would not develop a disposition. where they know that they will be beset with dangerous trials and difficulties. You do not meet the issue: With the great increase of women over men, shown by statistics of population; with the increasing demand that women shall do something to earn a livelihood; with the horrible drudgery and poor pay attendant upon such avocations as that of the seamstress and other trades to which alone women have been able to look in the past,-there is a necessity for some other means of employment; and it is to the large cities that women must come for it, unless they make up their mind to till the ground, follow the plow or endure the physical hard ships of men.

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But it seems to us that mile huminity will accomplish more in the hard work, or even the invention, of agriculture, industry and manufacture than women; and that the latter should begin to select that work which they can do, and do well, with the same advantages tha: men have. Women must enlarge their sphere beyond that which admits them as copyists or school teachers; and this enlargement can be obtained only by, and through the advantages of such a commercial education as men may enjoy. The Bryant & Stratton system of business education was the first to acknowledge this fact and right of a woman, and the first to throw open its doors to women. This privilege has been largely improved, and its advantages are becoming more and more widely known with every year. But it is not until the general principle is acknowledged, which will give woman an equal position with man as a bookkeeper, an accountant, a financier, or a correspondent, that she can enjoy the full benefit of the commercial system. Then the city will furnish abundant and appropriate employment for women who have availed themselves of the advantages of a commercial education. As to the means of obtaining this education, which is at once so simple, speedy and cheap, we have only to say that we have never yet known a case in which the man, woman or child was in earnest about it, that did not succeed. Where there is a will, there is always a Way

Two honest Johns.

We find the following choice item in the Sioux City, (Iowa) Times :

Interesting incidents sometimes transpire in this western country, on account of the selection for church officers. We give a case in point, the de-tails of which were told us by one of the parties himself. John No. 1 is the treasurer af a certain shunch and John No. 2 is a new-holder therein for church, and John No. 2 is a pew-holder therein, for which he was charged \$15 on the said treasurer's books. Both Johns met at the faro bank the other evening, when No. 2 was fortunate enough to win

verning, when No. 2 was intruduce choigh to an \$15, which he showed over to No. 1, saying:
"John, just give me credit for that amount upon my pew rent."
No. 1 took the "chips," bet them, and lost, but. being a man of honor, gave No. 2 due credit. In the language of the Teuton, "Mein Gott ! vat a countries and vat a beeples !"

The Providence Herald announces that Miss Anna Dickinson will shortly be led to the altar by a well known Rhode Island literary gentleman. Whether for matrimony or sacrifice is not state

RELIGIO-PHILOSOPHICAL JOURNAL.

Pacific Department.

By.....BENS. TODD.

Is Spiritualism a Science?

We take the ground that it is. That Spiritualism is a science, is the grand paramount claim set up by its advocates, wherein it excells all other raligious ideas ever known to mankind.

But when we make the assertion to the world that Spiritualism is a science, they come back with the inquiry, "Where is your formula? We have never seen it," and them is more truth than poetry in the remark.

Astronomy, natural philosophy, chemistry, botany, and intellectual philosophy, mechanics and the arts generally, have their formulas. A thorough classification of their principles and phenom ona. But where is the formula of Spiritualism ?

We do not mean so much with regard to the religious or emotional part, as to that which is purely scientific, such as when, where and how are we to get communications. Not only how to get one class of manifestations, but how to get all classes, or any specific one that we wish. But, says one, If you want physical manif stations, you must get a medium of that kind, or, if mental, get one of that kind. But what cense is there in such an an. .ever as that? It might do for a newice, but not or a scientific investigator. If he did not blush with shame for the person's ignorance, we most assuredly should.

Now we want to know how to make mediums. and of the kind that we want. We believe it can be done, if Spiritualism is founded on scientific principles.

We want to know what kind of physical constitution is necessary, what kind of a mental temperament must accompany it, what peculiar surround-lags are required to produce a given kind of medumbin, and then we can make mediums to order, and meet the wants of mankind at large. The Angel World is always ready, on its side, to do its part. But, says one, we have scientific works on Spiritualism. Where are they, let us know, that give the information we have asked for above. The whole efforts of scientific men, as far as we know, and we are somewhat acquainted with spiritual literature, have been directed to one point, namely, to prove positively that spirits were the authors of the phenomena occurring. Is it not time now that we commenced to formulate the matter? If this was done, it would save a vast amount of time that has been wasted in febrile cforts with no success ultimately attending them. This is no small work—no before breakfast job. It can not be accomplished in a day, week, month, year, or even many years. But it might and ought to be began now. The question is, who shall un-dertake this much needed work? It requires some one who has had large experience, to com-mence with some one who is a close observer, and at the same time, a thorough but generous critic ; one who has patience and persoverance, and is willing to spend his life in experimenting in the mattir, for the good of the cause and the wellfare of mankind generally.

We do not believe it possible to promulgate the purely religious ideas of Spiritualism, so as to meet the approbation of anything like a majority cf its advocates, and we rejoice that it can not be done. Whoever attempts it, attempts an utter im-possibility. Provided that it could be done, and was done, in that very day leabed would be written upon our walls, and the glory of Spiritualism would take its departure.

The moment you begin to drive stakes, set hounds to free thought, and earnest and thorough investigation, that moment you tend to centralizmion. Go a little farther, and it becomes seeta.

matter, I consider probably to be eternal. It is just as reasonable to suppose that if the soul is eternal the body is eternal also. If the great power or Nature brings into existence a soul of a certain stamp and quasi y, why should not the same great power produce a body to correspond with it? It seems to me that it would be more rational and probable that the soul should be in existence thousands of ages before it could incarnate itself in the human body.

He again remarks, "We will not say that earth is not a manufactory of souls as well as bodies, but if it is so, we see no more chance for their running eternally than for a clock once wound up never running down." It is possible and probable that you see things in that light, but others may be enabled to see things differently; there-fore, you must not be b goled, and think that your view of the case is the only true and infailible one. There is a great oilf rence, in my view, of a click wound up and a soul wound up ready for future action. The clock is made of perishable materials, and is subject to friction, which in time will stop its action, and its maker is one of limited power, b is only man; but with the coul it is quite different; it is of imp rishable elements.-it is ever prone to action, because it is a portion of the great power of the universe or God's self. The master worker, or God's p wer, developes this soul out of two other living essences, which latter partake of the traits of hum in nature. Then the soul pirtakes of three natures : first, the nature of the spiri ual elements ; second and third, the natures of its two progenitors, which it receives at the conception, and which gives it its earthly human character. Thus, when this soul is developed (or wound up), it runs on forever; no earthly triction or obstacle can put a stop to it.

S . Mr. Chase may perc.ive that his comparison between the clock and soul does not hold good; nor can any o her comparison be adduced to confute this immortal truth, that the soul of man, as a conscious entity, is developed at conception, and then enters upon a career of action

which will last to all eternity. In my previous article, I used very little argu-ment in support of the ideas and facts that I advanced, for two reasons: One was that my article was lengthy without occupying space with argument. The other reason was that I thought my exposition of the matter was so clear that more argument was not necessary, so I preferred to leave it to the judgment of the pub lie to draw their own inferences. But now, as I have been constrained to write in defense of what I had previously said, and as I have replied to the principal remarks of Mr. Chase, I will devote some time to argument, in examining some of the untenable assertions of our lady lecturer, who is the first to have broached this subject in America; and let it be borne in mind that, whatever I may say in my peculiar way of writing, I wish not to give the slightest umbrage or offence to the lady, as I admire her as muca as any angel that could stand before me.

The lady says, "There is no such thing as memory or recollection,—they are all a part of yourself.'

In that case, we must lose ourselves very often; for I know that we often lose our recollection or memory, and when I have thus lost myself I wonder who it is that acts in my stead.

The lady goes on to say: "There is no knowl-edge taught by books, prophets, teachers, or tables. What you call instruction is suppression of knowledge. What you undertake to teach the young, you unteach.

If this be true, the lidy has thrown a thunder-bolt which will upset and destroy all of the best intentions of society for the past thousand years. cherg prophets and tables to nothing, for what we call learning, recollection, or memory, is an experience of the past. This is really wonderful, and a great pity that we and society at large had not discovered it before. What a vast amount of money and labor might have been saved. What a disappointment it must have been to the learned, to find that they have passed one third of their lives in reading books and hearing lectures, and then to find that they have not gailed one idea more than they had before they were born. The Arab general must have done a wise act when he buried the Alexandrian library, for it proves to be only a waste of time to read books. Then, if this he true, what is termed the "Dark Ages" must have been as luctioous as the present 19th century, and the most savage or ignorant society must be equally as wise as the present, Then, again, how wonderful it is to think that in the past, the eternal past, we should know so much, and at the present time know so little! That all science, art, craft, history, and all literary accomplishments should be known in the past, before the circumstances of man on the carin should give accasion for them, or bring them into existence here. It all this is true, it is really incomprehensible. But where are the vouchers? Where are the proofs or evidence that any of these bold statements are true? Alas! None are to be foundnone are given, and none exist, except the ipse dixit of these doctrinaires; the believers in preexistence say so, and that is all. It is simply a vague inference from a Greamy, silly doctrine, without a shadow of a fact to base it upon,-an impalpable illusion of a crazy dream. The lady goes on to say, "A genius is the ex-pression of a previous life, which the soul again expresses in an outward form. Mozart was such a genius : that which made him such a master of harmony was acquired in a former existence. His knowledge was not acquired here, it was there in the soul." Our lady lecturer, or the spirit speaking through her certainly could not have known anything of hereditary transmission of dispositions, when it is a well known fact to doctors of every degree, and to all other intelligent people, that there is not a disease, proclivity, cipacity or quality of any kind that is not more or less trausmitted by parents to their children. As there is a difference generally in parents, their qualities may counteract or modify each other, but they, nevertheless may be detected in the nature of the children. If the circumstances of the calldren are favorable to the development of those inherited qualities, they will acquire greater force and spine out more brilliantly than their parents. But if the children's circum stances are unfavorable and counteracting, their parents' inherited qualities may awindle or die out. Thus it is, that when a man possesses certain qualities in a moderate degree, if all things are favorable, his children will possess them in an eminent degree, and with every successive generation the acquired force of these qualities are capable of accumulating to such an extent that the last possessor of those inherited qualities will become a wonder and provide of talent. The truth of this doctrine can be proven by facts and instances innumerable-every family that is examined will testily to the same, more or less. But how is it with the doctrinaires of pre-existence? Have they any facts or evidence to prove the truth of that which they assert? No, not one; nor will they ever have one-the thing is impossible. Now, with regard to Mozart, there is no doubt he was a great master of music; but that excellence which he displayed did not originate within him. It was gradually acquired and improved through his successive ancestors or his immediate parents or grand parents. The capacity for music was given him at the time of conception, and when a child, under favorable circumstances, he was enabled to develop that inherited power to a wonderful extent. All this is common and natural enough

-it occurs daily in thousands of cases in all nations, and has been the same in all civilized nations for many generations past. This is the only true and rational way to account for it. But, when a person becomes infatuated with any pet notion which he considers grand, he can not be persuaded to look at any philosophical truth which will confute and destroy his pet iles. No, he will sill cry out, as in this case, "I tell you man can not acquire any knowledge here in this life; what a man knows is nothing more than the experience of the past! Mozart did not acquire his knowledge here-it was there in the soul, that harmony which he acquired in a pre-existed state, before he was incarnated in the human form,-a state of eternity, in which the soul wanders and acquires its knowledge. We will suppose for a minute, that this docirine of pre existence is true. Let me state a case and ask a question. When I was a boy, I knew a certain family,--the principal bei-g a son, a father and grandiather. These three persons worked for their living by making leather breeches. The grandfather was a toler-able good workman, his son was beiter the able good workman, his son was heiter than he, and the grandson was the best workman of the three. Here were three generations of persons working at the same business, which had been acquired one from the other, by example, hereditary capacity, and each proving hinself a bet ter workman than his predects or. In all other respects these leather-breeches makers were very simple and ignorant, not knowing more than other animals, nor had they a desire to make any further acquirements of knowledge. Now, supposing the pre existence doctrine true, that these men all not acquire their knowledge of breeches' making here on earth, where was it or when was it, in their pre-existed eternal state, that their souls learned to make leather breeches?

Was it the custom for wandering souls to wear leather breeches ? and who was the great master workman, from whom they learned the craft? This has greatly puzzled me, and I never could imagine, where or when they learned the business, unless it was at the time and place, when the Lord Jehovah made Adam a pair of breeches; possibly they were present on that occasion and might have availed them selves of the opportunity to catch the craft The Doctrinaire of pre existence will no doubt agree with me in this happy suggestion. Again, I have another question to ask of the Pre-existence Doctrinaire and hope that in consideration of its grave and important nature, he will deign to answer me. It is this: I have a neighbor who calls himself an oysterman. He gets his living by his skill in opening oysters for others as well as himself to eat. He is a man who understands his calling to perfection, but he cannot boast of any other useful knowledge,-in fact, he is very simple and unlearned about everything else. Now, as the advocates of Pre-existence say that a man does not acquire his knowledge here, but that all he knows comes from his experience in his soul's pre-existed state, I wish to know where and when this man's soul learned the art of opening oysters. Did those wand ring souls feed upon oysters? Were there any beds along the endless shores of eternity. If such was the case, no doubt his services were required, but of whom did he acquire the talent. Perhaps the important idea was generated within his own soul. That being the case, all his soul's perceptions, conceptions, and aspirations, must have been centered in that thing, an oyster. That soul must have been similar in centiment to one of Shakespear's characters, who exclaims, "All the world is my oyster, and with my sword I'll open it." But undergone an experience in this s it nau no petty world, it isn't probable that its idees were so contracted; therefore we may consider that it embraced in its conception nothing less than the boundless universe, as being one great oyster. But encugh of these nonsensical notions which have been suggested by the doctrine of Pre existence ;-let us again return to sober thought. Allowing this doctrine to be true there are many mysterious points yet to be explained. As the soul is said to have an eternal pre-existence before it becomes incarnated fa the human form; I wish to know if it is a matter of predestination as to the form it shall take, or whether it is a matter of choice or accident. If it is by predestination, we may suppose that things will come out all correct,—the soul will be adapted to the body, and the body to the soul. But if, on the other hand, it be a matter of choice or accident, then I think it probable that a great many mistakes would be made as regards the fitness of the soul to the body, and the body to the soul. For instance : A soul having qualities fitting and destined to become the president of a nation, may by mistake get into a body which is fit only for a grogshop bummer. Then, again, another soul having acquirements and destiny fit for a supreme judge, may by mistake get into a body, so filthy and gross, as to be fit only for a susp biller. Such occurrences as these have taken place in our history, therefore, it will be well to understand their nature. There is another point I wish to know, which is this. At what epoch of the body's formation does the soul take possession of it? Is it at the commencement, in the middle or at the end of the body's maturity? Most of the common people think that it is about the middle or about the fourth and fifth month of gestation when the foctus is first perceived to move. It is related in the New Testament that Mary the mother of Jesus, paid a visit to Elizabeth the mother of John the Baptist, and when Mary saluted Elizabeth the babe in her womb, she being in her filth month of pregnancy, leaped and jumped for joy, from which symptoms the mother understood that John's soul had arrived and taken possession of his body, and was then halt way on his journey to this world. Then Elizabeth said unto Mary: "And whence is this to me, that the mother of my Lord should come to me. For, lo I as soon as thy salutation sounded in my eass, the bace leaped in my womb for joy." Such was the opinion of common people in those days, as to the epoch when the soul took possession of the body, and such is the belief of the present day among people of a similar class. But vulgar actions of a people have little or nothing to do with philosophical facts. It is generally believed by the advocates of the pre existence doctrine, that the soul has nothing to do in the formation of the body; that the latter is partly or wholly formed before the soul enters it; that the body either makes used, or that it is done by the special action of God in which the soul takes no part. In contradisdistinction to these be lets I made the following affirmations: 1. That the soul of man has no further preexistence, than from the moment of conception, to the commencement of foetal action.

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notions, and in confirmation of the latter affirmations, I will introduce one fact, which shall prove the faisity of the one, and also the truth of the other. Not only that, but like a bost of thunder sent from the hand of the Olympian Jupiter to the earth, when striking a sturdy oak shivers it into teu thousand splinters,-so, when the mighty truth which I am now about to relate shall be read and perceived, it shall not only prove all the affirmations here made, but shall knock the whole doctrine of Pre-existence and Metempsychosis into entire annihilation,strike its advocates dumb, and mike them hang their heads for very chame, that they ever preached such nonsense The matter to which I allude is a matter of physical fact, known generally to the well read gentlemen of the medical . faculty. The record of it with all the particulars may be found in the London Medical Lancet of about forty-five years ago. I have no means of referring to the record of the extraordinary case to which I allude, therefore I must give it as well as I can from memory, though it is of many years back. Almost any well read physician can give testimony to its truth, for there have been many cases of the same nature, though not precisely the same as this one. About forty-five or fifty years ago, a boy in Scotland, about ten or twelve years of age, be-came sick, and it was perceived that his abdomen began to swell, growing larger and larger during seven months, when it was about the size of a pregnant woman's of that time of gestating. No other thought was entertained by the doctors and relatives of the boy, than that it was a large tumor of some kind internally. As the boy was suffering greatly, and there being no prospect of arresting it by any other means than a surgical operation, it was decided that such should take place. The surgeons proceeded to the work, and in course of a minute, to their utter astonishment, they discovered, instead of a tumor, a full grown foetus of seven months, with a placenta and umbilicus in perfection, embedded in a sack, which corresponded to the womb of a famale, excepting that there was no outlet. The boy died under the operation-the foetus though living had ceased to breathe,-of which a representation was made in wax work and sent to the Medical Museum in Elinburg, where, perhaps, it may be seen to this day. When this wonderful phenomenon happened it was kept as secret as could be from the people in general, but there was a tremend-ous commotion among the medical and philosophical portion of the community. Many lengthy debates and consultations were held to account for the phenomenon, when the following opinions were afterwards generally credited. It was as ented that the boy of twelve years, and the foctus which developed within him, were twin brothers; for at the time of the conception of the one, another germ was conceived also, but at the time the foetal action commenced, one germ became enveloped in the other, so that it was shut up and incorporated within the body of its brother. There it lay dormant but not dead for about eleven years,-when by some cause unknown, the imprisoned, impregnated germ found surrounding condi ions more favorable, then began to act and develop itself into a human being within the body of its brother. So it proceeded in the ordinary way as it would have done in its true mother, until seven months were passed, when the alarming state of the case decided that the surgical operation should take place. Then the boy of twelve years became a foster mother to his own brother. Now let us examine this case and see how it will affect the notion of Pre existence. In the first instance, we are enabled to see that it was not by the special action of the great power of nature, or God, that this phenomenon was produced. God acts by general laws-he had delegated his power and design of producing man to the forces of the spiritual essences of the male and female. The two were ordered to combine, interblend and thence educe a third, to whom the supreme command and power was given to form, build up and care for the bodily frame of man, that was the soul. After God had established his general laws, and communicated his powers to act. if any accident should occur to prevent the accomplishment of his design that was not his fault,—it was merely the accidental obstruction of some external thing. He never could have made the grand mistake, to have enveloped the impregnated germ in the body of its twin brother; some other accidental motion was the cause of that. The second view we may take of this phenomenon is, that it is really a fact that the soul is the designer and builder of the corporeal frame of man. Why? Because we may perceive that of the two impregnated germs, one was free, and consequently could act in the ordinary way, but the other was imprisoned within his brother's body-cut off from all resources and deprived of action-it consequently could not do that which it's nature prompted it to do. It lay dormant-shut out from all existence, and its own powers cramped and bound, but when time and conditions became more favorable,-then it began to act and exercise all the wisdom and power with which God had endowed it. It first made a placenta, then an umbilicus and caused a dome-shaped covering to surround it in imitation of a womb. but as the being within which it was acting. was a male instead of a female, it was found impossible and useless to make a perfect womb, yet it resolved to work on, hoping for the best, relying upon luture contingencies for its success. What is there clearer than this, that the soul is the immediate architect of our corporeal bodies. A third view we may take of this phenomenon is this: The Advocates maintain that the soul learns nothing in this world, for all its knowledge consists of the experiences of a previous state, before the formation of the human body, while I contend that the soul knows nothing of human life or the external world, until the nervous system and the corporeal parts are made and periected. It is true that the soul possesses an instinct or endowed power of action and wisdom by God, by which it is enabled to build up the trame of man, but of the external world or of the incidents of life it knows absolutely nothing, until it receives impressions from without. Now, if the know'cd.e of the soul consisted of past experiences ma pre-existed state, it would be enabled to foresee all things that would happen to it. If that be the case, why did not the soul of the germ that got enveloped within his brother, foresee that difficulty and then refuse to undergo that trial in connection with man. And why did not the germ of the boy foresee the difficulty it would have to undergo with his imprisoned brother within him, and the loss of his worldly life. It his soul could have foreseen these things in its pre-existing state, it would have refused to enter in connection with man, and have avoided the calamity. Here, then, we affirm and prove from this hysi dozical phenomenon, that the soul has a hi. dot wise instinct, by which it is enabled to baild up the corporeal trame of man; but that it is not a conscious entity, having any knowledge of this world or of itself, until it is established in perf ct connection with the corporeal body; that all the knowledge it obtains of this world, is through the medium of the senses. which take place after the body is made, and not by any experience of an imaginary preexisting state. That the commencement of the soul's existence is after conception, is fully established, and although we cannot tell what changes the soul may undergo after this life, yet we are satisfied that its life can never be destroyed. As we believe the material elements

to be eternal, so we believe the spiritual elements

rianism; a little farther, and it becomes fossilization. Then comes church tyranny and persecution, or sectarianism gone to seed. It was sectarianism that administered the poisoned cup to Socrates, crucified a Jesus, imprisoned Gallileo, instituted the Spanish Inquisition, lit the fires of Smithfield, and whipped Ann Dyer, the Quaker, at the tail end of a cart, through the streets of Beston, and finally hung her on the Common. It was the sectarianism and pharisaical righteousness of the Israelites that made them a blood thirsty people and a blighting curse to the nations around them. The teachings of the New Testament came to do away with this dispensation of blood and cruelty, but the bane of all religious institutions was soon introduced in o it by Paul, the usurper. For he usurped the right of dictation to all the churches in matters of belief, and planted in this garden of new ideas, all fresh and blooming with broader thoughts and wider freedom, the poison Upas whose overshadowing branches hung drooping with tyranny and death.

That Paul was a rigid sectarian is seen. though covertly, in all his epistles. He was a crafty man, for he acknowledged that being crafty, he caught them with gui'e.

But it culminates and shows its cloven foot in his epistle to the Galatians, where he says, "Though an angel from heaven preach any other gospel unto you than that we have preached. let him be accursed."

This poisonous curse; ejected into the veins of the infant Christianity, grew with its growth and strengthened with its strength, until it carried it down to the lowest depths of infamy and crime and hung like a brooding pall of darkness over the world for sixteen hundred years.

But in the sixteenth century, through the inspirations of Luther and Melancthon in Germany, and Lewingle in Swi'zerland, the star of liberty arose amid the surrounding gloom and became the beacon light to a darkened world. Luther ald : "I will put a hole in Tetzel's drum," and he did

Ju, too, and left the Pope's exchequer in a bankrupt condition. Nor was this all he did, by any means. He planted the tree of liberty in religions thinking, and that tree has borne abundant fruit, of ambrosial flavor to millions since his day. He sowed the spirit of discord in the ranks of the popish hierarchy and broke its power, and thus robbed it of its ability to persecute with the fagot and sword. And thus the world has become divided up into smaller sects and clans and good has been the result.

But another Luther is wanted to day (and we b lieve that Spiritualism is the Luther of to-day), who will break sectarianism for the last time and ut erly destroy it, that mankind may erect on the foundation where it has so long stood to the disgrace and hindrance of progressive ideas, the altar of individual responsibility, whose fires shall be lighted by the Angel World with an undying

We have long since ceased to believe in a church large enough to hold more than one individual We would not by any means admit the best friend we have in the wide world into our church. So long as there is no one else but ourself, we have no quarrels and jangles. Should we take others in there would inevitably come a time when the quarrelings and jaugles would occur, and then we might get turned out. If we take no one into our church, we are assured that we shall have peace while we live and die in the church at last. "So mote it be."

Farewell.

Bid me not yet farewell. Lean over me Till all the moon's bright silver is outspent. All sparkles fade upon the fi mament, All splendors upon quivering sweeps of sea, The while through luminous shadow lovingly Above my own, thy sad, sweet eyes are bent. L ke violets washed in starshine-eloquent With parsion that has cost a curse to thee, Put by thy weeping-thou wilt need thy tears, For we shall meet in many a mournful dream, To view the river of dividing years, And our dead, silent hope upon its stream. Take heart and smile, ere corrow shall be born With daybreak, and the light of many a dawn.

The New York Herald inquires why Trinity Church, a great pillar of morality, should rent, directly or indirectly, its property for houses of prostitution and derive revenues from the lowest species of personal sin.

the various parts a united, rational v 1068 no: science speak of the sperm of the male and the germ of the female, and their attractive motions? There it stors; it can go no farther on that point. Does not sci-nce speak of the dual constructed body, the dual organs, the dual nerves, the dual brains, and mind; also of the third brain, without assigning any force or dominant spiri: to the latter? Science s'ops there ; i: can speall these things, but not undera'and them.

Original Essays.

PRE-EXISTENCE.

Facts Incidents and Theories in Relation

Thereto The Wonderful Phenomenon,

BY ALEXANDER SMYTH.

In the Banner of Light, for April 9th, there is short article which makes some antagonistic

comments upon the article I wrote, and which

lately you published in your JOURNAL, to which

wish to make a reply, if you will favor me

I am very loth to enter into a contest of this

nature, but when a man opens a communication

with the public by making known his knowl-edge and opinions, he is liable to be miscon

cieved--his sentiments misunderstood, and, by some, wantonly misrepresented. It, therefore,

becomes my duty, to mys if and the public, that I should make a reply to my opponent of

Mr. Chase commences his attack in this wise:

Alexander Smyth, in the REL'GEO PHILOSOPH

ICAL JOURNAL, sets aside as one having author-ity, the theory of Pre-existence, but he does it

not with science but with vision, not unlike

those of the Anocalypse, which to us are ab ut

as relable." Yes, I set aside the foolish doctrine

of Pre-existence as one having authority. I

have the authori y of my own experience and

acquired knowledge of things in this world. I

have the authority of others under the name of

science, and I have the authority of ancient and

modern sages now in the Spirit World, who

have made their revealments to me by visions

and impresements. Who can have a greater

authority among mortals? The Banner save

my visions are like unto those of the Apoca-

lypse. What little I know of the Apocalypse,

I find it to be of the most silly kind of impos-tures, by the grossest and most ignorant kind of

knaves. I do not consider that Mr. Chase does

my vision justice in comparing them to such

mystical nonsense as the Apocalypse; or any others mentioned in the old books of the Bible

The visions that I have ventured to make

known to the public, I have reasons to believe

are given me by learned spirits, who have been

in the Spirit World for many ages, and unless I was satisfied of their truth and great value, I should not venture to present them to the pub-

lic. I have no faith myself, in visi me that come

from spirits of the lower spheres, for I know

them not to be reliable. Mr. Chase says, "We

never found one that was reliable when in con-

flet with scieace, reason, or common sense." He is right in that respect; but does he wish to

insinuate that the vision I gave in my article is

in conflict with science, reason and common

sense? If he means that, he certainly must be

so elevated in his own estimation, that he has

the article again, and you will find that every

item of the vision is in strict conformity with

scient fic knowledge, as far as science can go.

Read the best of physiological works, and you

will find that the picture of the vi-ion is in

st ict conformity with the knowledge of physi-ology, as far as anything is known thereon, and

where the science is Licking, then comes in the various links of revealment by the vision, which

connect the various parts of scienc', and make

In conflict with science, is it? Please to read

overlooked the subject beneath him.

or Testament.

y giving it an issue in your paper.

the Banner, Mr. Warren Chase,

For the Religio-Philosophical Journal.

All this is represented in the vision; and more. Certain links or revealmen's are made, which connect all the scientific parts together ; when a grand and wonderful state of things is brought to view, and the innate forces and ac or of nature is made so clear that there is no longer mystery on that matter. The greatest sci.ntific knowledge that can be acquired-will it teach how the foetus is produced? Will it teach the cause that gives the sex to the foetus? Will it teach whence and how comes the soul? No; it knows nothing of the soul, and knows not whe'her there is a soul or not. Can science teach or tell what is the meaning of the duality of the body, the nerves, the large brains, and the use of the little brain? No, science knows nothing of the kind. Yet the little vision given ia my article takes up all the scientific items known on the subject; adds more to them, by which the whole are connected, and none disputed or laid aside, making a beautiful, grand and rational system, by which the nature of man is displayed, and all that which was hitherto a mystery is made clear and plain to any intel-

ligent investigator ; and yet Mr. Chase is so far he clouded in his perceptions as to think that my vision comes in collision with science, and also with reason and common sense. Now, what is reason? I find it to be a power of comparing ideas one with another, and drawing therefrom certain inferences. Now, all mankind and all other ani nals have knowledge of things, according to their natures and circumstances, from the philosopher down to a fish, and they have a power of reflecting or comparing their ideas, so that all have a power of reasoning. So that the difference between a philcsopher and a fish, as to reason, is that the former has great knowledge and power of reasoning, compared to the latter, which has very little; but still the reasoning of a fish is as good as that of a philosopher as far as it goes. Then the difference of reason between two individuals is, that one possesses more knowledge on a particular subject than another, and, consequently, can reason better; but it would be unjust for one to say to the other, "You have no reason, be-cause you do not see things as I do." He ought rather to say, "You cannot see this point because your knowledge and reason are not large enough to grasp it."

Thus, when Mr. Chase says that my vision conflicts with reason, he speaks rashly. Whose reason does it couffict with? It cannot be my own; and be cannot be so presumptuous as to judge of the extent of the knowledge and reason of the public, he therefore must speak of his own reason. If that be the case, what is the cause of it but this, that his knowledge and reason are not great enough to grasp the mighty revealments that are there displayed.

Mr. Chase remarks that "whatever has one end must have two-nor can any one vision prove that whatever, in or of us, is immortal must not have been as much so in the past as in the future,

To this I reply. The gentleman misunderstands me in part, or he does not give me credit for that which I avow. If he will read my article again, he will perceive that I acknowledge the elements which constitute the substance of the soul to be eternal, the same as all matter to be eternal; but the soul as an individual, conscious entity, I deny, emphatically, to have a pre-existence, prior to maternal conception. There and then is the commencement of its being and active existence, as shown in the vision. Its consiliuent elements, like the elements of

2. That the former and maker of the body is the soul itself-that it makes the body correspond to its own nature, which is the inheridance of its predecessor.

3 That when the germ of the female is im pregnated with the sperm of the male, what ver may be the location, when er the place be by the design of God or by accident, provided the circumsta ces be i vorable, there foetal action will commence and term nate, producing a human, corportal b iag, corresponding in its na. ture to the qualities of the sour which produced

4. That the body thus produced is not responsible to God or the soul for its nature, but the soul is, as its producer.

Now, in confutation of the above pre-existing

also to be immortal and etornal.

A great deal may be said on the imperious influence this pre existence would have on the morals of society, but we will content ourselves with what we have already said, and conclude our remarks by hoping that the Banner will take a copy of this reply to his remarks on our first art cle written on this subject, and to do me justice, that he will publish the same in his paper, that society may see and judge for them-selves, so that they may not be led into error by any unfair representation of things.

Written for the Religio-Philosophical Journal.

Magdalena.

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

CHAPTER XII.

A DESPERATE GAME.

Arm in arm, and jostling the gay derizens of Washingt n city, Crafton and Curren Le Roy de Chermon were enjoying their first visit to the National Capitol. The day was bright and fair, and just comfortably cool, and the fashionables of the place, beside many strangers, were abroad in their gayest attice and their happiest mood. The president passing in a large open barouche, was acknowledged by all,-men of the House and Senate and others, recipients of his patronage and favor, bowed low-this, but the slight glimmer of the outer life of Washiagton City. But still following our company, after their quiet smoke in the evening, we shall catch a glimpse of the under current, the sombre side of

life about the capitol. Making the acquaintance of an attache of one of the departments, our sight seer's soon left the quiet of their room for the busy scenes of Pennsylvania Avenue. Following closely their guide, they ascended

an easy flight of marble stone steps, and entered a massive building by a door of variegated stained glass, that in the bright gaslight reflected all the colors and more of the rainbow. A second door, closed, prevented any further advance until the pull of a silver bell occasioned the sudden opening of a small aperture, through which the grinning phiz of a pleasant negro only was visi-ble. Acquainted with their guide, they were promptly admitted into a sort of vestibu'e or ante-room; the several apartments of which were indeed all that is implied in the wealthy term "elegant." The chief attraction, however being a large side board of solid white marble, on which were arranged in glistening colors, de-canters of cut glass, sparkling like brilliants and filled with the choicest nectar, blushing to the very necks, with the glowing vintage of the olden time. Unable to withstand the eloquent and persuasive attraction, each partook of the invigorating fount. Turning from these, a busy and glittering scene now breaks full upon the view, a magnificient apartment, the floors of which are covered with the finest velvet, from the orient of immense cost and marvelous beauty. The walls are adorned with superb paintings of the old master and the new, while pendent from the high window domes, hang curtains of embroidered lace, covered with golden tapestry of oriental magnificence; with murrors of mammoth size, reflecting form and features from a score of gleam ng embrazures. Al ng the hall at convenient distances are ranged circular tables, or polished rose-wood, around which are seated members of thoughtful,--anxious dark visaged men. who uo not heed us; their eyes and at ention now possessing an attraction much stronger than the entrance of a couple of new comers.

near to watch closely this novel dispusal of a wife. As the play again started fairly and quiet, which As the play again started fairly and quiet, the int rnally agitated Senator eyed his an ago-nist, a pale smooth-faced youthful looking man, narrowly and keenly. A light(smile flut o'er the young strangers fac, seeming to cast a degree of paleness over a countenance, otherwise, perhaps not without some attraction, even beauty.

Both played now with the greatest deci lon, and the first game closed with a subdued mur-mur of sausfaction in favor of the Senator. But silently, carefully the cards were again thorough ly mixed, by shuffling, and slowly and carefully distributed, the inward interest of each increas-ing as the game progressed. The jet black eyes of the datk visaged Louisanian, danced and sparkled over the game, an inward depth of in-terest, his ashly lips refused now to speak. In-tently watching the cards he played, though not without a percentible tremor of agitation and without a perceptible tremor of agitation, yet with all the masterly skill of the most judicious with all the masterly skill of the most junctions and proficient player. But the stake. Ten-thousand dollars, a pretty Quadroon slave, and a lovely and beautiful wife, her price not to be valued by silver nor gold. For to her possessor, 'tis far above the most precious rubits, and wou'd never have been thus risked in such a shameless manner, but by an insane man. The damning infatuation of gambling had indeed robbed him of all sense and reason, and wid of judgment, beside himself completely he, foolishly placed the priceless prize on the fatal hazard of a sinple cast of cards.

As the present hand closed in favor of his an tagonist, he grew more and more excited, and graring on the cards, and his opponent wildly played with the desperation of one possessed. The rule of the game compelling him to deal now a double hand, he with all his excitement won the first two tricks, adding much to his ela tion in the prospect of success. This was soon the fallacious prestige of a dazzling suc-cess,—half tising, leaned far over the table until forcesting in the uncontrollable excitance of the latter with the fallacious prestige of a dazzling suc-cess,—half tising, leaned far over the table until forcesting in the uncontrollable excitance of the latter with the fallacious prestige of a dazzling suc-cess,—half tising, leaned far over the table until forcesting in the uncontrollable excitance of the latter o forgetting in the uncontrollable excitement of the moment all thoughts of honor, peered fearfully into the hand of his foe, who recalling him to his duty, said calmly, "Ply on, play on." Checked thus again, he sank back on his seat, and answered by throwing out a card he scarcely saw. Lost, terribly defeated, his brain seemed on fire-tnings before him assumed to him all sorts of fantist c shapes, and finated ab jut ia an unoistinguishable mystic manner. In his hand he yet held two cards, for a moment he grew strangely calm again, and nerving himself for the result of the game, he led off, and won,-but it was a trick scarce worth the taking, and now both were on their feet bending forward over the table until their heads almost joined in the center, each grasping tightly the last card,— 'twas a moment of terrible agit tion, of revul-sion of feeling on the part of the senator, but soon decided.

The young gamster held exultingly the ten of hearts over the defeated Louisanian's nine spit. The latter sank with an exclamation of desp ir back on the table, and so remained, each speciator respecting his feelings by si ence for several minutes.

"Lost! lost!" Startled by the strange acting of his defeated rival, the pale young gamster lo.ked on the humbled Senator with feelings of

real pity. "Sirrah, the very devil is in your fingers tonight. You never had such success with me before,-"cried the other raising his head, his face white and riggil as marble. Springing up, he yelled, "Halayet aye! I see it all. The princes of hell, I see him at your side. I've had the mtend against *two* of you I see it all,—unfair! unfair! a hel ish plot. I never lost in such a manner with an honest player, -no, you shall not have my El anor. She shall never be the devil's bride." Grasping the papers of the singular compac, he tore them in fragments, and dasning them to the floor, rushed madly from the place, yelling wildly, "Back! bick! she shall not be the bride of hell! Sne was not fairly won. Bick! back! I say torment me not, let me away !" Gaining the street, he rushed before they could hinder, direct to the Potomac, and plunging into the sullen waters, would have sauk to rise no more alive, had there not been a steamer lying near from which a boat and lights were lowered, and s on the desperate man was brought safely to shore. Conveying him to his hotel, and anodyne being administered, he was soon lost to his troubles in "nature's own sweet restorer." Poor fellow, he had no real need to take on so about his peculiar loss, for had he fairly conferred his beautiful wife on the victor. Fairly as she was won, she would hardly have been retained long, for though he nor any in the celebrated saloon at the moment knew the fact, yet his fair antigonist at play, was none other than the beautiful Jewess Richael, apparelled in male attire, which she had donned for the purpose of seeking out her earlier protege the aratic Grace who had again in a spell of sudden aberration, left her home in search, as she in her frenzy expressed it, her " missing brother."

"A CLERGYMAN ELOPES."

On Fr day evening a prominent, and laterly, very popular preacher in this city, hitherto deemed a god'y man and true, appointed a meeting with a lady of his wealthly congrega-tion, and immediately proceeded with her some where, but none know whither. It is believed they left the country. Yesterday, Sunday, the flock gathered in the

church without their shepherd. The Bishop of the diocese took the pulpit and amused the mysterious disappearance to no one. A pretense was made for the absence which satisfied the parishoners.

He is a fine looking man, of middle age, tall and possessed of dignity, and much talent as a public speaker. The lady is quite pretty, and belongs to a highly respectable and wealthy family. The clergyman has a wife whom he professed to love devotedly, and two children, one a son just returned from a theological colone a son, just returned from a theological college, where he has been preparing to follow in the fuctsteps of his illustrious(?)parent, we hope, only ia the sacred calling."

And this reader, is no fancy sketch, molded into a weapon to use against a system of morals, basely false,—deceitful and changing as the god they preach. Are we to blame, then, when we attribute such manifestations in their lines, to their gross and deceptive conception of Detty. Their lines are simply a refl c'i m of the charac-ter of the God whom they ad re, if sincere, and whom they presume to imit de. But we must look after characters of greater

worth, and deserving of more sympathy. Poor Magdalena, the deserted and desp'sed,-

we left her, though rescued from violence, yet shrouded in deepest distress and sorrow.

CHAPTER XIV.

"Angels are hovering round,"-tread lightly ! Disturb not her gentle slumbers! Ah, she has just awoke as a rosy ray of sunlight glimmering through the half painted blind a the window, shimmered o'er her pale face. Her head with its wealth of brown hair lay eacily on the pillow, -her face turned eastward ; on her arm her pretty babe lay bathed by the morning's early light, as in cherub in a rosy sea. Magdalena a mother, though past her sorrow. past her painstill not a purely happy one, for where is he whom once she so loved and trusted. O, now of all time, when sympathy is so needed, why is he not rejoicing with her?-be vowed to cherish and love-that to them this happy pledge is given In the cup of maternal consolation, the most exquisite, this painful thought formed its bitterest ingredient.

Need we stay to describe the meagre and i'l adapted appointments of the apartment in which almost alone, the forsaken Mazdalena passed the panes of maternity, and gave birth to the little waif nestling now so carnestly and closely to the dear source of at once its nourishment and its joy. Unable now for several weeks to ply her

needle, her scanty savings quite all expended, and the poor woman of whom she hired the room, impatient for her little rent, heaven pity and help poor Magdalena. * * *

Months have passed, and drear bleek winter has come. Snow had fa'len in large soft silent fiskes, covering as with a maatle of charity, all hakes, covering as with a madde of charity, all things unseemly and offensive, the homely and the beautiful, the false and the true alike, by a vast mantle of fleecy white. Then the rain de-scended alike on the just and the unjust, and di-solved away the "beautiful snow." Then the heavy dark lowering rain clouds broke, parted and maxing the chearing blue sky appears 1 and and passing the cheering blue sky appeare 1, and men as they passed, remembering the poor, raised their thoughts above, grateful for the mild open and balmy weather. The sun anon shone out warm and bright, warming into renewed life all whereon his cheering rays descended. At an open window of a high building, devoted to the manufacture of chairs and cabinet work, stood a tall, well formed workman, momentari y drinking in with an intelligent and keen appreciation, the beautiful sunlight, and the balmy glow prevailing therefrom in the in-vigorating atmosphere. Now, there are two faces somewhat thoughtful at the window. A few rods from them, and at a window-also thrown open to ca'ch the generous sunlight-of a dwelling almost directly opposite, a young woman of pale and sad countenance was look. ing off, away off, seemiagly into the distant shimmer of the winter sun, pensive, thoughtful. She knew not she was observed. The pale li is of her sad eyes closed an instant. When they opened again, a tear lay beneath each, stood on her cheeks a moment, then without her scarce heeding it, they rolled down herface, and flutter-ed off in the passing air to sparkle as pearl drops-may we hope in the chalice of sympathy "George, I feel sad for that girl," said one of the workmen to the other, "she is out of place there, and ought not to be allowed to remain." ' Yes, Russel, you are right. I have had the same thoughts; she has not been there long though, as yet. Working here at the window I have observed her alone several times, and always looking so sad. S) very unlike the other frivolous, coarse and vulgar girls of the house. Then she is so neat and cleanly-whenever seen she is equally so ; and withal so modest, so very unlike her more noisy and forward companions.' " She has an air of refined intelligence around her much more than they. She has been the confiding victim, I doubt not, of some fashion able and artful villain, betrayed, cast off, and left to shift for herself as hest she may." "I am strongly impressed, Russel, she is not in that house from choice; she has evidently known a better life than the one she now leads. She shows culture, grace, acc implishment. Here is really a descent. She has known better and more congential surroundings. Yes, she ought to be saved and taken from that vile place." "Ho, Madge! what's the matter now ? troub led with the blue devils again?" said a girl somewhat older than she, coming to the win-dow, and slapping the melancholy Magdalena on the back with her open palm. "Come, cheer up, and stop your eternal thinking about your wily Crafton-its all no use for you'll never see him again. So, come forget the villain, and let us have some music, come you play, and I'll sing." "O Mary, I wish I could feel as light as you

High ho, this will never do. If I permit it, you will have me, Magda, as melancholy as yourself. Come let us have a rattling time on the plano. Let us not be so still and so sad this beautiful day.'

Poor Magda scated her elf at length at the piano and attempted to play, but her fingers passed over the keys without her will, and dispite of all attempted control, the melody would run off into a medley of music the most senti mental, pensive and sad. Such as: "The Long, long weary day," "Contemplation," "Sweet form that on my dreamy gaze," and "Pass under the Rod."

Poor, poor Magdalera who will pity thee when man does not?

Angels shall have charge concerning thee, and in their hands, thou'lt be borne up. When 'the distressed Magdalena decided to

cast her lot in with those among whom we now find her, we need scarcely say her only choice was starvation or a life-how our blood tingles to write it-of shame, she chose life for the sake of her loved babe.

When Somerville looked on her from the open window with such feelings of solicitation, hal he recognized in the pale sad face before him the once sunny brow of the timid and blush-ing milk maid, admired by him and Crafton on the suburbs of the country village, but a few years before, how would his impulsive heart and his own strong light hand at once saved and carriel her with her babe from the sinful preiats of the vile and wretched place.

We have noted there was music there, yes, but how prostituted to the busest of uses. charm only to enthrall, to allure, to destroy. To be continued.

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All is hushed, and an occasional long drawn breath or half-subdued sigh is all that tails the ear, that those mysterious figures, those mad devotees of the game are really possessed of lungs and life. Reader, we are in the most elegant and wealthy gambling house within our country, the fashionable and fatal resort of some of our wealthiest planters, (before the war) fast Congressmen, aspiring diplomatists, and ambitious sportsmen from every section of country. Gold changed hands here in sums of many thous ands, and even whole fortunes have been swept from the board during a single evening.

So reckless indeed at times has the wild infatuation of the hour grown, that in his wiered ex-citement, the rich planter has staked, upon the tickle changes of the die, horses, carriages, plantations and their most favorite slaves; beautiful Quadroons frequently have been lost and won on the board of fate.

"There's the handsome Colonel," Crafton whispered to his companions.

"Do you know him?" inquired the attache.

"Like a book. He represents a section of the city from which I hail." "He is very well liked here, and is considered a whole-souled feliow. Being quite 'handsome' as you just intimated the unmarried fair of Washington are in love with him, and indeed, not a few-I fear some of the already wedded ones, certainly the 'widows.' But what means the great interest manifested round that large table yonder, on which lay such piles of gold?

"That's it, of course-this that governs us all."

"Let us draw nearer."

And see, flushed with wine, and excited to desperation at his heavy losses,-a wealthy Senator from the South, having staked, and lost a beautiful Quadroon, for whom, only a few months be fore he paid a large sum in gold.

Starting up, he now in the whirl and dele-rium of defeat, and with uplifted hands, exclaims:

"Gentlemen, give me one more chance to retrieve-I can not so easily part with my faithful Quadroon. Place in the scale with her, ten thousand dollars of the money you have so easily won from me to-night, and I will stake against the die, my wife Elenor."

"Shame! shame!" cried several voices with amazement at the Southerner. Shameless and reckless infatuation !

Draining again, his glass of its contents, he continued, "Ha! it seems a novel expedient to you, gentlemen. And in America, may sound just a little out of place; but in France, it is not unusual, such stakes and changes. You, Sir Elmer Duvaul, know my Eleanor, and know she is beautiful, and will prove a rich prize to the man who is so fortunate as to win her. So while I'm in the vim, I must redeem myself tonight or return home a beggar. Come, another chance yet to save me from the terrible alternative of self-immolation."

Many of his companions and neighbors remonstrated against such a shameless procedure, and a number quietly made up a large sum of money, and placing it in his hands, begged him to desist from longer defying his fate with dame fortune.

But he dashed the generous gift to the floor with a violent epithet, and referring to the French gamsters, "honor" insisted on the game proceeding.

"But if you should lose-

"I shall not lose. I shall win and retrieve in one swoop, all I've lost, property, honor." The papers necessary for the transfer, in such

cases made and provided, being duly filled, ready for signing—being prepared, the game was again made up, and in intense interest, soon become the game of the night. All gathered CHAPTER XIII.

. A FLOCK WITHOUT A SHEPHERD,

By the daily history of the times in which we live, we have long been convinced that the in dulgence of passional attraction, scandal and 'free lust," is wide of being confined to the limi s of the circle of Spiritualism as such; for beginning at the head of legislative power, Washing ton, and it has been truly said that,-" Nations fall by the vice of the great,"-not the small, it is well known-and the common scandal-that while our legislators are strenuous in their efforts to destroy the institution of polygamy in Utah, and careful to cast a passing bomb into the ranks of Spiritualism, they are guilty to a man of the possession of one or more mistresses, The fact is, this spirit prevails, if not always the power to possess, through all ranks and conditions of our social economy. Social economy, (?)-great God ! save the marks. But we are all the more confident that the average of passional attractions, scandalous pollution and lust, is to day far greater within the sacred precints of the orthodox churches, than in all the ranks of the Liberals and Spirituallsts, and yet what a howl they keep up,-to divert attention from their own rottenness.

Smoothington Crafton, the smooth faced and popular divine of the magnificient church of Mammon, has deemed it neccessary in view of the stealthily inroads, as well as the later more bold and sturdy attacks made against the "peculiar" institution of Orthodox slavery, marriage, to preach an elaborate and especial discourse upon the scriptural sanctity, and the absolute and unconditional obligation of the holy marriage vow. The sermon was an effective and powerful peroration upon the necessity of the strictest, observance and enforcement of the civil code, as the great defensive bulwark of our social system,"

. Not long subsequent to the delivery of this discourse to the glittering audience worshiping in the palatial architectural pile on Nabob Square, the church on meeting one beautiful Sabbath morn, was sadly disappointed by the non-appearance of their pastor, and then thrown into considerable of a flutter, by the following item of information getting into the "papers," thusly:

do, but I cannot. You called my Guilford a villain-

Poor Magdalena telt a rising in her throat that choked her utterance, and tears at length gave her some relief from her overcharged and pensive feelings.

"Come, come, stop this, Magda," said the other soothingly, "dry those tears, he isn't worth the half of them.

"But Mary he is the father of my darling Lilly, and I love him still."

Well, you must indeed, to think so much of him. But I tell you, Magda, an animal that would act towards me, as you have been treated by him, should never once enter my thoughts,

never. He might go, and so would I." "Yes, Mary he has done me wrong, but he has also wronged himself, and I cannot wish him ill,"

"Magda, I do feel sorry for you. You are deserving of a better fate. You make me think of that pretty sentiment as expressed by those beautiful lines :

eautiful lines : • • You may crush, you may break the vase if you will.

But the scent of the roses will hang round it still.'

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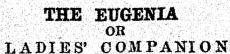
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(Continued from last week.)

SPIRITUALISM OF THE BIBLE,-NO. XVIII.

SAUL AND SAMUEL.

Sand, Histarly History-His Persecutions of Mediums induced by Disappointments-Estelle,-Sumuel as a Medium and See.

Temporarily we leave the narration of events connected with Jesus, to take into consideration the history of other personages that are crowding upon us, demanding our attention. In the

the future. As the child blesses its parent, so | a familiar spirit shall be banished." should humanity to-day blefs the achievements

of the past. An Ancient Chaldean says: The present of my day, when I stood on the cleit of a moun. tain and surveyed the grandeur of the heavens built up a superstructure on which to day, your present,---my future then---stands

One who has been long in spirit life says: The present is only a ship in which are laden the achievements of men, which sets sail on the the ocean of time, to carry its precious freight to future generations.

Yes, the present is building up a superstructure for the future, and this it will ever continue to do. The human mind of to day, does not unders'and its obligations to the past, or appreciate its relation to those master intellects that existed centuries ago. Within itself, depending on itself alone, the human mind is comparatively weak,-assisted by the achievements of the past, it is enabled to make more rapid strides in progress than those who preceded_it.

Having, then, briefly alluded to the "present" and the prominent part it acts for future generations, we shall now branch off into a new field of investigation, and endeavor to gather therein some new truths of interest to the readers. of the JOURNAL. Back again in the history of the past we turn our attention. We desire to learn something of thoses piritual manifestations that existed in the days of Saul, and unveil some truths in connexion therewith not heretofore known. Saul was engaged at one time in a destructive war with the Philistines, and the prospects were that he would be defeated. Having commenced a terrible war of persecution against those who held communion with the unseen world, having issued his mandate against any one consulting familiar spirits, he thereby deprived himself of gaining that information which be so much desired. Irritable and proud, governing his people with a cruel relent!ess hand, he saw fit to issue his mandate under those circumstances of disappointment, which sometimes results from the utterance of different mediums, when not entirely satisfactory to the one consulting. In that day and age of the world there were many mediums. Saul, indeed, managed to keep one under his immediate supervision most of the time, and he was much attached to her as long as she could predict for him a bright future.

She was a pale nervous creature, and seemed to be under the perfect control of the spirits that surrounded her. With Saul she was a great favorite. Her large blue eyes and the magnetic force thereof, seemed to subdue that wild, savage relentless mind of his, and threw over his nature a halo that only the loving kindness of women can impart. Under her influence he was really much more of a man than he ctherwise would have been. She seemed to have perfect control over him just so long as she predicted for him a bright future and great temporal power, but as soon as she saw him overshadowed with dark portentous clouds, te tokening a storm, and finally his complete overthrow, he raved like a madman. In his warlike undertakings previously, especially with the Amalekites, he had been successful, and his name was assuming grand proportions in the estimation of his immediate followers, and he would not for a moment entertain the idea that he must soon lose the supremacy he then enjoyed, and become as one of the common people Estelle-for such was the name of this mediumsaw foreshadowed in the dim outlines of the future, his final overthrow, and under a prophetic influence. she was inspired to tell him the truth Heretofore, he had reposed especial confidence in all that Estelle had said in regard to his life; for there was nothing but success connected therewith, but when reverses were predicted, he became partially demented, and raved like a madman, issuing an order that all those who had familiar spirits should be put to death, -his own beautiful Estelle among the number

-it they did not leave the land before a desig-

An Arab says : The present is the savior of | death or leave the kingdom. He who consults

But, we will retrace our steps. We desire to give the cause that led to his persecutions of mediums, and his final death. We will now go back in the history of his eventful career, and detail his first interview with one of the most remarkable seers of ancient times.~

Kish, the father of Siul, was a very wealthy and is flaential man, and exerted a great influence over those with whom he was immediately surrounded. His intelligence, moral worth and great wealth made him somewhat distinguished, and in consequence thereof, he was enabled to exert a genial influence over those around him. Scul inherited his wonderful sagacity and intelligence, with, however, but little of that moral rectitude that seemed to distinguish the father, although the bible says that from his shoulders and upwards, he was higher than any of the people. Superintending his father's business to a great extent, he formed for himself an executive and business talent that he could not otherwise have possessed. On one occasion, the asses of Kish were lost, and Saul was delegated to search for them. Taking a servant with him, he passed the lands of Shalim and the Binjami'es, but could learn no tidings from the objects of his search. Finally he said to his servant.

SAUL. Come and let us return ; lest my father leave caring for the asses, and take thought for us. I. Sam., ix : 15.

SERVANT. Behold there is in this city a man of God, and he is an honorable man; all he saith cometh surely to pass. Now let us go thither; peradventure he can show us the way we shall go.

SAUL. But, behold, if we go, what shall we bring the man, for the bread is spent in our vessels, and, there is not a present to bring to the man of God. What have we?

SERVANT. Behold, I have here at hand the fourth part of a shekel of silver; that I will give to the man of God to tell us our way.

(Beforetime, in Israel, when a man went to inquire of God, thus he spake, come, let us go to the seer : for he that is now called a prophet was beforetime called a seer.) I. Sam., ix : 9. SAUT. Well said; come, let us go.

Now, Samuel, was the seer alluded to, whom they wished to consult. / As a medium and seer, he occupied a high position, and knew even before Saul came that he was going to make him a visit. In I. Sam., ix:15, 16, we find the following:

"Now the Lord had told Samuel in his ear a day before Saul came, saying, to morrow about this time, I will send you a man out of the land of Benjamin, and thou shalt anoint him to be Captain over my people, Israel, that he may save my people out of the hands of the Philistines, for I have looked upon my people because their cry has come unt) me."

This Lord was simply a ministering spirit, the same one who planned the advent of Jesus, marked out the course he should pursue, an who inspired him to give utterance to those ideas that so confounded the doctors in the temple. He told Samuel that he desired Saul to rule over the people of Israel, just as he was stepping into his presence.

"ADAM'S FALL" BRIEFLY CONSID-ERED.

By the representations of Moses, what was the condition of Adam?

First: He was blind, ignorant, helpless and naked, and was not wise enough to know his condition. If he had wants, he did not know it. What could such a being do? absolutely nothing. He must be considered innocent of any wrong act or motive, for the lack of ability to be anything else.

In this state of things, Moses says the Lord God commanded Adam that he should not est the fruit of the tree of knowledge of good and evil, in the midst of the garden, and a threat with the command, that in the day he should eat thereof, he should surely die.

Of this comman't and threat, the first thing apparent is, the absurdity and futility of a command and threat, to an irresponsible being, and entirely passive, in every sense of the word. Some of the consequences of the foregoing statement of Moses, were, that the command was not obeyed, the forbidden fruit was eaten, the promised threat was not fulfilled, the blindness of Adam and Eye was cured, they did not die as threatened; but they "became as gods," knowing good and evil, which settled the question of veracity between the Lord and the serrent, in favor of the serpent, made Adam and Eve moral' agents, by "knowing good and evil," right and wrong, and who were not, till then, accountable beings,-did not "fall," having nothing to fall from, and from that moment began to rise in knowledge. The knowledge of good and evil was then, and still is, an absolute and indispensable condition and necessity of man's existence and destiny, and, therefore, could not have been forbidden or counteracted. This is proved, also, by the declaration of the Lord God in the 3rd chapter of Genesis, 23rd verse, "Behold the man is become as one of us, knowing good and evil." Was not this a highly elevated change of condition produced by eating the forbic den fruit, and msking him acceptable company with the Lord God himself? He did not die, but rose to conscious, moral accountable life, of which till then, he had been totally destitute. He then became conscious of his wants and ability to relieve them, and began to live as a responsible human being.

SOME CONSIDERATIONS.

The first and main one is, that Moses' account of the creation is untrue, in every part and particular of it.

Another 19, that portion of it, of which has been manufactured "Adem's Fall," is so clearly with its interpretations, nct only untrue, but calamitous to hum unity, in consequence of a belief in them; by bigots in power, that it would require an almost endless number of volumes to contain the history of the persecutions, blocdshed, wars and fears, occasioned by the attempts made to enforce a be lef in them.

Another is, that Adam, in a state of innccence, unconscious of right or wrong, by not obeying a command, that he could not know, should or

ANOTHER CLERICAL SCANDAL

A Minister Elopes With a Young Girl-She Dies on his Hands-Unparalleled Villaloy.

We clip the following from the Piqua (Ohio) News. It will be read with interest, as illus trating the morality of that class who can see no good in Spiritualism :

On last Monday, a minister, the Rev. Samuel Walls, who has a charge near Van Wert, was arrested and lodged in jail at Centreville, Ind. The charge against him is of the most revolting description, and if true, proves him to be a villain of the deepest dye.

On Saturday last, this man Walls shipped a corpse from Centreville, under circumstances which gave rise to suspicions on the part of the people of that place that all was not right. Following the matter up, he was arrested on his return to Centreville.

The corpse was shipped Saturday and got through to this city Saturday night. He called on the agent at the Dayt in and Michigan depot Saturday night, to have the body shipped forward to Botkin's Station, directed to Joseph Lambert at that place. On being asked by the agent, "whose corpse was in the coffin," he said it was his wife (or companion, as he called it.) In response to several questions, he returned but few evasive answers. He said his business would not admit of his going to Botkin's himself, but left the corpse in care of the agent and left on the western irain.

The coffin contained the dead body of the daughter of Mr. Joseph Lambert, a young lady twenty years of age, who ran off with this creature, Wal's, some four months ago, since. which time nothing had been heard of her until Saturday night. Walls placed a letter on the offin to Mr. Lambert, stating that the body was that of his dead daughter, and that he would send Ler clothes, with the particulars of her death to him in a short time. It is said that as child, three weeks old, the fruit of this crime, is now in Centreville, Ind., in the care of some parties there, but as to this last, our informant is not positive.

Further details of this most sickening and revolting crime may be expected soon. It is certainly one of the most heartless affairs that has come to our knowledge for some time past.

ANOTHER CASE.

We clip the following from the Troy (N.Y.) Times:

We published, yesterday, a short account of some startling facts which have come to light in regard to Rev. James Debois, pastor of the Baptist church at Scuylerville, Saratoga county. Our sources of information were not then very full, and the account was inaccurate in many respects. From information gathered "on the spot," we are now able to give the following true history of the scandal :

The reverend gentleman claims to have been a very wicked and dissipated man during the earlier part of his life. The history of his first marriage is involved in great obscurity. In fact, all that is known about it is from his own confession to his third wife, which is to the effect that he became weary of his first spouse, and sent her off with a tin peddler, who kindly took her off his hands. It has not yet appeared as to whether he received any exchange in tin or not. Scon after he mar-ried his second wife, a very estimable lady and the daughter of a judge in the western part of this state. By her he had a son, who is still living with his mother's relatives. According to his own confession he soon killed his second wife by drunkenness, neglect and hard usage. Again our hero sought consolation at the hymeneal altar. His d wife was a very worth roman, an with her seventcen years, and by her had eight children. He had during this time become converted and entered upon the ministry in the Bap. tist church. Henceforth his walk seems to have been "slantindicular." At Wellsville, Allegany county, he was accused of intrigue with a Mrs. Jones, with whom he was once caught *flagrante de-licty*. This place soon became too torrid for him, and he went from there to a charge in Canada. A wife and family were too great a restraint upon his restless spirit, so he left them at Wellsville to shift for themselves. In Canada his warmth of temperament was not abated, netwithstanding the lati. tude. He was scon accused of indiscreet conduct with different females, and after getting his charge into a perfect boil of dissension, he lett and took another charge at Hudson, Wis. Here he had troubles of the same sort, and left. Next we find him in charge of a church in Conneaut, O. ; where he was accused of improper intimacy with a Miss Helen Weller, had a church trial, was very decidedly non-exonerated and dismissed from his charge, He then enlisted in the army. In the meantime his third wife, being unable to maintain herself at Wellsville, N. Y., moved to Coldwater, Mich., where she had several relatives. Soon after joining the army, ravishing thoughts of sweet Helen Weller led him to seek a divorce from his abandoned wife, and a divorce broker in New York was set at work to secure it. During the pendency of the proceedings, Debois says he received a letter from his attorney stating that he received a letter from a brother of the wile an-nouncing her death., This was a great blow to him of course, but he found early consolation in a marriage with Helen Weller. Not long after, he was settled over the Sixth Street Baptist church, of New York City. Rumors of these peccadilloes tollowed him there, and he was induced thereby to peaceably resign that charge. He then came to the present "stat of war"-Scuylerville. His black record soon leaked out here also, and affairs finally culminated in a trial by four Baptist clergymen, which is now in progress. The abandoned wife (who did not die after all) and his oldest son by her, now 26 years old, are both present, ready to confront him and swear to the injuries which he has done them. Full proof of most of the facts here stated will be adduced on trial. Mr. Debois is bold and defiant, and claims that he can put to rout all his accusers. Eminent counsel have been retained on each side, and a most extraordinary church trial will probably be had. The village is in a perfect ferment over it. The church is sadly divided over the matter, al-though the friends of the accused are very few, notwithstanding his great ability and the ingenuity of his define. A criminal prosecution for bigamy seems imminent, and great events are at hand We shall have the particulars of the trial soon.

discussion of the Spiritualism of the Bible, we have aimed to elucidate our position by a thorough course of reasoning, and, we have not made a single assertion that we can not sustain. Truth is what the people desire. Had we given the early History and Development of Jesus without explaining the philosophy connected with that process whereby the angel world are enabled to glean from the past the incidents of noted characters, the readers of the JOURNAL would have received it increduously. But having dissipated the clouds that hung over the subject, removed the obstructions in our pathway, and rendered clear our spiritual vision thereby, we are now prepared to move onward in the path of investigation,--our mind faltering not as it eagerly enters upon the work before 11.

Situated as we are on earth in the primary. stage of existence, we have, of course, much to learn. The achievements of one generation cons'itute a lever that will elevate the forthcoming one to a higher plane of existence. To-day, then, we are not only benefiting ourselves by the advancement we make in the fields of the arts, science, li erature and philosophy, but we are conferring an inestimable boon on the world during all time to come. Nothing being lost in the achievements of the literary mind-of course the world must constantly increase in wisdom, and in the degree thereof it will grow better.

Then, each one of us should constitute himself or kerself, a committee of one to advance in the scale of existence, resting assured that in so doing, they are not only benefiting themselves, but those who may follow them. Life, at best, in this primitive stage of existence, is composed of sunshine and shades, successes and reverses, and although it is in every respect what it should be, still it does not assume a condition desirable for man throughout all eternity.

Living as we do in the nineteenth century, when telegraphic communications have been more fully established between the material and spiritual worlds,--the mundane and supermundane spheres, many questions come up in our mind in regard to the past, present and future.

An ancient philosopher says : The present is only a lever for the future, each succeeding generation adds to its length, thereby increasing its power.

A Chinese Mandarin says: The present is the parent of the future, and she locks upon her embryo child with the fondness of a mother,ever endeavoring to transmit to it a heritage that shall elevate it in the s cale of existence. An Ancient Persian says: The present has its clouds, they surround us on every side; they hedge in our path-way and obscure our vision, and the removal thereof confers a blessing, not only on us, but on future generations.

An Ancient Hebrew says: The present is the introduction of a grand book, which only cternity can write. It unfolds the errors of one age, that others may profit thereby,-only adoing another verse to the preface, that future genations may increase in knowledge and power.

nated time. The life of Saul, at first, was somewhat brill iant, and he did not hesitate to consult familiar spirits, as they were sometimes called, in regard to the best course for him to pursue. The decree that he issued under the impulse of the moment, ordering the death of all the witches,and banishment of those who consulted familier spirits, of course, resulted in his loss of Estelle, to whom he was devo'edly and tenderly attached. The full effects of the decree he issued was not at first apparent to his mind ; but when he contemplated the foul step he had taken, and especially the death of his favorite, Estelle, he became heart-broken and reckless, and was illy adapted to meet the Philistines in battle array. Thus Saul, while the mediums of his day foreshadowed a builliant future for him and success on the battle field, afforded them that protection necessary to insure them safety and perfect immuni'y from the abuse of any one; but how soon he commenced persecuting them when success ceased to crown his efforts on the battle field. Estelle, whom he had so often consulted, was now dead, and he regarded himself as her murderer. Under these circumstances, it is natural that he should feel conscience stricken. and have a still greater desire to consult a familiar spirit, that he might learn something in regard to the fate that awaited him. Saul, like many of the present day, was too much in the habit of consulting mediums, relying too little on his own individuality, but while success was predicted for him, he moved along charmingly, but the moment reverses came, he seemed to lose his self control, and was illy adapted to meet these emergencies that the occasion seemed to require. With his beau iful Estelle by his side, and with success crowning his efforts, his mind was in a condition to triumph; but it seemed the first predic ion she made of disasters to him rendered him partially insane, and he issued the following order :

Those who have a familiar spirit, shall suffer | in another column.

"Behold the man whom I spake to thee of this same shall reign over my per ple." SAUL. Tell me, I pray thee, where the seer's

house is. SAMUEL. I am the seer. Go up with me unto the high place; for ye shall eat with me to-day, and tc-morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost, set not thy mind upon them, for they are found. And upon whom is the desire of all Israel? Is it not on thee, and on all thy father's house?

SAUL. Am I not a Berjuni'e, of the smallest of the tribes of Israel ? and my family the least of all the tribes of the family of Benjamin? Wherefore, then, speakest thou so to me?

Samuel had not only been informed in regard to the coming of Saul, but predicted a prominent position for him in the future, assuring him that it was his destiny to rule over Israel. After his first in'erview with Samuel, he was taken to the house-top by him (I. Sam, ix:15), and there they communed with the Spirit World, many things of great interest being unfolded to Saul. His life for a brief period was given, and many things were unfolded to him, of the most brilliant character.

SEVEN HOUR SYSTEM OF GRAMMAR,-If we mistake not, PROFESSOR HowE has published the great educational work of the age. It now lies on cur table. Within the limits of 50 pages of good large print, we find concentrated all the essential elements that constitute a good grammarian. The work is neatly arranged, well classified, can be read, re-read and digested thoroughly in a week. All the surplus nonsense and metaphysical perplexities of the text-books are removed; sunshine, poetry, and flowers are strewn along the pathway of the student, mak ing it a pleasant and easy task to become thoroughly versed in the science of language. It may certainly be considered the right hand friend of the teacher, the merchant, the platform speaker, the editor, the clergyman cr the senator. Sold by the Professor at 18 Boylston st. Boston, Mass. Price, mailed to any part of the Union, \$1.00 and stamp. Usual discount to the Trade.

Dr. Hathaway.

We are advised that Dr. Hathaway, of this city, is giving the very best satisfaction ES a healer. We are glad to know it is so. He is a worthy man, and thousands of sufferers need his treatment.

Don't Forget the Printer.

Business and common honesty requires everybody to pay for their newspaper. Spiritualists, we sre confident, will not claim an exception to this rule.

TW Mrs. Addie L. Ballou lectured in Wezton. Mo., last week. She went from there to Kansas City. Good reports from her labors are "Witches shall be put to death at once. + sent to us wherever she has lectured. See letter

could have entailed endless misery on the human race, when, at the same time, the same vitally necessary act cured his blindness, made him a moral agent, and his act was approved by God in Genesis, 3rd chapt., 22nd v. On the one hand, an act making humanity endlessly miserable, and on the other hand, making an approval of such act by God, as declared by himself.

Another singularity is, that the disobedience of the command should produce such wonderful happifying influences and consequences, the very reverse of what was threatened.

An inquiry is here suggested, what has become of the dogma of "original sin," and one of its progeny, "infant damnation ?"

"Suffer little children to come unto me, for of such is the kingdom of heaven."

Where comparison may be had, propor ion may also be had. There are light offences and trivial crimes, and 10 on, comparatively, to 'capital " cffences, for the last of which the penalty may be death, while lighter crimes may be punished by fine or imprisonment, or both. Thus, true proportion is rightly regarded in punishment for crime, as just according to the degree of criminality. In fact, proportion is a main spoke in the balance wheel of justice. It 18 alleged as a fact in the religicus belief of Christendom, that Adam, by eating the forbidden fruit, docmed himself and all his posterity to a state of "endless m'sery" (his posterity inc'uding all human beings ever in existence). Where is the proportion, as well as consistency, between the act and the penalty? He was innocent, and committed no crime, for lack of knowledge and power, and had no such mind or inclination. "No one is accountable for what he cannot control."

Hereditary publishment is not permitted in any civil'zed community. As Adam committed no offence, he was not punished for any, and the Lord approved his act. See Gen., iii : 22.

The popular religious Orthcdox belief is founded on the degma of "Adam's fall," and dependent upon the act of Adam in eating the forbidden fruit, which act took place before he had any knowledge of gord and evil, of right and wrong, and while he was not accountable as a moral agent; and yet that act cured his blindness, gave 1 im a knowledge of good and evil, made him a moral agent, and raised him to a highly exalted condition, as declared by the Lord in Genesis, iii : 22,

Just leave out this false and rotten foundation, Adam's fall," and its reputed consequences from such belief, and what becomes of original sin, of mediation between God and man, of the belief in the dogma of endless misery, and of the dectrine of salvation from that endless misery, and cf the war reputed as begun by Adam, between God and man.

There are stubborn facts in all these views and opinions, and in due time they will work them. selves out in their true light.

The religious flat has gone forth, that "the truth shall make us free," free frem false views and erroncous ideas.

Zersoual and Local.

Mrs. J.H. Stillman Severance, of Milwaukee. Wis., has entered the lecturing field. She is a fine psychometrist and medium, and will ably sustain herself before the people.

P. C. Mills, of West Buxton, Maine, has entered the lecturing field.

John Downing, of Paola, Kansas, thinks some good test medium and lecturer would do well to visit that vecicity.

Isaac Farley writes from Foote P. O., Iowa, speaking encouragingly of the good works of Mrs. Lt is Waisbrooker. He says that any good lecturer who should come that way would meet a hearty welcome.

Mr. Louis Schlesinger is stirring up the good recople of Texas with his inspired pen. He is active, intelligent, wealthy and energetic, and the angels have selected him for a great work.

Mrs. L. H. Perkins has been lecturing at Obio City, Karsas, much to the satisfaction of the people." She spent the winter in Washington. Mrs. Lois Wasbrooker goes to Colorado the middle of May.

APRIL 30 1870.

RELIGIO-PHILOSOPHICAL JOURNAL.

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

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

Bible Discussion. NUMBER THREE.

In our former articles we referred to a debate that had occurred in our hall on the Bible as the only inspired book. Large audiences attended this discussion and were deeply interested. There were three classes of persons,-a considerable number of the church members, or those who accept the Bible as a finality, and as con. taining all the inspiration G id has ever vouchsafed, to man, a number of deists and atheists. and a third class, the Spiritualist, who were more numerous than either of the others, except on the last evening, when the advocates of the Bible made what appears to us to have been a mistake in presenting to Mr. Moore a gilt edged Bible. We think Mr. Fish ought to have had it, unless they desired to fulfill a saying of the book. "To him that hath shall be given, and from him that hath not shall be taken away that which he hath."

We attended most of the debates, and were much interested. We propose now to give our own views of the book. Having been asked several times during the debate, whether we ac cepted the views of Mr. Fish or Mr. Moore? we replied, no. We have our own views on this subject, and will now endeavor to state some of them.

First. Then we do not believe in any direct, inspiration, clothed in words coming from the Infinite Father of all, but that His inspiration comes to us through the great principles of nature and the revelations which are of necessity, clothed in the language of spirits or mortals, and hence are brought down to an imperfect and fallible standard. Infallibility belongs only to God. and no finite being could possibly receive "the perfect and final revelation" of the Infinite being. We have evidence to satisfy us that spirits in all ages of the world have communicated with mortals, and have presented truths above with mortals, and nave presented truths above and beyond the capacity of mortals, to evolve in and of themselves. We know that mankind have frequently mistaken these spirits for gods, and their communications for divine commands, without any intention on the part of spirits that this should be so. Thus among many nations, a blind reverence has grown up for certain sacred writings, which have obtained an authority over the human mind, that has been very debasing and injurious to humanity; retarding human progress, and causing persecutions of the most bitter and relentless character, which have stained the pages of history with blood and tears, until we sicken at the very recital. We find among the sacred writings of all nations,precepts and inspirations of real and moral practical value to humanity, when properly understood. Hence, the Bible of the Jews and the christians is not to be separated and distinguished from all other records, and made the only sacred book. Truth alone is sacred and divine, it matters not whether it be written in the Bible,

The Cause in Philadelphia.

We have had Wheeler and Wilson with us during February-not they of sewing machine notoriety, but, as some of our theological friends think, they belong to the ripping machine com pany. Old theology suffered some by the seathing words of these noble men. It was their first ap. pearance in the city of Brotherly Love. Rrother Wheeler lectured for our society, and has earned for himself the reputation of being not only a clear, bold and logical thinker, but what is still more important, in this practical age, a very able and practical lecturer. The complaint which we heard against him, was that he crowded too many'thoughts into his lectures.

The spirits who use him, seem determined to do all they can to scatter broadcast the truths that are to redeem the world. We think Brother Wheeler should be kept at the work, and the friends who desire to have a great amount of thought compressed into a small space, can not do better than to engage him. He will stir the pool of Siloam, that the sick may enter in and be healed while the waters are troubled. A very interesting feature in connection with Mr. Wheeler's mediumship, is the improvisation of poems of real merit. We shall present some of these to our readers.

We need not say anything to the readers of the JOURNAL, of our colaborer, E. V. Wilson, who has been all over the land wielding his stedge hammer. He has given four lectures and scances here. One of the former will appear in our columns. Bling quite unwell, we did not report the last meetings, but they were very successful and last meetings, but they were very successful and satisfactory. From a large number of striking tests, we will select two or three. A gentleman from Camden was present, who had been attending spiritual meetings and visiting mediums, for more than thirteen years, and had never requived any tests. Wilson stepped up to him and said : "I see by your side a little girl, about three years old. She stands there in a playful manner, passing her hand through your hair. She was not your daughter nor your sister, bur a child to whom

your daughter nor your sister, bur a child to whom you were much attached. She died five years ago last August."

He then gave a minute description of her. The gentleman said :

"I was living in a family where there was a little girl of that description. She died at the very time you speak of. I consider the identity entirely satisfactory, and that is the first test I have ever received.

Again Brother Wilson said :

"I now see standing b-side you a tall, slim girl, who is your sister. She died at the age of sixteen.'

The centleman was a stont man, Mr. Wilson continued :

"She is very different from you, takes after her mother, and you from the father." He then gave a minute description, which was

fully recognized, and pronounced satisfactory. A gentleman about fifty years of sge, asked Mr. Wilson if he did not think he could account for all these things by reading the minds of the peo-

all these things by reading the minus of the peo-pie? "Well," replied Mr. W.—"If you could, that would be a spiritual phenomenon in itself, but I do not think you can. But I saw, while we were taiking, an incident in your life, which, if you have no objection, I will tell the audience about." "Not the least," said he. "When you were a boy about eleven years old, you were butted by a sheep, knocked down and rolled over. He struck you in the back and hurt you considerably."

ou considerably."

"That is all very true. I went into the barn yard when I was just turned of eleven years old, and was knocked down, just as you say, and rolled.

over by a sheep." This reminds us of an incident that occurred in our own experience, some years ago, showing that spirits are cognizant of the conditions of animals, either directly, or through human beings. We were writing a letter to Hannah Brown, just after we had published the narrative of Dr. Ackley. Samuel Paist, a blind medium, was sitting by our side. We asked if the doctor was present and re-ceiving an afilrmative answer, we inquired wheth-

tions. Agents can sell vol. 1 new ready, and canvass for new subscribers at the same time. This is a good opportunity for making money. Write for terms, &c, to A. Moore, publisher, 11 Bromfield st., Boston, Mass.

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Notice of Meeting.

The Quarterly Meeting of the Spiritualists of Nunica, III., will be held at the Bartholomew School House, on Saturday and Sunday, April 30th, and May 1st, commencing Saturday at 2 o'clock p. m. Mes. L. A. Peareall is obgaged as peaker. A cordial invitation is extended to all.

By order of Az 15 , BARTHOLOMEW.

Marriea.

April 14th 1870, at the residence of the bride's father, by Dr. Daniel White, Mr. Thomas S. Maxwell, to Miss Ida M. Redfield, daughter of H. A. Redfield, well known commission merchant, all of St. Louis, Mo.

Obitunry.

servicely passes to the bitler lans on the morning of Murch 48:n, 1970, of congestion of the lunge, Dr. Thomas Platt, of Dayton, Ohl), a nation of England, in the 74th year of his age.

fuit of years, and spiritually cips for the harvest of immortality, and repasing sevenaly upon the faith which a knowledge of Spiritualism on 1 its beautiful philosophy tine can give, ne passed away "as one would wrap the drapery of his couch around him, and resign himself to pleasant slamber."

His funeral was well attended at the Universalist Church, where Mr. A. B French, of Clyde, Ohio, delivered a discourse on the Philosophy of Deatn. In this effort, Bro. French so acquitted himself as to receive the highest ecomiums of all

why neard nim. -

Statistical Department,

In this department we purpose to publish all reports that shall be orwarded to us by individuals or committee of local societies, in reply to questions hereauto 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 locatities, where our paper may not be cir-culated. This is intended to remain a permanent depart-ment, and will be of inestimable value for nuture 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 eractions shall be discovered, and changes made in the status of the spiritual philosophy, by the dis-semmation of light and knowledge, which is now so rapidly disintegrating out the logical systems.

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

QUESTIONS.

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

year ?

How many mediums, what phase of mediumship at d what aro their names

are their names 4. What churches are the most prosperous in numbers and ability of preachers? 5. What is the apparent status of the old, theological churches, and the more liberal in the estimation of the mars of minds in your town?

NEM BOORS.

COSMOLOGY

George M'Ilvaine Ramsay, M.ID.

THIS work is purely scientific, and the subjects treated open are handled with care and great ability. The eminent author in his introduction says:

Man has various means and avenues by and through which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five

which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five senses. Resulting from a combination of those five special facul-ties is the production or another called memory, by which he is exactled to accentulate knowledge. Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus clicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substances, produces a new, and third kind. Man has still another faculty which we have all agreed to call reason, by which he farst adds to his knowledge through a process called analogy. Having obtained a limited knowledge of somethin, which he sees or facts levely or prospectively and thereby sains further knowledge; e.g., if, on traveling through a forest the first time he sees a great many trees stand ng upright and a few lying down had formorly stood upright, and those standing up would eventually fail to the ground. Still extending his chain of though, he would learn that some of those trees lying down looked fresh and life-like, much the those yet stana-ing, while others again, were very much docayed. His con-clusions in such a case would inevitably be, that some of those trees had long since failen, while others had fallen but recently. Now, this reasoning by analogy, as a means of obtaining Now, this reasoning by analogy, as a means of obtaining

Now, this reasoning by analogy, as a means of obtaining knowledge, is of peramount value when we come to study the heavenly bodies, including our earth. The life of man, and indeed the race of man is so short, when compared with the age of suns and moons and plan-ets, that comparatively nothing could be known in regard to either, if man's knowledge were limited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But not-wi hatanding this crowning attribute, all cosmologists must in the beginning, start without where n to rest so much as the sole of their foor, and make the best of such foundation.

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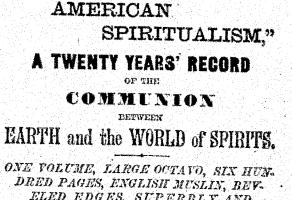
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the Shaaster, the Koran, the Zenda Vesta, or any other written or spoken word.

We appreciate the Bible much better since the light of Spiritualism has dawned upon our mind, and we do not hesitate to say that it is a very valuable book when properly understood and appreciated. Like fire, it is an excellent friend and servant, but as a master a dangerous and destructive instrument. Therefore, we propose to keep it in the former, and never allow it to take the latter position.

We appreciate the Bible better, because we realize many protound spiritual truths, and beautiful correspondences that are contained in it. We may go back to the days of Abel, and find a sermon which has seldom been equalled. "If thou doest well, shalt thou not be accepted; if thou doest not well, sin lieth at the door." There is the gist of religion, morality and progress, which barrels and barrels of theological sermons have not improved upon or made more clear. We are willing to have the records of human crimes, and the absurd opinions of what God said and did.

We find in the law of Mcses, an admirable physiological code for the people of that age, and as good a moral c de as could be given there, being considerably in advance of the mass of the people. It is well called the law of Moses, and as such, both the man and the law is entitled to respect.

But the God of Moses was a tutelar divinity, a spirit, or rather a large band of spirits, who, seeing the means of advancing the human race, used him as an instrument for this work. Polytheism, which is but another theme for the worship of spirits, prevailed very generally. The effort of a wise and intelligent band of

spirits through Moses, was to break this up, and they focalized their idea upon the One, only true God, and this was the characteristic work of Moses. In carrying this out, he found a politi cal and religious necessity to prohibit as far as possible all spiritual intercourse, and we find that in a degree this was banished, except in the cases of the prophets and seers who kept up a cont nuous line of inspiration from spirits.

The terrible effect of this denial of spiritual intercourse, was a loss of all belief in immortality, and throughout the entire record of the old book,--we find but one allusion to immortality, where it says, "How good and how pleasant it is for brethren to dwell together in unity, it is like the dew that descended upon Herman, where the Lord proncucced the blessing, even life forever more."

Hence, when Jesus came and was ushered in through wonderful spiritual manifestations, for we may believe the record now, since we have similar manifestations to day, if we make due allowance for the exaggerations of prejadiced minds.

10

Such was the darkness of the world when he came, that it is not to be wondered at, that many superficial observers should suppose that he was the first who brought "life and immortality to light." Doubtless he did this for many, but history is terribly at fault, if there has ever been a pericd when the evidences of the after life, coming from spirits, did not abound in the world. The Spiritualism of the Old and New Testaments are beautitully corroborated and abundantly sus tained, by the testimony of modern Spiritualism. and hence, we now accept many of those wonderful evidences which previous to the advent of modern Spiritualism, were not received by us. Indeed this has given us the key to the protound spiritual truths, recorded in the Bible, and the interesting and beautiful correspondences that abound in this and ther oriental literature. These owe more to Spiritualism than to any thing else, for their resurrection. The true friends of the Bible are those who seek to illuminate its pages by the divine light of Spiritualism, that modern inspiration which alone can feed the human soul and supply its real wants.

er he had anything to say to Mrs. Brown. The medium smiling said, "why, it is very strange-he

says:" "Tell her I am glad she has got over her dog fever."

In a few days we had a response from her, in which she remarked that this was a very remarka. ble test. There had been a number of robberies iv Cleveland, and they were desirous of having a watch bog. She had spint considerable time in hunting for one, and her milk man had brought one in not an hour before the time alluded to by the doctor, and the animal was lying on the rug, asleep, when he made the remark to us, at a distance of five hundred miles from the place. Perhaps the most noticable feature in Spiritual-

ism is the great number of new mediums which are being developed. We see from twelve to fit-teen advertisements of circles and mediums, and there never was so general a desire to have tests and communications as there is to day.

Many of the old Spiritualists are devoted to the alphabet of our philosophy, and seek tests with all the eagerness of new conver s. We have no controversy with this, for the sensnous physical manifestations are in reality the basis on which all our philosophy and religion must rest, and we hall with pleasure the abundant evidences which are abroad in the land to day, that the Spirit World is in earnest in presenting these most valuable evi-

dences to humanity. Let us sustain and encourage our mediums everywhere; defend them from the poisonous breath of slander, and thus enable them to become more perfect instruments, through which the Angel World may shower down blessings on humanity.

Literary Actices.

CONJUGAL SINS eg inst the Laws of Life, and Health, and their Effects upon the Mather and Child, by Aug. K. Gardner, A. M., M. D. Late Professer in the New York Medical College.

The subjects discussed in this book, as may be in erred from the title, are of a kind about which scarcely any one not a physician would be entitled, at the present day, to talk face to face with a young person of either sex. The custom of society is to ignore such topics of conversation, and our fathers and mothers have always supposed it was best r for their children to believe that the doctor brought the little babies to house in his carriage, than that they should be properly informed on the subject; and, in consequence, young people have been driven to seek information on these subjects from a class of books written generally to minis er to prurient tastes.

Du. GARDNER's book is the first attempt of any distinguished physician to bring these subjects prominently and boldly before all clesses of the community. The title "Conjugal Sins," scarcely covers the range of matters discussed in the book, though some of the most frightful crimes against the laws of life and health-not to say agrinst the laws of God-in this book pointed out and properly characterized-are those committed under the conjugal yoke.

We hazard little in saying that there is not at the present time any single cau e so fruitful of disease and ill health as this which our reople all over the country, old and young, are now suffering from.

DR GARDNER'S warning against wrong doing comes not a moment too soon, and we hope it will be heard and listened to. If every one who is personally interested in the matter should buy s copy of the book, it would be found in millions of families in the country.

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REPORTS.

Mt. Vernon, Lawrence Co., Mu.

Mt. Vernon, Lawrence Co., Mo. Re, orted by E. M. Hendrick. Number of Spiritualists:-Eleven, Names:-L. M. Andrews, Mrs. E. G. Andrews, J. H. Woods, B. L. Hendriks, Mrs. Fowler, J. T. Ward wife and three daughters, Mrs. M. E. Hendrik. Mediums:-L. M. Andrews, trance, Miss Matt Ward, reading; E. M. Hendrick, impressional and healing. Churches:-Four. Cumberland Presbyterians, Baptist, Metho ist, and Campbellite. Presbyterians most nume-rous.

rous.

Lawrenceburg, Lawrence Co., Mo.

Reported by E. M. Hendriks. Number of Spicitualists:-Two.

Number of Spiritualists: --Two. Names:-- D. C. Allen, and T. J. Ingrano. Mediums:--D. C. Allen, impressional. The Mt. Vernon Society of Spiritualists was organized March 13th, 1870, and will hold regular monthly meetings, for basiness and other purposes, and as many meetings for development as may be desired. Our community is, per-haps, the most liberal in South-West Missouri, and there are a great many who are willing and anxions to investi-ents Shirituatus. gate spirituausm.

Prophetstown, Ill.

Prothetstown, Ill, Number of Spiricualists:--Eighteen. Names:--Mrs. Portia Annis, Mr. and Mrs. Luther B. Ram-say, Mr. and Mrs. Cyrus Emery, Misses Eva and Carrie Fmery, Mrs. Emily Walker, Mr. and Mrs. Henry Hurd, Mrs. Sarah J. Thompson, Mrs. Amarda Smith, Mrs. Anneta G. Stowell, Miss Lizzie Stowell, Mir. and Mrs. A. Boothe, Mr. H. Stewett, and Mr. and Mrs. A. J. Mattson, Lectures:--Three by E. V. Wilson-grand and very cond.

rood.

good. Mediums:--Mrs. Martha Emery, clairvoyant and speak-ing. Mrs. A. Smith, writing and other phazes, W. Stewett, writing and personating. Churches:--One Methodiat and that dependent upon the sinning and ungooly for support. Reverend Potter, of Re-vival Insane 10 toriety, failed to revive the flickering flame of old orthodoxy, and ignomiously deserted the field. Ninety per cent. of the people of this town of the Indian Prophet, are liberal in their religious views--do their own thinking and preaching.

Convis Belleview Mich. Reported by J. Hayto

Reported by J. Hayto Number of Spiritualists:--Thirty-eight. Names:--John M'Farlin wife and daughter, H. Hall, H. Jervis wife and caughter, John M'Bradner wife and daugi-ter. P. wel M'Donald, John Thurston, Newel Thurston ard wife, William Demott, Mr. Roberts, Mrs. Coop, J. T. Hoyt, J. Perry, Eliza Stites, Albert Avery D B. Anson, C. Anson, Harvey Hart and wife, Mr Hager and wife, rs. & Follitt and sons. Silvester Higgins and wife, Charles Cummings and wife Elmon Commungs. and wife, Elmon Commings. Mediums:-Mrs. Thurston, speaking, ; Daniel B, Anson, test medium.

Convis, Calhoun Co., Mich.

Reported by J. Hayto. Number of Spiritualists:-Eight. Names:-G. S. Avery and daughter, Mr. Hart and wife, John G. Way, Mr. Cettister wife and son.



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think ye of Christ?--Regeneration--The utility of pain-A Plea for little ones-Angels, what are they? What is man--World of wonders--Cheerfulness--Utility of tears--Earnest words to mothers--Selfhood-- "And when he come to himsel?" What is faith, Be not afr aid only be-lieve, A private Scance, Spiritual Phenomena. The Broken sword, The rustic necklace, Hair-cutting by spirits, Spirit Painting, The mysterious hand soft as a woman, News from the Spirit world, Transformation of our globe and final disappearance of even and all diseases. The book mum-bers nearry one hundred pages, with filuminated title pege and will be mailed to any address for the low price of 25cte; Please address W. D. Reichner, No. 207 Carter St, Philadelphia, Pa. For sale at this office. Address B. S. Jones 198 do. Clark St. Chicago, Vol 7. no2 Vol 7. DO2

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The Bostrum.

MODERN SPIRITUALISM.

Address of H. D. Fitsgerald, Esq., on the 22nd A. piversary of the Advent of Medern Spiritualism.

From the Buffalo Court.r.

We print 1 clow the address delivered by Mr-H. D. Firschald, of this city, at Kremlin Hall, March 31st, on the 22nd Anniversary of the Advert of Modern Spiritualism.

Preliminary to the address proper the speaker said :

A superficial observer, seeing the comparatively small 1 umber of believers in the Spiritual Philosophy present, might be led to think the cause a weak one, at least in Buffalo, but he did not regard that an evidence of weakness Two reasons may be assigned why Spiritualists fail to manifest that interest in their cause which others do in theirs; they are bound together by no creeds or church organizations,-the essential mission of the principles taught under the name of Spiritualism being to destroy isms and sects within whose narrow limits men are confined together, and develop in them a great individuality. The great mass of believers are not open and avowed, they regard it something to be enjoyed under cover and denied before men; they are waiting for it to become popular. While he disliked that over-ardent enthusiasm, usually degenerating into fanaticism, he despised far more that cowardly spirit which makes one false to his convictions of right. The great want of the age is bold, honest men, who dare to exercise the prerogetives of freemen; there are far too many weak, timid, policy hunting people. The history of the past furnishes examples of noble natures who submitted to the most vindictive persecutions and offered up their lives in their devotion to truth, and from their bloodstained footprints has streamed through succeeding generations a light that has blessed humanity; and it was a consolation to think that the world had not become so degenarate, but that a few could be found at present, who, regardless of petty persecutions, were loyal to right and true to the instincts of their nature. He respected an honest opponent of Spiritualism, but despised a cowardly believer.

THE ADDRESS.

LADIES AND GENTLEMEN :-- We have met together to celebrate, in a suitable manner. the twenty second antiversary of the advent of modern Spiritualism,—an occasion of slight im-portance to many of our friends, but of deep significance to us. Twenty-two years ago to day, commenced a series of unusual phenomena which have excited a powerful influence throughont the civilized world, and completely revolutionized the ideas of miny on the most important subjects which the mind can contemplate. Similar phenomena had occurred before at irregular intervals, only to excite the fears of the superstitious, or to be misconstrued by tue massis, who failed to recognize their true imrort.

The first manifestations of the phenomena of modern Spirituali-m occurred at the house of an obscare family at Hydesville, in this state, some time be ore their nature was discovered, and on the 31st of March, 1848, the invisible power that produced them pronounced itself a disembodied spirit. The publication of such strange occurences, as a matter of course, attracted considerable attention. Many, after a candid investiga-tion, proncuaced them genuine, and inexplicable on any other bypothesis, than that they were produced by the spirits of human baings; while others, of a skept cal nature, endeavored to p ove them to be the result of trickery and deception. Phenomena of a similar character, and some of a more startling nature, occurred soon after in different parts of the country, and since that time they have increased in number. variety and degree, until we have had the many phases recognized to day by the thousands of intelligent people. Occasionally we have heard of their being "exposed" at one place, but directly they occur at another; and attempts to suppress them have been as futile as efforts to dam the currents of a mighty river. Some regard them as delusions, others as the work of the theological Devil, and many have as yet formed no opilion. This is not the place nor the occation to speculate as to their truth or falsity, or to endervor, by arguments, to convince our skeptical triends. We, with thousands of others, from the nature of our experiences, believe in the truth of taese things, and l.ke honest men and women, who are not ashamed of their belief, we are gathered here this afternoon to celebrate the advent of their inception. Like all new theories, modern Spiritualism has had to struggle against a terrible opposition, but the number of its adherents has steadily increased. and each year we can measure its rapid growth. Though its fundamental principles are as old as time, as a distinctive system of philosophy and religion it is comparatively new. Less than a quarter of a century has elapsed since its ad vent, but in that short space of time it has accomplished a great work; and should its influence increase in the future in the same ratio that it has in the past, we can hardly conceive of the gigantic proportions it will assume a few years hence. But, say many, "Supposing Spir-itualism is true, what good is it doing in this world?" and although such a question seems indicative of superficial reasoning-as men should revere the truth for its own sake, knowsng that it is the only beacon that can guide the human soul-we will for a few moments answer their inquiry. When we undertake to consider the cui bono of so called Spiritualism, we are on a most deep, profound, and almost inexhaustable subject, and I have never yet seen the man or woman who could do it justice; but let us examine it in some of its aspects. The great struggling masses of humanity are ever working to attain one common purpose. and that, the advancement of their happiness. For that end do they undertake all of their labors, from the simplest to the most arduous: it is that desire which stimulates them to exertion and gives rise to their ceaseless activity; but in the midst of happiness, when they have attained the things of earth calculated to afford them pleasure, they are perplexed by dark clouds which hang over the future, and as the days and years of life speed by, they realize that they are being swiftly brought into the presence of that king of terrors, death. Their faith may be great in the different systems of religion which they possess, but there are grave doubts on this subject, which their teachers cannot satisfactorily remove. There is in every soul a desire for continual life and existence, and a horror of "falling into naught," and I believe that no thinking man or woman lives, who has not, at some time, seriously contemplated this question of death, and felt a desire to shrink if possible from what seemed a common destiny. The time has gone by for taking these things on faith alone, and consoling ourselves with the be-

lief that we are to live after death, and that our friends whose bodies have been laid away in the hesom of mother earth are not forever lost to us. This is a thinking, reasoning age; men want comething tangible, and they will definitely settle the question beyond the possibility of a doubt ; and these manifestations of spirit power have come in response to the universal demand for light on this all absorbing topic, at the time when they were peculiarly adapted to the world and when the world was ready for their advent Millions have had their gravest doubts effectusily dispelled by modern Spiritualism, and many who do not profess a belief in this system, may thank it for the influence it has exerted. during the past few years, in diffusing throughout society a sentiment or almost universally accepted belief on the subject of immortality that has robbed the grim monster of many of his terrors, and given to those who are not so fortunate as to possess kdowledge, at least a greater, more beautiful, and more consoling faith on this subject.

And does a knowledge that the human soul shall survive the ordeal of physical dissolution, and passing through the dark flood, enter a land of light and beauty on the other shore, tend to increase our happiness ? You who have heads that can think, and hearts that can feel, answer!

Looking back into the past, twenty-two years, we see the inquirer for truth, with careworn brow and anxious countenance, standing upon the shore of the mystical stream which forms the boundary between Time and Eternity. One by one, the bright and beautiful of earth are forced to embark upon its surbid waters, to be lost, perhaps forever, from his sight. Hone has whispered of a land of beauty on the other side. but he dare not trust those whisperings, as Despair tells him that the cold wafers of oblivion roll over all who embark upon their dark currents, and that they sink in their unfathomable depth to rise no more. Filled with emotions of gloom and sadness, he turns his thoughtful eyes upward, and pours forth his earnest prayer for light, and the burden of his prayer is, "Oh, God, what is beyond? Leave me no longer in uncer-tainty and doubt." Then a holy calm comes over his soul, and the voice from within bids him listen, and as the billows intermit their plaintive murmurs, sounds, low and gentle, like the ripple of the waves on the other shore, fall upon his ear; hardly trusting his senses, he listens to those sounds, when, lo ! he sees through the heavenly fogs which rest eternally upon the cold and sluggish flood, a dim light; gradual.y it approaches, growing brighter and brighter, and suddenly the form of a loved friend, in all its celestial beauty, bursts upon his enraptured vision, and from angelic lips he hears the cheering words, "My earthly friend, walk no more in gloom and sadness; those for whom you mourn nave not been buri d beneath yon dark waters, but live in a land of joy and beauty on the other side. Fear not to embark when thy summons comes. God do. th all things well, and his children, the objects of his love and mercy, are all safely transported ; publish to the world these happy tidings, let the sorrowful be com-forted and the mourner be glad."

I know there are so many wrapped up and wholly engrossed in the material things of this earth, that they think very lightly of the Spiritaal philosophy for accomplishing this great work of demonstrating the undying nature of the human soul; they have neither time nor disposition to contemplate the things pertaining to them as immortal beings. And indeed, were not for the demonstrations of Spiricualism. their own lives, their groveling avariciousness and sensuality, and their seeming lack of adaptation to any thing superior to the fleeting thinks of time, would be to use almost a conclusive argument that they had no souls; and they may thank Spiritualism for proving to the world the alsity of such a conclusion, and furnishing microscope which, being applied to them, proves that they, too, have souls. You who have amassed a large share of this wirld's goods, into whose lap fickle Fortune has poured her treasures with a lavish hand, and who have enough and to spare, remember that there are poor, sorrow-stricken ones, who have beca much less favored, whose path through life has been a devious one, whose burden has been grievous; that often as they are toiling up their uneven way, overcome by the scorching rays of the summer's sun, or the biting blasts of the winter's cold, they falter and pray to be re-lieved; but on they must struggle, and the blood that marks thier flot teps, and the perspiration that moistens their patient laces, contri bute to drop more wealth into your plethorie coffers. They, ia common with you, hope for that great boon-human happiness; they cannot find it in this world, but Spiritualism tells them there is rest on the other side, and happiness for them when life's journey is o'er. You whose opportunities have been abundant, whose fortunes have been propitous, who have been enabled to store the mind with knowledge, and sitting at the feet of the Gamaliels of the past, learn from them such wisdom as they had to give, grow not overbearing, be not too much puffed up with your own conceit and look down with contempt upon a system of philosophy, or religion, that has not yet received the open sup-port of the fashionable world; remember there are others, with minds as capable and aspiring as yours, who hunger and thirst after knowledge, but who have not been able to obtain it; those who have so many cares pressing upon them that they can scarcely find time to think,; those who also have to toil early and late, to keep together the bodies and souls of others dependent upon them. Poverty, hunger, want and sorrow have not eliminated all aspiration from their natures, but there are times when they realize the possibilities within them, and though they are but weak and small in the estimation of the world, they instinctively feel that they shall one day be great, and that the longings of their capacious mortal souls shall one day be gratified. Spiritaulism bids them be of good cheer, and holds out the beacon of hope and when their earth work is done, and they shall put on the garments of immortality, as they enter upon a higher and diviner life, angels shall swing back the pearly gates, and admit them to those spacious temples "eternal in the heavens," where they may bathe in the light of truch and knowledge, and drink in from the ever flowing fountains of divine abspiration that wisdom, compared with which all earthly wisdom is of slight significance. Then scorn not, ye great and wise ones of earth, who have "laid up treasures where moth and rust doth corrupt, and thieves break through and steal," and seek to cast contempt on a system that offers such grand hopes of a future destiny to those whose earth life has been full of sorrow, and who are waiting patiently for the time when life shall be to them a reality. Scoff not at this grand religion of humanity, yet in its inception, but rather hope that its blessings may be extended, until all weary ones of earth, whose life efforts have been wrecked and stranded upon these inhospitable shores may be comforted by its cheering assurances. Spiritualism is opening to the mind of man a broader field of investigation, causing him to look deeper into the past and present, and giving him a more thorough and comprehensive knowledge of himself, his surroundings, his duties, and his manifold relations. By the light which the Spiritual philosophy has shed upon the world, he is enabled to explain many of the seeming mysteries of the past, and understand the various phenomena which have astonished

those of former generations ; taking away that holy and superstitious fear that has too long kept the world in ignorance, it permits him to approach Nature's great domain, to study the lessons there written, with no fear that she may demonstrate something to his senses calculated to shake his faith in a system that he hopes is true, and whose infallibility he fears to doubt, because it offers to him some slight chance of a future life. But now he has a realgion that fears not the investigations of science, but blends, unites with, and becomes a part of true science by which it is sustained and strengthened. The piritual philosophy, but in its infancy, is shed ding over the minds of men a light never before emenated from any system known to the world. It is revealing to them the harmonious workings of nature, the awful significance and grandeur of life, the principle of infinite power and goodness pervading infinitude of space: causing them to stand awe-stricken before the manifestations of' Divine creative power, and awakening their higher faculties to that exalted reverence which is the only true worship of Deity. While the creed bound ci.ciples of a decaying theology regard the human reason as deceptive, and the manifold voices of nature as the syren songs of evil spirits to lure men to destruction, the true disciple of harmonial philosophy finds that nature contains for his ardent longings the broadest and most beautiful fiel s of investigation; and determined to do his own thinking, emancipated from the thralldom of the priestly rule, he dare investigate all sujects in the domains of science, philosophy and religion. He follows the train of endless causation into the past, and traces the processes by which the things of the present have developed from the rudiments of earlier ages, in conformity with the law of eternal progression. He goes to the old rocks of earth in search of wealth far superior to that sought by the miner, and upon their everlasting tablets he reads the true records of past creations. He unfolds the magic scrolls of natural history and studies their divine revelations. He sees in everything, from the smallest atom to the worlds, suns and planetary systems that roll in harmony through boundless space, the uniform operation of nature's laws, and a beautiful manifestation of infinite power, wisdom and love, and he needs no other manifestation of that nower to arouse his reverence. His expanded intellect is enabled to appreciate the truths in all Bibles and sacred writings, and comprehend the beautiful and sublime utterances of the seers and inspired minds of the past, and in the diadem which he is weaving ogether for the adornment of his mortal mind, hey are set as pearls and gems of the most exceeding brilliancy. In the light, then, of the Spiritual philosophy, properly understood, science with her demonstrations and true relation, walk hand in hand, philosophy becomes religious, and religion stands for a beautiful and divine philosophy. The stule of men are cost-ing off the swaddling clothes of a past theology. and putting on the garments of manhood, they are emerging from the darkness of superstation and fear, and walking out into the light of truth that is spreading its effulgence upon our pathway, and is destined, in time, to bathe the whole earth is glory. The mission of true Spiritualism is not, only

to diffuse happiness and intelligence among men, bat to make them better in a moral point of view. It is demonstrating that man, as a moral being, is governed by certain fixed moral laws, uniform in their action; that no sin can be forgiven until the soul has paid the uttermost farthing of the penalty, and been thoroughly puri-fied by the fires of suffering and remorse. It teaches that man is advanced by the exercise of his nublest faculties, and that we cannot do good to others wi hout bringing to ourselves the greater good, nor evil to others without bringing to ourselves the greater evil. It holds up to us the only true Savior from sin and miseryknowledge; bids us understand ourselves, and the laws which govern us as physical, intellectual, moral and spiritual beings, and live in the closest conformity to them. It deals not so much with effects as with causes, and by striking at many of the fashionable errors and follies of life, seeks to purify the source, that the stream may be pure. It tears away the false mask which society wears, that men may see and remove the hideous deformities. For eighteen centuries Christianity has been endeavoring to save men, and as the great mass of humanity has floated down the stream of time, it has rescued one here and one there; the Spiritual philosophy shows to man a greater salvation; salvation physically, morally and spiritually, and demonstrates that observance of law is alone obedience to God. Spiritualism is teaching another great truth, which is, that all the members of the human family are so intimately related, and so mutually dependent on each other, that, by the law of sympathy, the misery or joy of one member affects, to a certain extent, his fellows in a corresponding manner; that the happiness of the mass depends, in a certain sense, upon the happiness of each individual, and the condition of each individual upon the condition of the mass. Recognizing this important fact, it will be the instigator of future reforms, and its mission will be to improve the social and political instilutions of the earth. Many of them, which we regard as defective, are but the natural outgrowths of popular religious teachings. In the corruption of political systems, governments are run in the interests of the few, and become oppressive to the many, instead of securing the greatest good to the greatest number. A few monopolats, into whose hands have flown the stream of wealth and power, control nearly everything, and cast grievous burdens on the toiling masses; and when they have more funds than they can conveniently use for their own purposes, they build magnificent churches, in the shadow of whose spires the needy and sutfering famish for the necessaries of life. From these and other causes, springs the wretchedness and misery we see around us. The social and political institutions of men are ever capable of improvement; rapid progress has been made in this respect, within the past few years, but there is still work to be done. Already are the lead ers of popular theology jealous of the liberty enjoyed by the people, and we see them endeavoring to obtain a more perfect sway over the consciences of men by attempts to control the educational interests of the country, to trighten the people with threats and denunciations, and to engratt upon the constitution of our nation a recognition of their God, Bible and creed. They are in earnest, their resources are ample, and their efforts must be resisted. In the great struggles yet to come for the elevation of humanity, I believe that despised Spiritualism, teaching the universal brotherhood of men, will be found in the first ranks, the most potent enemy of monopolizing tyranny and priestly power. Great results often spring from apparently simple causes. Many of you recollect the time when the abolitionists were more unpopular than the Spiritualists of to-day. Let me ask you to look back a short distance on the road we have been traveling. When that monstrous giant vampyre, American slavery, which for centuries had rested upon its haunches, growing plethoric as with its fiend ish power, it sucked vitality from human life and fattened on human sorrow, slowly rose up from its lazy, recumbent position, and laid its frightful hand upon the throat of the American nation, it little knew that for years, a destructive, deadly poison had caused great festering cankering sores to grow through to the bonemarrow of its ponderous limbs, and slowly cut their way towards its very vitals, and it needed but a sainted Abraham Lincoln and his trusty supporters, in violation of the Constitution of the United States, but in accordance with the constitution of nature, and the All-wise laws of Almighty God, to raise the arm of right and ruth against it, and, relaxing its hold, it fell amidst the rapturous plaudits and loud hozapnes of men and angels, a mass of rotten, corrupt putrification, into the yawning gulf of hell.

And when the powers of superstition and in tolerance shall locm up, threatening to destroy liberality of sentiment and effort for reform, their supporters will then find that the little societies of Spiritualists scattered over the land, mad you say, but with a wondrous "method in their madness," the despised associations of free-thinkers and honest men who dare brave the reproaches of bigotry, the few lyceums where haopy chidren chaunt their songs of freedom, have all been silently undermining the foundations of their gigantic edifice, founded upon selfissiness and wrong, and too late will they see the great tide of pub ic opinion, like a mighty liver, rushing through the crevices thus made, and hear like deafening peals of thunder, the fall of the ponderous pillars and structure above into a just and merited perdition.

Thus have we endeavored to hastily consider few of the benefits resulting from the Spiritual philosophy.

Nearly nineteen hundred years ago, in an ob scure eastern hamlet, a child was born of poor parents, in the midst of wretchedness and want; growing up, amidst the most unpretending surroundings, he displayed the elements of a beautiful character and gave promise of future useful Manhood comes upon him, and he is ness. found engaged in the contemplation of important subjects and the doing of good works. Gathering around him a chosen band of faithful followers, he starts out upon his seemingly unpretending mission. With a large heart full of charicy and love for his fellow men, he endeavors with every opportunity, which circumstances (ffer, to give them of the light which he has received, and lead them in the paths of virtue and peace; possessing an organism of fine and ensitive texture, at times he soars far away from the things around him, and communes with the angelic hosts of supernal realms. With a nature full of sympathy, and unders' anding the laws governing the relations of soul with soul, he imparts to the suffering, of the power which is showered up in him, and in obedience to law, their diseases vanish and they are made whole. With a love of ju-tice and right which glorified his character, he rebukes in scathing terms, the hypocrisy of the rulers and their oppression of the people. But his cause is unpopular; he is spurned by the self-righteous Pnarisees and the learned of his day; jealous of the influence he wields over the masses, s ung to madness by his truthful utterance of denunciation, the popular leaders of his time could endure his presence no enger, and spread their slanders thick and fast. Undaunted by their opposition, he pursues his course until the strong hand of the law is laid upon him, and on the cross of Calvary he yields up his life, and seals, with his blood, his devotion to truch Few in numbers and weak in influence, his disciples, animated by his noble example, follow in his course, for a long time the objects of bitter persecution; but the truth he taught could not be suppressed, and the influ ence he left increased and grew until its persecutors became is supporters, and ia obedience to law, the unpopular cause of one age becomes the popular cause of a succ-eding age. Losing ight of many of his precepts, and corrupting thers, they build the institution of Christianity upon the remnants of his teachings, as they were handed down from one generation to another, and now its influence extends over the civilized world. On each anniversary of the festivity and joy abound throughout christen. dom, pations deck themselves in holiday attire. and glad hozannas are sung in praise of one of truth's noblest marty rs. Twenty-two years ago to day, in a humble mansion, commenced a series of phenomena, and cocurred the advent of a philosophy of a most important nature similar in many respects to the dispensation inaugurated by Jesus of Nazareth, and the angelic hosts who ministered through him; it came to bring light and truth to a skeptical and materialistic world, who had lost sight of the most valuable precepts of the reputed founder of this system. A few short years elapse, and, struggling against unbelief and the popular opinions of the age, it works with unprecedented rapidity, and extends its infuence throughout the civilized world; supported at first by the obscure, it gradually brings into its ranks men of position and profound learning, and despite of opposition, its influence s seen in the popular literature of the day, and felt in all departments of human life and thought. And who shall say that the time will not come, when men celebrate the advent of the dispensation of the Spirit of Love, inaugurated by Jesus of Nazareth, they will celebrate, as universally, the advent of this last dispensation of spiritual power, which Jesus toretold should come at a later age of the world, as the spiris of truth. -Nearly a century ago was enacted in the land we now inhabit, scenes that will ever be memorable in the history of the world's progres. Upon a continent new to the civilized portion of the earth, with its vast resources locked up in its forests, mountains, hills and valleys, dwelt a mixed population composed of men who had left the crowded habitations of the Old World to find broader fields and breathe purer atmosphere, and the descendents of the sturdy characters, who had been driven by oppression from the homes of their ancestors. But they were not to escape from the influence of tyrany. Conscious of their strength, those who control-led the destinies of the early inhabitants submitted to the exactions of their transatlantic rulers. until their demands became so exorbitant, and their oppressive weight so heavy, that murmurs of complaint arose, the forerunners of conflict, as the low sounds of rumbling thunder heard in the distance, foretell the approaching storm. The world had grown and humanity had reached a point in their unfoldment, when a new and startling experiment was to be tried. At length the wise men of the land, and the old heroes of unimpeachable integrity, met together, to consult for the interests of a young and oppressed people, and after cautious deliberation, they published to the world that memorable document, the Declaration of Independence, in which they proclaimed the broad assertion that men-were entitled to certain inalienable rights, among which were life, liberty and the pursuit of happiness. And now, b-hold how men revere that memorable occasion that gave birth to our nation ! On each recurring anniversary of the day when the issuing of that declaration of human rights was the challenge shaken by freemen in the faces of tyrants, people forget their daily avocations, engage in scenes of festivity and gladness, and as the sweet strains of martial music are wafted out upon the air, the multitudes become so exuberant with love of country and patriotic sentiment, that they call into requisition, to assist in their expression, the clear tongues of bells, and the ringing throats and belching mouths of cannon.

of priest-craft has been exerted to lead men into subjection, to stiffe their reason, to prohibit the unfoldment of their intellects, and keep them in blind obedience to those who have arrogantly constituted themselves sole rulers in the domains of religion and spirituality. As the kings and law makers of earth have ever sought to wield unlimited power over the lives, property and personal liberty of the people, so have other usurpers sought to exercise the same jurisdiction over their souls, their consciences, and the exercise of their God-given faculties. Man needed a moral and religious enfranchisement, and to-day we celebrate the advent of a philosophy and religion that have published to the world another Declaration of Independence, which also declares and demonstrates that men are entitled to certain inalienable rights, among which are life, liberty and the pursuit of happiness,-the right to life-undying immortal life -the right to liberty of thought and conscience, liberty for the full and perfect exercise of the reasoning and spiritual faculties unrestrained by the arbitrary edicts of any class of men; the right to the pursuit of happiness, as moral, intellectual and spiritual beings, in the various avenues through which the soul may walk in this world and in the beautiful spheres of the next, with no limits and bounds set up by selfconstituted teachers. As we then celebrate the political declaration of independence, and entranchisement from arbitrary laws and foreign yrants, let us celebrate the moral and spiritual declaration of independence, and our escape from the blighting influence of sectarian creeds and a designing priesthood.

In a few weeks another holiday, Easter Sunlay, will be reached in the Curistian calendar. On that day flowers will deck the altars of Christian surines, and glad anthems of praise swell through their vaulted domes in commemoration of the resurrection of Jesus of Nazareth. It is well. But to-day we celebrate a more glorious Easter. We commemorate not the triumph of one man over death, but the triumph of universal humanity. For as the pure soul of Jesus parted with its earthly tenement and soared to spheres on high, so shall every member of the human family, great and small, old and young, finally put on immortal garments and joyfully exclaim : "O Death! where is thy sting ? O Grave! where is tay vict my !"

For the Religio-Philosophical Journal. Spiritualism an Invention. BY EDWIN ABNER DAVIS.

At last, after years of patient toil and investi-

gation by scientifie men, the clergy and people, to solve the problem of spiritual phenomena, and after they have all failed you, the hypothesis of trickery, or other conclusions equally as senseless, a Kansas editor settles this yexed question for all time to come. He says, "Spiritualism was invented by the Fox girls, about twenty years ago, at Rochester, New York." There No doubt after this expose the public pulse will beat with more regularity, scientific men gcback to their legitim ite avocations, and the clergy quit crying devil! So it isn't his Satanic Majesty, then, that's been kicking up such a rumpus for the last_twenty years? We are. glad to know this. It relieves our mind of a terrible burthen, because, forsooth, if Spiritualism should happen to be the devis's work, we being an earnest supporter of the ISM, might be doomed to spend our future in his service. But, then, upon second thought, we don't know as we have any reason to be terrified at the idea?

It the devil really stands at the helm of the piritual ships, and is working a great moral reform in the land, leading men out of error into truth, out of superstition and bigotry, into the golden paths of charly and brotherly love, we have cause to rejoice, rather—so off goes our hav, and we enthusiastically shout vive la Devil ? Why not? Invention of the Fox girls, eh? Then, in this case all Spiritualists should " reoice with exceeding great joy," at this timely discovery, as it takes them completely out of the devil's clutches,-allowing him to be a very wicked devil, as is generally supposed. Clergymen all over the land will make a note of this, and cease the abuse of the davil, as far as Spiritualism is concerned. The poor old chap has load enough to carry now, in the increase of incontinent ministers and church members, and crime in worldly sinners. We wonder if the Fox girls took out a patent on their invention? Is there anything in the patent office at Washington labelled "Spiritual-ism," and what does it look like ? Does it resemble a galvanic battery or a mowing machine? And are the improvements made on the Fox girls invention to be seen alongside of the original? These are questions we would like to have answered. Can any one enlighten us a little in the premises. And this sapient editor further concludes that "Spiritualism is a delusion!" Shade of Lindley Murray! An invention, a delusion! Good! An inventive delusion, or, a delusive invention, -which ? Let's sec-McCormack's Reaper is an invention. An invention is a delusion; therefore McCormack's reaper is a delusion. Plain as a pike staff, reasoning from anology. And this editor, standing for twelve years in the front ranks of freedom and free speech in Kansas, condescends to drag in the mire and filth of personal abuse, his brother man who differs with him religiously, and this, too, on account of a belief of which he practically knows nothing, having never investigated it. What raised this editor's ire, and called forth over a column of low flung slang against Spiritualisis, was the deeding of \$2,000 worth of property, for the use of spiritual lecturers and media, by Dr. F. L. Crane of Topeka. Had the doctor deeded this property to the "Universalist Society," (of which this editor is member,) he would have been lauded to the skies as a liberal whole souled gentleman, by said editor. In this instance, the "grapes were sour," and unpaletable, Now, I am surprised that any man possessing a thimblefull of brains, will, at this late day try to put down Spiritualism with the stale cry of humbug, delusion, or even invention. Some of the greatest minds in this Country and Europe attest the truth of Spiritualism, and the phenomena incident, as an emanation from the Spirit World. Scientific men, Clergymen, Infidels, Skeptics, Atheists, Deists and common people, have been forced, much against their own inclinations to accept Spiritualism as a truth, which is neither the result of "trickery or collusion." Are we to disbelieve the living witnesses of to-day, and the evidence of our own senses? Men profess to believe the Bible. Oh, yes! that's all true? But the same spiritual phenomena enacted in the nineteenth century is a humbug, an invention! How very consistent. Now, that the status of Spiritual ism is settled by this Kansas *Chief*, the world will breathe freer, people will sleep sounder, children go to bed in the dark without fear, and everybody be as "happy as a big sunflower;" because, who's afraid of an invention? While the Right Hon. Beelzebub, Esq., was supposed to be the prime mover of Spiritualism, there was some danger to be apprehended in that direction. Now that the devil has been removed by the single efforts of a Kansas editor, it is to be hoped people will take tickets for a front seat, where they can ex-amine Spiritualism without fear of his Satanic Majesty! We thank our brother Miller for his efforts in behalf of the cause, and hope the bitter secular press throughout the country will hereafter speak of spiritualism, not as a delusion, or of the devil, but as an invention of the Fox.

But men have, from time immemorial, been subjected to a different species of oppression, but no less injurious to interests or destructive of happiness than that exercised by those who sit enthroned in the halls of state. The power | Palermo, Kansas.

Girls!

APBIL 30, 1870

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All orders by mail, with the price of beeks. desired, and the siditional amount mentioned in the following list of prices for pustage, will meet with prempt attention.

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02 Alice Valo, a Story for the times, by Lois Wais-

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Freeport Line.

Freeport Passenger...... Freeport Passenger...... Rockford, Elgin, Fox River and *9:00 a.m. *2:30 a.m. *9:45 p. m. *3:00 p. m. *4:00 p.m. *11:10 s.m. *5:30 p. m. *8:45 a. m. *6:10 p. m. *6:50 a. m. Lombard Accommodation,

Wisconsin Division-Depot corner of Oanal and Kinsie street. 7:15 p. m. 5:30 a. m Mail Passenger..... Ntght Passenger.....

10:00 s. m. *6:00 p. m. *3:00 p. m. *3:00 p. m. 5:30 p. m. Janesville Accommodation..... 2:00 p.m. 9:00 p.m. Woodstock Accommodation ... Milvoaukee Division-Depot corner of Canal and Kinsle streets.

Day Express..... *9:45 a.m. *10:45 a.m *1:30 p.m. 4:00 p.m *5:00 p.m. 7:30 p.m Day Express...... Rosehtli, Catvary and Evanston... Afternoon Express......... Kenosha Accommodation....... Wankegan Accommodation...... 4:00 p.m 7:30 p.m 9:10 a.m *4:15 pm.

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\$5 64 68 68 vorreeroop	*12:10 p. m.	*1:40 p. m.
46 45 41 61 abordorog	*8:00 p. m.	*5:15 p. It.
if it if fi sansaboor	*6:10 p. m.	*7:35 p. n.
(St. Louis throug	h trains.)	

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CHAP. VII. --Of the senses: I.--Motion; or, the power to move.
CHAP. VII. --Of the functions of the faculties. I.Consciousness. II. --Attention. III. -- Perception. IV.
--Memory. V. --Association. VI. AND VII. --Illies and Distikes. VIII. --Judgment. IX.--Imagination. X..-Will.
CHAP. XI. --Of the peculiar functions of perception in the discret faculties while in a natural state. I. --Of the peculiar functions considered when in a state of Artificial Somnambulism. I.-Consciousness, 2.--Attention, 3. -Perception, 4.--Memory, 5.--Association, 6 and 7.--Likes and Dislikes, 8--Judgment, 9.-Imagination, 6.--Memory, 5.--Association, 6 and 7.--Likes and Dislikes, 8--Judgment, 9.-Imagination, 10.--Will.
CHAP. XX. --Of reading or knowing the mind. I.--Illustration. II.--Of the identity of other mysteries with this state. II.-Of the mysteries practiced by the modern maginans of Egypt. III.-Of the "mysterions lady".
CHAP. XX. --Of the information of the senses.
CHAP. XI.--Transposition of the senses.
CHAP. XI.--Natural sleep.
CHAP. XV.--Natural Somnambulism. I.--Trance.
CHAP. XV.--Of Intuition. (Our 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, 1870. I hereby certify that I have used Orton's Preparation for destroying the appetite for tobacco, and find it a suro 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, 1868. This is to certify that I have been in the habit of using This is to certify that I have been in the inbit of using Tobacco for over twenty years to my injury. I began to use Orton's Preparation for destroying the appetite for Tobacco, and am now completely cured of the habit by using less than one hox, and I have no doubt but what it 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. strength. 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-lism upon diseased subjects. 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 rheamatism. VIII.— Chronic rheumatism. IX.—IIvsteria. X.—Melancholy from intrequited love. XI.—Case. XII.—Case. XIV.—Contraction of the muscles of the flagers. XV.—Scarlet fever. XVI.—Case. XVI.—Case. CHAP. XXVI.—Obstetrical cases, Conclusion. This valuable work is for sale at this office, af \$1.50 per volume, postage 20 cents. See book list in another column. 255 The trade supplied on reasonable terms. money. Frederick Barrett.

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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, out it mide me so sick and dizzy that I was obliged to lie-down or I should have fal-len. Four days alterward I tried it again with the same results. I have not wanted to smoke since. I had used tobacco for fifty-live years. I think highly of the Preparation.

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17

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The author of the above named book, is a midlosophor of large experience and great morit. In this work he treats of the philosophy of mind as demonstrated by practical experiments during the last twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded, and fallacious; and at the same time gives a rational theory for phenomena manifested. Dn. FAINESTOCK is a thorough believer in spirit com-munion, and teaches in this work the modes operandi, to a demonstration.

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CHAP, II.—Of the causes which have retar-led the pro-gress of the science. CHAP, II.—Of the conditions necessary for the produc-tion of the somnambulic state, with instructions how to enter it, etc.; I.—Of the instructor or "operator." II.— Of the patient. III.—Instructions. IV.—Of the senea-tions experienced by those who enter this state. V.—Of their awaking. CHAP, V.—Of the somnambulic proper sleep. I.—Of a partial state of Artificial Somnambulism. CHAP, VI.—Of the somean bulks.

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Pennsylvania requires over three and a half million bush-els. New York requires over two million bushels. Onto requires over over one and a half million bushels. The above four States alone will take more than will be for sale next year. In a dition to the home demand our agent now in Enrope writes us that not less than two mil-ion bushels will be readily taken there at any reasonable price. Let every farmer buy seed now who wishes to grow a profitable crop, and be sure to take our bill with trade mark stamped, to enable him to show the genuineness of ht crop. So muc counteffeit seed is being sold, that this will be more han ever necessary next year. Our price is \$750 per bu h 1; half bu hed, \$1; peck, \$2,50; or 2 h. by mail \$1, postpa d Money must accompany all ord. It is better for every man to buy his seed and take his chances for the full price in seling, but those desiring to grow seed for us on contract may address us for trans. Our new il-lustrated circular ires to altownowed for it.

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Vol. 7, No.15-tf

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Our friends are sending us the names of Spiritualists who are not subscribers for the Journat, 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 re-mit Fifty lents for a three months' trial.

We have concluded to comply with their request, 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 pages continue to receive the paper washall expect fifty dents for the first three months, and urregular rates the . to

Andrew Brown.

From Rev. James S. Finley Lawrenceburg Tennessee.

From Rev. James S. Finley Lawrenceburg Tennessee. Lawrenceburg, Tenn., Feb., S, 1870. This is to certify that I had used tobacco for 23 years. I have many times tried to break off, but have suffered so much from a heavy dull sensation, and a complete pros-tration of my nervous system, with a constant and in-creasing bankering after tobacco that I have soon given up the trial. This will also certify that miy wile was a regu-lar smoker for twenty years. She had many times de-cided to quit the use of the pipe, and has as often tailed, her own will not being strong enough to successfully re-sist the demon-tobacco. 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 hox, and she is completely cured. Each one of us has gained from ten to fifteen pounds in weight since we quit the use of tobacco, and our health is greative improved. I do not hesitate to say that one box of Orton's Preparation, used according to directions, will permanently destroy the ap-perine to footon in a yone. we metter how here the

according to directions, will permanently destroy the ap-petite for tobacco in any one, no matter how long they may have used it.

James S. Finley.

From J. W. Wilber, Cloverdale, California.

Cloverdale, Cal., Sept., 25, 1869. Knowall men, and some women, that I am 55 years old, and that I have used tobacco ever since I was six-teen years of age, with the exception of occusionally re-solving that I would leave off the fifthy habit, but as ofsolving that I would leave off the fifthy 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 papers that a number of old tobacco chewers had got to be their individual selves by using Orton's Preparation for destroying the appetite for tobacco. Some three months ago I purchased a box of the Preparation, with as little faith as I ever done any-thing in my life. I began to use it according to instrucof the Preparation, with as fittle faith 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 appe.ite. 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. 1869.

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.

50,000 boxes have been sold! Every box has been

warranted. In no case has a return of money been demanded. ONE THOUSAND DOLLARS will be paid for any case this Preparation has failed to cure !

*. The law will be promptly enforced against all infringements 1

been severely tested for three years, and we can testify to their good quality and durability.-Wood & Gregory, ML. Carroll, HL. Horace WATERS, ESQ.-DEAR SIE-The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddard's here.-Charles Rice, Perth, C. W. Johans WATERS, 481 Broadway, is famed for the succe-nce of his Pianos and Organs.-Wrening Post The Waters Piano rank with the best manufactured in America. The N. Y. Independent. Musicar Donke.-Since Mr. Waters gave up publishing these manufacture and sale of Pianos and McIodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from fac-mer rates, and his Pianos have recently been awarded the first Premium atseveral Fairs. Many people of the present advertisements of rival piano houses, probably overlook a modest manufacture into fin out confused, with the Haming advertisements of rival piano houses, probably overlook a modest manufacture ities Mr. Waters; but we happen tes inow that his instruments served him a good reputation is may fortue now in our residence (where it has stod for years of which any manufacturer in the world might well by proud. We have always been delighted with it as a sweet inset mought of; indeed, we have one of Mr. Waters' Finn for the any manufacturer in the world might well by proud. We have always been delighted with it as a sweet in durability. More than this, some of the best anation is durability. More than this, some of the best anation is durability. More than this, some of the best anations is durability. More than this, some of the best anations is durability. More than this, some of the best anations is durability. More than this, some of the best anations is durability. More than this, some of the best anations is durability. More than this, some of the best anations is durability. More than this, some of the best anations is durability. More than the sourcal be best anations we could not give.------The Price of ORTON'S PREPARATION is \$2,00 per box, or three boxes for \$5,00, sent by mail to any part of the country, securely sealed from observation, with postage paid on receipt of price.

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M. Y. Evangelist. We can speak of the merits of the Waters' Planos from personal knowledge as being of the very best quality-Uhristian Intelligencer. The Waters' Planos are built of the best and most the oughly seasoned material.—Advocate and Journal. Our friends will find at Mr. Waters' store the very best ap

Our friends will fluid at Mr. Waters' store the yery Dess ap-sortment of Pianos, Meiodeons and Organs to be found in the United States.—Graham's Magezine. Having used one of Waters' Pianos for two years, I kave found it a very superior instrument.—Alonzo Gray, Prize-pal Brooklyn Heights Seminary. We have two Waters' Pianos in our Seminary, which have have been been which for three years and the semi tastif

J WILLIA MVAN NAMER Clairvoyant, makes ex an inching by look of hale. For being particulars etc., ad dress, BLAIRA, M.Y.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Sponfier Department,

Spirits at the South.

Dear 'readers, we this week lay before you an account of a seance held in the land of Dixie.

We know the medium, and have tested the ring feat to our entire satisfaction, and know that this phenomenon has never been excelled by any medi um, and only attained to by the medium under the management of Mack and Danskin, a few years sgo, and yet we have bold Ohristians who believe that the big fish swallowed Jonah. and that Mary could have a child independent of knowing a man, only from a vision of a shadow of one, and yet claim to be skeptics on the ring feat.

Where is imitative Prof. Craft, and the Badger Graham of Penn.

Dear friends, I send the following from the South. It speaks for itself, and is just to a much persecuted medium that we publish it.

Raitor Sentinel :-- I propose to furnish your readers with a brief description of one of Madame Ferris' Spiritual seauces which I attended on the evening of January 14th, at her room No. 196 Baronne street. I shall state the facts as they ac-tually occurred, without exaggeration or comment, leaving every one to judge for himself and to form his own conclusions. On entering her room I carefully and critically noted and examined its contents and dimensions, to satisfy myself there was no percon or thing concealed therein by which I might be humburged. The articles of furniture in the room consisted of a bedstead, an armour, a in the room consistent of a betasteau, an armour, a table, washstand, sofa, chairs and several pictures and paintings hanging on the walls; the room was about twenty by sixteen feet, and twelve teet high, the floor carpeted; there were two windows. which were darkened by blankets for shades, and two doors-which were securely locked on the inside, the keys of which were taken out by Judge Hunsaker and kept by him to prevent any intru-

Our party or audience consisted of the following percons of New Orleans: General Flood, Presi dent Board of Public Works; Hon. George E Bovee, Secretary of State ; Colonel Howard, law partner of the Attorney General ; Judge Benedict, partner of the Attorney General; Judge Benealct, Judge O. F. Hunsaker, of St. James, and your hamble servant. We were presented to Madum Ferris, the medium, who is about twenty-five years of age, possessing a frank and open countenance, lighted up by a pleasant and genial smile, who welcomed us with a friendly shake of her little hand, and requested us to be seated on chairs placed in a semi-circle in the middle of the room ; to join hands with each other, which we did, while she placed on the table about three feet im mediately in our front, five small dinner bells, a guitar, a tamborine, an iron ring, six inches in di-ameter and a rope about six feet long and one half inch in thickness. She placed a chair near the table and sat down, requesting the audience to satisfy themselves by an examination of all things within the room, and to select a committee to tie her with the rope. The audience expressed themselves satthe rope. The anneaed expressed themselves sat-isfied and delegated judge O F. Hunsaker to tie the medium, which was securely done by tieing her wrists and then tieing her to a chair. There was placed a walking stick on the chandelier over our heads, fully ten teet high, and a handkerchief was tide to one of the promes of the chandelier. was field to one of the prongs of the chandeller, entirely out of the reach of any one in the room. Thus, all things being in readiness, the medium securely bound, and the audience clasping each other's hands seated in a semi circle, the light was extinguished. There being no music present, the medium requested the audience to sing, whereupon they sang the melodious air of "Home, Sweet Home," the medium joining in the singing, and

simultaneously the guitar, tamborine and bells on the table, commenced sounding and ringing,

scionishment, a solid iron ring, six inches in diam-eter, which had been lying on the table, was found encircling his arm with the hands of both parties yet firmly clasped. Again the lights were extin-guished, and the medium requested your corres-norder to encouch has and occurrity the set table. pondent to approach her and occupy the seat, take pondent to approach her and occupy the seal, take each of her hands in his, and to examine closely by the sense of feeling, if there was anything upon the arms, neck, head, body, or hands of the me-dium in the snape of a ring, which your corres-pondent did to his entire satisfaction, and found nothing, but on the contrary, felt the wooden boom or hand which had been placed around the hoop or band which had been placed around the neck of Mr. Bovee, to be lying on the table. All during this examination, your correspondent never released his grasp on the medium's hands and was on the qui vac to detect any trick which might be practiced on him. The medium's hands began to tremble, and shake as it in a subsulfus tendenum, on the top of his head, which felt like the hand of a man. Suddenly his arm was raised from off the table while his hands still clasped these of the medium, and something pressed his right arm be-tween the elbow and shoulder. The medium called for a light, which was produced, and discovered a wooden band, encircled by another of sheet ironnine inches in diameter, and two in breadth, manacting his arms, the same as had just previously been lying on the table; and your correspondent asserts it as a truth, by the evidences of his senses of touch, hearing and seeing, that he never released his grasp on the hands of the medium, and that this hoop or band is solid, and has no spring or joint in it which he was able to detect after a care-tul examination when the light was produced. The medium now appeared to be in a comatose state, perfectly unconscious, with her eyes rolled back and upward in their sockets, and a profuse cold perspiration on her face, which had assumed a ca daverous hue, instead of its former ruby clearness. The light was again put out, and the medium commerced delivering a lost way that that commenced delivering a lecture. The spirit that was now controlling her claimed to be an Italian , who thanked her audience for their presence and interest manifested in the progressive theory of Spiritualism, and thus ended the scance. Now, dear Sentinel, I assure you that the audi-ence expressed themselves satisfied that there was

no humbuggery or deception practiced on them by the medium, nor were they able through the aid of any known science to explain satisfactorily to their own minds how these phenomena were produced, and I, for one, am skeptical, but willing to give this new theory an investigation, and if found to be humbuggery, will pronounce it as such.

D. S. H.

Voices from the Leople.

KANSAS.

By their Works Shall Ye Know Them.

LETTER FROM OLATHE.

BROTHER JONES :- Having a desire to keep you posted on events of interest in this section, I have to record as the latest, the return of Mrs. Addie L. Ballon, after a very successful lecturing tour to the southern part of this state, from where in-formation reaches us that she lectured to large and attentive audiences, giving tests, and making many friends for herself and the good cause. leaving the marks of her truths and example on even the orthodox preachers of the places she visited. She lectured here on Friday evening of last week to quite a large audience of the prominent citizens and enquiring minds of the place, on the subject of "The Churches and the Religion of Manhcod." She held the attention of the audience for two hours, with clear and truthful representations of false and true religion,-showing that all could un-derstand the difference between that ordained by a wise and infinite Creator, and such as is prescribed by man, and mostly practiced by the churches of to-day.

The lecture here, or the good spirit influence that surrounded her, have left the impress on our mind that the time is not far off, when, through the aid of our spirit friends, nature's religion will give us the nearest approach to an earthly joy that "endureth forever," that the world can know, and it comes not in temporal misery and groaning of spirit, but is being wafted to us by silent voices from the Summer Land, and its influences, like the gentle breeze as it spreads from the sunny South over our wide prairie fields, bringing God's own impressions of life, health, fragrance and beauty, so quietly and silently to every rock and germ of vegetable life, so like is our quiet gentle influence entering every mind, and at every fire-side where the germs of reason and truth may be found, impressing itself, and pushing its gentle infinence, as the sunshine and the dew-drops push out and develop the dormant buds of the rose, that its beauty and fragrance may be a type of the great power of which it is but a part. Can we not feel without going back to the days of an-cient superstition for it, that this influence which comes so quietly around us, educating and ex-panding our better natures, is an emanation of cre-ative goodness, for our benefit, and encourage it to a greater growth, that it may make our pathway through life rather bordered with flowers than thorns? Shall we not hope, then, that the guardian spir-its of our little city may influence other lecturers to visit us, whose efforts and impress will be such that it may bring sunshine and pleasure, and kind good will for themselves and us, and for all man-Rind, that in our friend or neighbor's good we find pleasure and not envy, and for his evil we find pity and not contempt. Hoping that others will come and go in the same kind spirit that Mrs. Ballou left us with, and continue for us the efforts thus begun, we will continue to drop you a bint of what we do, and feel that in the future, we shall remain ever the friend of right and progress. Ρ. ALEXANDRIA, IND .- Warren Smith writes .-In the JOURNAL, I am presented to the public by Brother Elliott, as "the Rev." A slight mistake on the part of Brother E., as I am in the highest degree irreverent. The discussion at Anderson, referred to, created considerable interest, and no doubt did much good for the cause of reform. Our competitor, Mr. Franklin, is considered the ablest exponent of hydropathic Christianity within the limits of the state, and we were surprised at the weakness he manifested on the rostrum of debate. We compelled him to make the following humiliating admissions: That the world was without a Bible for twenty-five hundred years; that the Canonical character of the Bible, as fixed by the Laodicean and Nicene Councils, is of no authority at all; that the world is a result of the arbitrary exercise of the creative power of a personal God; that a whale aid swallow Jonah, etc. All my arguments setting forth the conflict be-tween the Bible and common sense and common decency, as well as those portraying the pernicious influences exerted by many of its examples and precepts, when received as divine, were passed by in silence. He also proved himself ignorant of geology, ethnology and archology, as well as the history of the collection and compliation of the books of the Old and New Testament. But we blame him not, as men are justified in their ignorance of scientific truth, so long as they labor un-der the conviction that in "Christ and him crucifed," they have a sufficiency of knowledge for this world and the world to come. Yours for the downfall of superstition and the universal estab lishment of science. NEWARK, OHIO.-J. R. Scott writes -As for myself, I can not do without the JOURNAL. I would rather go on short rations than do without it. We have several mediums here,-two at least, known as the Sherman brothers, who are first rate They can be securely tied and their coats taken off in less than half a minute. They also get good communications through the horn, on almost any subject that may be introduced. They have rented a hall for six months, and are having scances nearly every day. There has been some good tying done on them, but they don't stay tied worth a cent

health and dull times would have obliged us to have done without our JOURNAL, had you not cou-tinued on beyond the time paid for. We hope for better times, and although we only feel able to pay for the past, we will endeavor not to be so much in arrears again. Enclosed we send you one dollar and fifty cents.

REMARKS .-- We do appreciate the struggles of life that many families have to pass through during the long New England winters, to keep sou and body together. Hence we keep on sending the JOURNAL, knowing full well that it is not that class of people who forget to pay honest debts when the more favorable season comes. We, too, in early life struggled hard, with honest frugal parents, to live upon the Green Mountains of Vermont. There we early learned to hold the debt due for the newspaper as the most sacred and the first to be paid when our pockets were replenlahed.

MONROE, NEB.-P. S. Cook writes.-As Brother Hogeboom has set an example, and you published his grievances, I thought you might have a little sympathy for me, when I inform you that I do not want the JOURNAL discontinued, and the trouble is not about any particular views held by contrib-utors, or your peculiar style in getting it up. The fault is in the paper, as a whole, and is simply this. Before taking it, we were receiving and read-ing several interesting papers, but the JOURNAL has spoiled them all, and is now the only readable paper we get. Now the question is, if you have rendered other papers uscless and of no value, by publishing one so much better, should you not be held responsible for damages? One thing more. Some Christian post master stops and reads my paper, so that I sometimes get two at one mail. he will send his name and address, 1 will send fifty cents and give him the paper, but 1 want mine.

REMARKS :- All right, brother. Your claim is just. We will pay the damages—send in your bill. Our pious brother, the post master, will doubtless be benefited by doing so, as it is our motto to do all the good we can. When you or any other one fails to get the paper for one week, send to this office for a copy to supply the lost number, and if done promptly, it will be forwarded with pleasure. If allowed to ran along a few weeks, we run short and can not do it. The two thousand extra copies with which we commenced the present volume, are disappearing like hot cakes at breakfast time.

SAN BERNARDINO, CAL.-George King says We are fond of the JOURNAL, and hope we always may be able to take it.

ROSVILLE, KANSAS.-S. J. Simonds writes .-The JOURNAL has been a source of great comfort to me, and I can not do without it.

CEDAR FALLS, IOWA .- Addie Theyer writes .-An orthodox preacher told me that your paper and the BANNER OF LIGHT, were doing more to pull down old theology than all other papers in the United States.

Jesus of Nazareth.

Will C. Elllott writes .- At first-having never read "The True History of Jesus of Nazareth," I felt prejudiced somehow against its claims and teachings; but now, though having only glanced over a few of its pages, I can not see but what it is in harmony with truth, reason and experience. It is fair to say that it is higher than the heavens above the Christian Scriptures, which can not be reconciled to truth and reason. It seems, moreover, that the very charming phase of A. Smyth's mediumship is a real growth of his spiritual gits, the nature of it being rare as it is beautiful, some

what resembling those conditions of mental growth possessed by Swedenborg and only a few others. One reason, however, why I can not avoid settling into the conviction that the book, as well as the medium is quite truthful, is, that something in my own experience bears me testimony thereto, but in addition to my own mediumistic experiences, I have read both old and new revelations of philosophy, to some extent casting light thereon. Let others suppose, as I can not, that this book, "The true history of Jesus," is merely a fiction, at least in its historical and biographical points of view, but, as in the best light of good things, after all, there is a most beautiful view of its most excellent value yet to be enjoyed by the wide-awake to nature's wisdom. Because there is a deathless beauty in the physical, social, religious and spiritual teachings of nature and nature's true God, which the book inculcates, as Jesus is purported to have taught by word and deed, and such truths of good science, true philosophy and pure religion abound throughout every one of its chapters, the grand lessons thereof, having been learned from the Good and Great Spirit of nature. There is not a tinge of superstition, but how many wise and holy lessons the book reveals, and if it were a fic-tion it could not be equalled by another in any way,

THE GREAT BOOK OF THE AGE! ENTITLED.

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

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

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

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

FRESH LAID EGG.

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

ALSO,-Improvements in Cheese-making.

- ALFO,-How to prevent milk from souring. ALSO,-Superior methods for curing Beef, Hams, and other
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- ALSO,-How to Manufacture Candles, Inks, Cements, Paints, Varnishes. Hard and Soft Sosp, Washing Compounds Baking-Powders, &c., &c.,
- ALSO,-How to Tan the Skins of animals, either with or without the Hair, Wool, or Fur on them, in 48 hours, and how to colorf urs so as to imitate those of superior
- grades. ALSO,-How to make new and instantaneous Hair-Dyes,-
- Hair-Oils, Hair-dressing Compounds, &c. ALSO,-How to color Cloth,-all shades, with New Aniline
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- instructions, so that every one can readily plate with Gold, Silver, Copper, Zinc, and Tin.
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various shades and colors, for building purposes equal to . the natural formations.

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LITTLE GRACE C. TREADWELL

((] RECEIVED YOUR LETTER DESIRING TO KNOW the particulars about my niece. Her name is Grace G. Treadwell, and she is four years of age. One side of her face was swollen for a long time, so that it closed one eye entirely and she had an injury under the other one. Whenever she could open the lids, there was seen a thick white film over both eyes, as though the white of the eyes was stretched across them. For two days she could not see anything. Wo commenced giving her the Positive Powders as soon as we knew it. When she had taken one halfs box she could see as well as ever. She had been troubled with the Scorfula eversince she was born, and had always been "nwell. 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 and, for four or five years."

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

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS. 4

THE STOMACH OF AN OSTRICH.

The stomach of an ostrich will digest glass, fints, irog-cobble stones, and almost anything that may be put into it. It is not possible, or desirable, for man to acquire such a wonderful stomach. The neares human approximation to such vigorous digestion is to be found in those persons who have used Spence's Positi vePowders. Dyspeptics of ten, twenty, and even thirty years' standing, find that the Positive Powders cure their Dyspeysis, so that they can 6a and digest anything and everything that anybody else can.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

ENOUGH FOR THIS TIME.

" Probably you remember my letter to you of June 1st stating the condition, I was in at that time, and ageing 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."

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

AND A WIZZARD.

"A fter trying three M. D.'s, and one bottle of Wizzard Oil, and one other prescription, my wile's Rheumatism 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

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



APRIL 30, 1870

passing over our heads through the air in every direction, striking first one person and then anoth-er in the audience on the head, lap and teet. The guitar especially was laid on my knees, thence it bounded over to Colonel Howard, General Flood and others, with the rapidity of thought, still keep ing up a discordant sound; the medium remaining tied in her chair and singing all the time. The singing now ceased, but the music of the bells, guitar and tamborine continued to make merry all over the room, changing from place to place. At this time, the spirit of an Indian girl, "Rosa," an-nounced her presence through the medium, calling out :

"Mr. Howard, I am here again."

"Are you indeed ?" responded Colonel Howard." "Yes, how do you all do? I am so happy to

meet you here to night!" "Are there any other spirits present with you ?" asked General Flood.

"Yes, yes, a good many. I see a gentleman sit-ting on the lett of Mr._____ who was never here before this night, who is he?" On being told his name was Judge Benedict, and

assured she was right, she said :

"Oh, yes sir, I am, I am always right, oh, my, I must go," and left us as unceremoniously as she

had appeared. A light was had, and we discovered the medium se atell and as securely fied as before, the audience in the same position with hands joined, the bella scattered about on the floor, the tamborine on the table, the guitar hanging suspended from the chandeliers in the centre of the room, the handker-chief which had been tied on the chandelier, untied and there suspended with a bell tied to it; the walking cane which had been placed high out of reach on the chandelier by Colonel Howard, fell from its position, striking Mr. Bovee on the head. After the audience had a second time critically exanter the authence has a second time chaldarly ex-amined the medium, to assure themselves she was still tied as previously, the light was again put out, the audience and medium singing, "I would I were an angel," and "John Brown," the instruments as before keeping accompaniment and passing rap. idly from place to place through the air, touching and striking against every person in the room. At one time the guitar was placed in my lap, and a bell fell on the floor at my feet. I placed my foot on this bell, and the guitar was suddenly taken out of my lap and struck forcibly against my foot, which threw it off the bell. At this time there ap-peared lights all through the air resembling lightning bugs, or phosphorescent meteors ; the guitar was placed in the hands of Judge Hunsaker, who had broken the circle, but it was forcibly snatched away from him, while others were struck frequently on the head as with a hand, a cane or other material.

Singing now ceased, and several of the audience heard whisperings in close proximity to their ears -and another sp rit manifested his presence through the medium, named "Richard," a sailor boy, who was requested by several in the audience to until the medium if possible, he announced him self as familiar with knots, and quick as thought the medium was untied and the rope thrown forcibly against Judge Hunsaker, who had tied the me-diam. A light was immediately procured, and the medium was discovered seated as usual, untied, and the entire audience occupying their previous positions, while the different instruments were lying scattered about in different parts of the room. The light was again extinguished, and Richard requested to vie the medium ; and immediately following this request, a match was struck, and the medium was found seated as usual, with her hands fast and securely tied behind her, the rope passed around her body, tied in three hard knots in front, and the audience still occupying their former position.

Again the light was extinguished, the medium remaining tied, the circle formed, bells and guitar keeping up a continuous noise, while the medium and audience were singing. A light was called for by Mr. Boyee, and immediately produced, which discovered the same conditions of the medium and andience, with a wooden hoop encircling Mr. Bovee's neck. The light was again extinguished, and Richard requested to unlie the medium, which was instantly done, and the rope hurled against the head of Judge Benedict, as discovered on pro-ducing a light. Again the room was darkened, and some spirit whose name 1 forget, requested Judge Benedict, through the medium, to occupy the seat in front of Mrs. Ferris, to clasp her hand in his, which he did, and presently, to his surprise and our

WEST HAVEN, CONN .- O. Reynolds writes .-For six months, unremunerated, you have continned your weekly visite to our humble abode, and I feel that I ought to no longer delay payment for your services. I think you would forgive our negligence were you aware how hard a time I have had to get my family through the winter. Poor I

WOMAN.

I can pass by the tomb of a man with somewhat of a calm indifference; but when I survey the grave of a female, a sigh involuntarily es capes me. With the holy name of woman I as sociate every soft, tender, and delicate affection. I think of her as the young and bashful virgin, with eyes sparkling, and cheeks crimsoned with each impassioned feeling of the heart; as the kind and affectionate wife, absorbed in the exercise of domestic duties: as the chaste and virtuous matron, tired with the follies of the world and preparing for the grave into which she must soon descend. Oh! there is something in contemplating the character of a woman, that raises the soul far above the vulgar level of so ciety. She is formed to adorn and humanize mankind, to soothe his cares and strew his path with flowers. In the hour of distress she is the rock on which he leans for support, and when fate calls him from existence, her tears bedew his grave. Can I look down upon her tomb without emotion? Man has always justice done to his memory—woman never. The pages of history are open to one; but the meek and unobtrusive excellence of the other. sleep with her unnoticed in the grave. In her may have shone the genius of a poet, with the virtues of a saint. She, too, may have passed unheeded along the sterile pathway of her existence, and felt for others as I now feel for her.

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Ramsdell and His Oats!!

The above cut is engraved from a true photograph of Mr. Ramsdell standing between two sheaves of his justly celebrated Norway Oats.

Some conception of the astonishing growth of these oats can be gathered from this cut.

In former articles published last month, we gave the history of this specie of oats so far as known, It will be remembered that Mr. Smith found a single kernel divested of its hull, among some Nor way peas which he received from the seed department of the Patent Office at Washington, D. C. He gave that kernel to his neighbor, Mr. Ramsdell, a young farmer in Vermont, who placed it in the ground, watched its growth-for it was a new variety, and carefully protected it until it was ripe, when he sowed the seed, from which many thousands of bushels were grown in the different states, during the past year-nearly all of which, Mr. Ramsdell has purchased at enormous prices, and is now retailing to whoever may desire to purchase the same, at the rate of \$7,50 per bushel, and sends them to all parts of the country.

The farmer who does not supply himself with at least one bushel of these oats for seed this spring, will find himself behind the times.

We are advised by the best of authority, that the best time to sow these oats is when the ground is warm and mellow, say in this latitude, from the first to the tenth of May; so it will be seen that there is plenty of time to send and get them in time to sow them.

The only danger that is to be apprehended is, that if not sent for immediately, the supply will be exhausted before the orders reach Mr. Ramsdell. His address is D. W. Ramsdell & Co., 171 Lake street, Chicago, Ill.

old for Fits, and it has been the smartest little thing you ever saw up to yesterday, when it was taken with the Scar. jet 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.

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Mon, Women and Children find them a silent but a sure success. The Positives cure Neuralgis, Headache, Rheums; tism, Pains of all kinds; Diarrhoea, Dysentery, Vomiting. Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fis, Gramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Messles, Scaristing, Ery-sipelas; all Inflammations, soute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body, Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofals Nervousness, Sleeplessness, &c. The Negatives cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation. Both the Positive and Negative are needed in Chills and Fever.

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