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

[SINGLE COPIES EIGHT CENTS

CHICAGO, JANUARY 14, 1871.

VOL. IX.-NO. 17.

CRITICAL.

S. S. JOHNS, PUBLISHING AND PROPERTOR

Hateld on Heiven and Spiritualism.

apposed to have heard all events, should any of ally tell tals immaculate wwer read or beard of him. ignation, to judge from the be very much aroused. modeld is as much a fact as his and order according a character Mondy, the Exdistrict at the gas in Farwell to prevent the patrons of the Oroban Asylum. of the innocent pleasures of the er bo'ding a tair several days in said working incossantly for the orphans. But both Moo'y and Ha field are men after God's own heart. We mean the God of genuine orthodoxy-for in these two gentlemen, you have a conglomera ion of masterly ignorance. dogged bigger and fanaticism, stimulated by suc's a super-abundance of exotism and self esfeem, that is not often so powerfully concen-

trated in any two sindiri hala. In the times of Lather and Calvin, these gentlemen might have immortalized themselvesfor we are willing to give them the credit of being plucky and in earnest. They evidently believe what they say, and do not fear to say it; but times and circum tances have changed since Carrie inderectly muriered Servetus, and Lather in his bald reformation, struck down his best friend who dared to oppose his dignatis na; yes, we have with the aid of free thought and ecientific discoveries, escaped such days of darkners and persecution, so that men like Moody and fluffold will be compelled from the necesslty of the case, to pass on through the straight and narrow path, to "the home of the rightcous." with their names unhon-red and unsure. main object at this time is to comment briefly upon Brother Haffeld's sermon on H-aven, which we accidentally heard last Sunday even. ing, in the Methodist Churc i on Webash Ave

ules not resort to speculation. All we know ven or hell, the Bible taught-that was .iy and infallible guide. All these books, as "Gates Aj sr," "Gates Wide Open," and "modern ides" that men made their own he ven and hell through li'e, were all pronounced as so much "bosh and twaddle." small shot was fired at Bescher, whom he said had expatiated so much of late, upon heaven and neil. He finally disposed of the " brilliant" gentlen a 1, by remarking that his idea 3 p 8 :essed a double me toing-one of which was perfectly consistent with scripture, and the other entirely inconsistent with it. "In my father's house are many mansions, etc.," was the text, and it was taken for granted that the mansions were only for Hatfield and those of his way of thicking Where heaven, was among the mysteries of godline is. The Bole had not informed us where it was-consequently, all the ries as to its location, were m respectations. Nevertheless, heaven was a place—for Carlet had said, "I go to prepare a place for you," but only the rightcous would find it; the unrighteous would go to "the bottom of that bottomless pit."

Will you please inform us, "Brother" Hat-field, how long it will take them, according to your arithmetic, to reach, "the bottom of that bottomless pit?"

At the juncture of the discourse, an evident streak of satisfaction seemed to come over the reverend gentleman. This congregation for some reason was ration to like and we had almost lost ourselves in the last of draims, but a kind of premonition to the last of draims, but a kind of premonition to the last of draims, but a kind of premonition to the last of the last of the sensational preaching is made to prove the surface of things that to denrive him of this emedient. things, that to deprive him of this expedient, his currestly hearers would soon desert him.

his curiosity heavers would soon dears him.

He evidently satisfies the morbid phoneasity of that class of minds in the babyings world, that sporting papers, such as Disc. Doings, fines to more general class.

The reversal constitution of heaver to alogists seem to the state of the most overful and the same of the constitution of the same of the learness of the same of the learness of the same of the learness of the same o

H had seen, read or found

cation, while from Rev. O.

Protect what

Will not

with do ight do ver, Mr. 7), who would stry waich you preto be regretcontrol as to lug

cr with your discourse, and especially of a S ar-i ual nature, and at the same time leave your sudience in sublime ignorance as to where said Spiri'ual extracts could be found among the great mass of Spiritual literature some of which, we will agree with you, is a little trasiy and

Mr. H. regards what purports to come from his friend O as "libel us" Now, we would like to know how Mr. H. could consisten ly escape the same charge, when he takes so much pains to find something foolish coming from Spiritu ali-ts, and with which to create a laugh or excite ridicule, as though it were a fair specimen of Spiritual literature.

The saying is again and again verified that "out of the mouths of babes, God hath perfected praise," and that "he hash chosen the weak things of this world to confound the wise." It is evident that Brother Hutfiell is confounded He no more und rstands the first radiments of the Spiritual philosophy, then a mere child can comprehend a problem in Euclas, or translate a passage of Homer.

Brother Hatfield has found some bogus cur rency, and would therefore argue that a 1 is b gus. But there are no counterfeits without a geruine, and if Mr. Huffeld was an honest truth-seeker, and not a mere peddler of serm as in the market, to the highest bldder, he would hav given credit to Spring alis n for about the only idea in his sermon, which was not old and threadbare; for, really, what I t le was said about Heaven, that seemed to us worthy of consideration, we had heard years ago, from child-m diams.

We have no interest in defending any unpopular cause, but we like to see thir pay. We no love the truth, and small not scraple to defend it -whether it be dressed in rays and poverty, or clothed in the garb of pride and power.

Dr. Ha field would have people believe that Spiritualism is retrogression, leading to luntary and death; whereas, it has already provid used to be the greatest of all educators, - in fact, the most eff c ive instrument of progress and reformost cff c tye institutions. The mation ever conferred up in humanity.

II. L. S.

IO WA.

Letter from Della E. Dake.

DEAR JOURNAL:—Pleasantly ensembed in comfortable rooms at Switz's Hatd, with the beat of accomodations, I will give to your columns, a few aurrie t thoughts. Wat riso is a beautiful place of about four thou and inhabitants, situated on C dar R ver. Taey are mostly Penn sylvanians and New Yorkers here. The country surrounding is worthy a better comment from my pen, than I have space to give. Fro n my window I can see farm houses soutered here and there in the disanc ,- I should ju'g: ten and fifteen miles away. There seems more enterprise here, than any place we have yet visited this side of the Mississippi, and yet the dark pal of orthodoxy and bigotry rests its heavy folds cv. er the people. There are a few Spiritualis shere. but as elsewhere, they a e held in durance by this form dable foe, popularity and ignoranc, for it seems to me nothing but pure ignorance can be guilty of shu ting out this bright m s senger, sweet spirit com nuai on. I believe there has been some attempt at organization here. Our Brother, Mr. Peebles, can here to speak, but was ruled out of every public hall, and had to speak in the court house, or else not be heard. I unders and eff irts are being mate to have him come again, "God speed the right." Persecution never accomplishes what it proposes. Grad ually, but surely the world will be emancipated from the bondage of orthodoxy. The Doctor gave a lecture here to a large audience. The following is taken from the Waterloo paper,

"THE LECTURE - Friday night a very instructive lecture was delivered by Dr. Dake, to a highly re pectable au lience composed principally of ladies. The avalysis of food was a good thing, showing by nutrition what food forms muscle; how to make fat people lean, and lean fat; how to make the dull by love books, and how a preoperous child should be fed; animal hest; why diet in winter and summer should be different. Alcohol, tea, coffee, tobacco, spices, mustard, etc., and their effects upon the human organism. Dr. Dake as a Teacher, as well as He der, is doing a goo i work for humanity. De. R iter also made some appropriate remarks. Toese lectures should command universal at-

Thera were several of the clergy out to hear him. Two of these divine teachers called upon him the next day. One of them from the manner he entered the office, I mistook for some clod-hopper, ignorant of the common courtesy of a gentleman. He addressed the Doctor, in a very brusque manner, asking some very pert questions concerning his remarks, the previous evening, on dietic; &c. The doctor, as you know, ever delights to get mio a controversy upon the question of truth. He applied the mallet of thought vigorously, as he does whenever an occasion presents, his motto being, "Hew to the mark and let the chip; fall where they will." Tais day he received a letter from C. M. Dake, M. D. of R chester, New York, in which he says, I have received three or for of the RELIGIO PRICAL JOURNAL. I thank you for them. it more valuable for the dissemination

the first it deas, than any other paper in whose theological the first it is ideas, than any other paper in whose theological the first it is an a genuine Spiritualist, would say much more if I had time on the subject of the Journal and the editor."

It is indeed a mat valuable paper. May the spirit of white pervade its pages, and this woman is account of the first in the cause of the mending her to the hearts and homes of many other inquirers, convincing them there is an immortant y beyond this earth life. May the star of success guide every

oracle of truth on ward in its course. The Doctor had a wilking currousity enter his office last week Mr L N Williag, of Trip li, Iowaa fine, intelligent young man, who never uttere t an oath in his life; who never gave als parents a cross word, and who does not know the tiste of tea, e flee, to becco or any kind of alcoholic

Westward! westward! seems to be the star that is guiding us onward just at pres m, we go from here to Council Bluffs, where the Doctor can be consulted for a lew works, on and after D-cemb r 23 d. If p'essing to you, I will send you juttings trum there. Waterloo Iowa.

Written for the Religio-Phil sophical Journal. iddress Delivered by Mis Abba Lord at the fat rmint of the So of M . and M s. Heary Powel, of Stirling. Browned in Rot River.

In life, it has been said, and so dete mined, we are in the mid-t of death. An atom with its put aring center, or mathematical point, from watch flows the phonomenon of life, robbed of its pulsa tions, nothing rent n.

These at ributes a c co eternal and coexistent with matter. The one that lies before you, has passed over the river of death. Angels were seen standing upon the brink extending hands to assist the week, the dro vue ton- up - he ste as up in the the week, the dro vaet on ap — is steps up in the solid step placed by loving hands, he turns to look up in his watery grove; he sees his brother, and yet is not seen by him and he slake with emotion into the arms of spirit friends, to be supported to a lovely, beau if it nome, dowers, there, misic, love and kindness, yet his longings are to be with father and mother. If one more embrace—once in see he could be with them; then he is brong it, and he tells them not to we by that all must realize that:

"Lite is real life is excess,."

And the grave is not its goal?"

And the grave is not l's goal " That lie is given, and no power can destroy if Charges may come, severing ties that are dearer then life; annulling h p s that have go ver with the soul for years; sharing out God's sunlight, impri-oning darkness and heaviness within the , until it seems there is no prace, only dead, deid, blasted hopes, a pantul thrombing of the heart, a straining of the eyes, a stretching out of the trembling h nis eccuringly to look! to catch hold of the future, the past and present. Chaos must not, can not encure fo ever. Every dark cloud has a silver lining. When the san is obscured by a storm it sill shines; so, after the change called death there is still the same life, with new fields of knowledge, new glory, and ul finately a reunion of all the love! ones. "In my Father's house are many mansion." On, the great comfort, the balm to the weary one, of earth to know that our loved ones are living, to know we shall met.

To day we commit a mortal form to the tomb, one loved, admired and esteem d for all that is bright, beautiful and stimable in a youth. The spirit is in an elysian home. He knows his change and will grow to be a bright angel, coming by the will of God, to love, to assist the desponding ones

Heaven is life's divinest freedom, And no mand to hi is one stay; And a the star of love and dury Guide the loved ones on their way."

INVOCATION.

Great Spirit and Bound ess Heart of Boing, we are full of sidness; we are here to return dust to dust, askes to ushes, a beau but form that but a few hours since was fall of life, power and streng h. He has passed the change. May be come to know that he is in possession of a G d like nature; that he must realize he still has a life, a work to perform May angels and ministering spiris come to the suffering here, and be a comfo t, filling their souls with prace, love ant knowledge.

Great Spirit, O, come very near, puring out thy divine love, healing, s.f. ening and comforting the iffliced. May holier thoughts, parer friendships deeper love, higher a pirations, mark our future and may we all grow in grace and holiness. Stirring, Ill., S.pt., 21st, 1870.

Letter from John Hotchkiss.

El. Journal: Presuming that a word in regard to Spiritual matters in Fox Lake, might be of interest to many of your readers, I venture to drop you a line.

Though avowed Spiritualists are not very numerous in this lectify, there is here a large and very respectable lib ral, and progressive element, which is ever outlie alert, and eager for the phenonenal mysteries—if not in active sympathy with the grand trains of Spritualism. This element embraces in its ranks many members of churches, and unless we greatly mistake

the symptoms, a me of the clergy also. New interest has been excited in the subject by Mrs. J. B. Dickinson, medical clairy yant and healing medium. Her medical examinations are mainly given in the trance state, and so far as I learn, have prived satisfactory to her patients. The manner in which this is done with the minut'm and correctness of her description of their silments and attendant symptoms, have uniformly astonished all who have called upon her. Many who have been treated by her have derived great benefit from it.

Mrs. Dickinson, though not professedly a test medium, yet often gives to patients and others with whom she comes in contact, the most convincing proofs of spirit existence, presence and power. Her psychometrical powers are of a high order, and seem to be attaining an incre sed and rapid development. Through her medical practice, she is enabled to reach a class of people whose theological prejudic s and timidity render them wholly inaccessible to the professed spiritual le turer, or phenomenal medium. In thus a wakening an interest and sowing germs which will in many cases lead the indiff rent or skeptical mind, to an investigation of Spiritualism, this woman is accomplishing a great and important work, and therefore I take pleasure in commending her to the friends of progress everywhere, as an honest, earnest and capable work-

Written for the Religio-Philosophical Journal. A LECIURERS NOTES.

Interesting Incidents.

BROTHER JONES-My sai's are again un furied to the breez . I am again adri't u o t the oc an of humanity. I am again doing m ssionary s rvice in Indiana. Something over a year ago, I made a ccuring tour as a missionary agent in this sate, and in compliance with various oressing invita i ms, I am again visiting some of the same points, and with more emine at success than ever. Although not a young min I seem to passess great sase officility of improvement. Hence every series of legtures, I deliver is, as my friends testif, a marked improvement on all preceding efforts. Tais is owing in part to improved health. . During November of last year, I delivered

four he ares in the Fount in County S iriud Had, and last week give three more in the same hall, preceded by the same charming misi: on the plane. The Shrituities of P not in County, are not torto se with the heads under the shell, but boing, unden crag wo kers. It w. could have such a sic ety in every c u cy it he state, Indiana would sombe that far from the King forn" with the bened chon resting and on her heat, "Well done that god and faithfa s rvant." I a a n iwat Ba na Visa where I I cured four times during fast year. Father Ruten had written to me with the pressing lan gaage, 'Be sure and come and we will have a good time." And thus far his promise has been falfilled, though just now the street, roads on t b ;-paths are heavily blockeded with an iw. H re the Spritudists half their mediag in a free il u e in which thre Cirisvan chu e es also met. And it is a remarkably it policement fact that we had about five times the number on to hear us on Sunday evening, that the Mached as had at their mediag on Staday, with a week's none; that one of their "big sures" from about wa to pre ch to them, while our meelighat but one day's notice. I make the satem ut up on the esamue of Father Ruten. While at Dublin, in Wayne County, calling to see that noted doc or, clairavoyant and sortial and, J W. Conner, he propostically informed methat I would had in my travels in an course of a work, a lady afil etc I wan ne tralgia and ne d ing medical aid describing very minuely by a her persons and symptoms of her complaint. Thed c or reque ted me to instruct her to visit mm or write to him and he would cur; her. A few days after I found a lair who filled the but exact y, hving near Edzabethtown, in H ndr cks County. She was not a Spiritual to, uat I I le nured her two hours upon the stijict. Sie and her husband are now deeply interested in the subject, and I predict a gold crap of Spirit und state the vicinity ere long. Dr. Hol, of N ghts t wn, related to mas similar circums an ie, he having beer with Dr. Conner only a few days before. The Dictor (Dr. Coiner) told him that the wife of a neignbor of his, was down with the consumption and instructed him now to cure her. He informed him that he got his inter mation relative to the sick wife from the gentleman's former wife whom he represented as being pres nt. B to ladies and their resi dence were described, all of which up to that time, Dr. Conner was an entire stranger to.

Ever for the truth. K. GRAVES N. B. I earnestly reques the Lients of the cau e everywhere thrau mout Indiana to ap prize in : efevery point in the state where a l c turer is wanted. Address me, R chmo.d, Indiana.

Letter from C. M. Jay.

DEAR JOURNAL:-Last evening by appoint ment, I met as a Methodist triend's, quite a numb r that called to see one that dired this in H : was a Spiritualist." I had written upon some slips of paper, "What are your religious view?"
"Way are you so?" I gave one of these to each person. The slips were passed in. I exam ined them. None out o'e'even' had the same answer, t. c., "I am a Met odist because I was brought un so. My father and mother were Methodists" Then I r mark d" You are M tho dists by accid it. I am a citizen of the U S Not so however by any particular ex rtion upon my part, but by mere a c dent, I am a citiz a of Anere, the land of freedom, instead of being born all tientot or a savage. You are a Metho-dist, because you were brought up so,—a very good reason! I an a Spirituali-t. Why & Because I was bought up so? On, no! Spiritudias are 16t Spiritudias are 16t Spiritudias because of their early training, but because they were brought into the light by means that can afford a better reas in than b. cause they were brought up so. Of the millions that ellog to this beautiful faith, not one is so from accident, but because they choose light rather than darkness; because there is some thing that speaks to their understanding,-: hat teaches of the great hereafter. It tells the mother that the spirit of the inanimate clay before her is now hovering around her; that before its body is come gied to its clayey tenement, the sweet perfume of heaven is shed around her, borne to earth by that angel child. "Very soon she distinguishes the presence of

that de r one from other inflaences that are about her, and as you miss your child while at play, so doe sae note the absence and presence

of that dear one." Here I showed by an illustration, one of the most beau itul in the history of Spiritualism,—one you have all heard Dr. Dunn illustrate, of that infidel mother who had lost children and husband—her lost child now left in the cold embrace of death, she was not to be comforted. Before she bowed to her fate with stoic resignation. Now her only child, her all was gone. D. Dann was present. He told of the promises of our beautiful faith, that child was not dead, but transplanted to bloom in Paradise. Those previous

words was as oil up in troubled waters, she embraced the fath and to day is in communion with that child, - and as those Mathodists are Method's ab cause thy wra brought up sa, let us being up the young so that they will be S definitions because of the same reason. As Methodis so ve muc i to accident, let Spir tualism m ke the same answer in the future Let us plant the seed of this heautiful fach that it may germi rate, blossen and yild traits that will be an ho for to the cause of Spiritualism and pro-

As the close of my remarks, or expertation, as tween a lark commutation and ask where can I find your fat he written? that I may gather of its or cious promises, "The Righted Philleso-PHICAL J. URNAL," WAS my reply.

Y use fraternally, Denis in Iowa.

C M. JAY.

Intiting Beath - Son Stating Truths.

The New York Traine asserts that the can of malf the vice and my unlathe i mara maparents of the fact that cert in nervous a if er bril dis a es tran mitted from themsely a, tone to make of their children tran their buth erminals of deanwards, and that only incessant and he limbers con giver the capter. Theediter then course, to pulse up z lithis way: A me may disk med rach, but stealth all islf, what no appered him to him de, but he daighters become more of weeks, bicams coleries, liberties, or licerible drackerls, the heredrary tendence to roughwing its purology and unwest have preself as er fals, consump in, rany other pulley physical disease. These are stale tractes to in dical m n, but the m j rry of frire re, ev n to se of ave use intelligance, are estar ignor es or wekenly r guidess of tom. There will be 8 chance of miding a ir jule and almah us s of half their tenants whom our prope are brus tht totreat drankenness as a disease of the stornach and blind, as of the sail, to meet it with common sense and a physician an walter with breas of eferal dispution, and to rouge gen shops and gia cel'ars for the sums reason that they would a ageaut plads and clear sew ers. A inther fatal mistake is pointed out in the training of children-the system of cramming, hor house torcing of their brains, ladaced partly by the unhealtny, fev-rish ambition that mark every phase of our society, and par ly by the sport time allowed for education. The simplest physical laws that regulate the use and abuse of the brain are utically disregarded by educated paren's. To gratify a mother's silly vanity during a school-b w's days, says the editor, many a man is made incompetent and undess-It the by slows any sign of natural ambitton or power, instead of regarding it as a symptom of unhealthy condition of the bland vissels or o her catchral disease, and treating it according y, is accepted as an evidence of genia, and the inflamed brain is taxed to the utermost until it gives way, ex rau ded

LETTE ? FROM C. BENBOW.

DEAR JOURNAL:—As I see so much said about your "Seven are G d," I have come to the corclusion to seed \$2.00 is part of a reward effered for the can ure of the ortholox got as I presume in your "se reh after a genuine G od." if wait not the you far out of the way; but should you find him to a me imprognable fortre-s, please call on Brother E. V. Wils n, and he with his iconoclustic sledge, and a blast from his indomitable trump tof Spiritualism, J ricolike, the wal's will tumb'e, and the myth beco ne an easy prev. Then I would remmend s tting him up in Crosby's Opera Hal, Chicago, s. those that are near can pray in secret, and tiose that are for off can send their prayers up by telegraph, which in turn will insure a reply and save many clergy from throat ail and kindred diseases from the eff ri of loud prayers or account of God being so fareff and best les. such a continued loud noise in prayer, deprives us of the satisfaction of hearing the shouts of the four and twen y beats around the gilden throne. And then you see this would obviste the needs a y of an other well's convention or a a desmation of all sects to e graft G id in the Constitution of the United Satis as it would be somew at uncertain whether he would prosper on the old stunp of the Constitution. New Provi tence, Iowa.

Spiritualist Lecturers' Club.

At a regular meeting of the above named Club, hald in this cate Folder Erming, December 23, 1870 Judge Ladd presting; (a meeting duly could through the BANNER OF LIGHT) the main feature of business consisted in obcussing the less bility of establishing a regular price for Soul un Lectures. After a full interchange of thought, it was may de seconded and unanimously carried, that the minimum (lowest) price h. \$10 for a week Evening Lecture, and \$15 for two Sunday Lictures with traveling

xneuses and enter-airment. You are hereby earnestly requested to con-form to this rule, and to urge the same necessity upon all others, in order that a uniformity or price may characterize the entire field of Spiritual L.c.uring.

Fraternally yours, GRONGE A. BACON, Secretary. JUDGE JOHN S. LADD President Boston, D. cember 26 1870.

The society of triends in Great Britain have cal seted \$70, 000 and over 7, 000 as ments for distribution to women and children, and oth er non-combatant victims of the war in France.

Original Essays.

Written for the Religio-Philosophical Journal, PENNSYLVANIA.

Spiritualism and Prof. McQueeu.

In the Sunbury (Pa.) Gazette, of November 19th, I noticed a communication from a "special cor respondent," headed Modern Spiritualism," in which he gives a synopsis of two lectures given in the Court House, Sundury, by one Professor McQueen, "In which he fully and clearly exposed the wickedness and folly of so called Spiritualism." Proceeding to give an account of several shrewd Proceeding to give an account of several shrewd dodges resorted to by impostors, for swiddling per ple out of their money, he undertook to explain how these tricks are done (or how they were performed by the so-called Professor), and then ends by saying, "Thus this delusion is carried on in all its terms, and thousands are led astray."

Now, judging from the tone of this correspondence, it stems to have been the design of the lecturer to create in the minds of his hearers the impression that Spiritualism consists in. or is a series

turer to create in the micds of his hearers the impression that spiritualism consists in, or is a series of, well practiced tricks, than which, no hing can be further from the truth; for Spiritualism, as we apprehend it, is the knowledge of the truth, or the science of life, teaching mortals of this and the spiritulife, as it gleans truths relating thereto.

In reference to the so called expose of the so-called professor, I wish to say a few words. Says the special, "He denounced modern Spiritualism as a fraud and delusion," and then pretended to prove the assertion, first, by assuming the "condition and position of a trance medium," in which he claimed to be intuenced by the spirits of the ce-

he claimed to be influenced by the spirits of the ce parted, giving diff rent manifestations and person a lens afterward stating to the audience how this state of his was performed, thus attempting to convey the talse impression that the trance medium is, what he appears himself to be a contracted to the contracted what he proves bimself to be, an impostor; when the true condition of the trance speaker is that detrance, viz: "A state in which the soul seems to have passed out of the body into another state of being, and in which there is a total suspension of mental power and voluntary motion," which being true. it is evi 'ent that trance speakers are con-trolled by some power outside of their own organiem, and not influenced by the desire for gain, for which, deception seems to have been practiced by

the profesior. The lecturer stated that the information and recitations which he gave them had been memorized previous to the lecture, but he falled to state where such trance speakers as Mrs. Stearns, who had delivered several fectures in Sunbury, obtained their information from, or where their preparation for lecturing was cone. Mrs. 8, as is well known by those who attended her lectures, did not know what the subject of her lecture was to be, until pre-ented to her by a committive selected from the audience after they had assembled.

The protessor next attempted to prove his as-The processor next attempted to prove his ascertions by attacking healing mediums, telling of one in the West, (wherever that is), who had amused a fortune of \$0000, but falled to state in what particular this healing medium had defrauded the people. Again, he cites the cass of a medium who had precieted the death of three children, who afterward died, and it was subsequently proved that their death was a set d by poi-on, implicating the medium in the transaction, as evidence of the "wickedness and folly of Spiritual. dence of the "wickedness and long of Spiritual-

It such evidence as this is valid, why not charge Christianity with producing murder, because, so the papers stated at the time, the Rev. Lindsley, some years ago, whipped his child to death, because it would not say its prayers? The evidence

is just as valid one way as the other. The professor next attempted further proof of The professor next attempted further proof of his assertion by stating, not proving, that spirits never talk except through medium, and that all manifestations are made in the dark, and after night; in these two statements proving himself elther grossly ignorant, or wilfully false; for it is a well known fact that in the pesence of Mrs. Lord of Chicago, spirits so for met rightze them. Lord, of Chicago, spirits so for met risize them-gelves as to converse in audib e vouces with persons in the room while the nedium is in conversa Im medium neas Moravia, New York, the spirits make themselves visible to all persons in the room, in the

Again, he says, "One of the most shameless frauds of Spiri'uslism is the idea of writing letters to, and receiving answers from, departed friends," giving in detail the manner in which these profess. ing to receive these answers, practice their frauds on the unsuspecting and credulous, as if Spiritual ism was responsible for all the frouds practiced under its cloak. If this is so, was Christianity responsible for all the frauds practiced under its name; before the advent of modern Spiritualism? One of the perquisites, says the professor, to re-ceiving an answer to a sealed letter, being a five dollar roee, without which, a letter would rarely go to a departed spirit. How does he know that trey ever do so? or that five dollars will take one through all right? Did he ever try? If so, and only one went through, he should have given the facts in the case. But he cunningly avoided this for the reason that he would have proven too much; for, though ten thousand letters answered had been forgeries, yet one truthfully answered by a departed spirit, would establish the fact. The medium answering sealed letters, says the pofes gor, must be alone in the room with the spirits. Now, this is false (and we believe the professor knew it) so far, at least, as one medium we know of is concerned. J. V. Mansfield, of New York, for if you visit him, you are allowed to write and seal your notes in his room, and remain in the room with the medium until the answer is written out.

Another outrageous deception practiced, is the calling of names of departed friends, and stating the time of death, where they died, their age, etc. A stranger will come into a community, and, as a medium, enter a circle of those inclined to be Spiritualists. He will, in a suppose d france state, repeat, in the hearing of the circle, the names of their departed friends. How can an entire s'ranger know there dead persons? It it is not a spirit influencing the medium, what is it? Why it is a mean subterfuge; the medium copied the names, dates, etc., from grave yards, and memorized them

Perhaps this was the way the professor victimized his hearers. But even this necessitates an ac quaintance with the members of the circle, that he may give the proper names for those present. Now in relevance to tes mediums giving names, dates, etc. to those sitting for tests, it is a well known fact to those visiting true mediums, that they always prefer having no acquaintance with, or in troduction to, those desiring tests, until after the tests have been received, that there may be no charges of fraud brought against them, (the medi ums); and it is also a well known fact that frequently the most skeptical are the persons who receive he positive evidence, and not those inclined to believe. Another phase of the freud, says the professor,

is the rapping or table ta ping; giving an account of how these thing; were done, namely, by means of a well polished table leg and a well polished boot on the foot of the party practicing the frand. believe that all impostors have practiced their frauds in this marn-r, including the professor. But let us hear what Professor Have has to say on this subject. Professor H., as is well known, is one of the best electricians in this, or any other country ; and supposing the rapa to be produced by electricity, be commenced investigating this phase of medium-hip, with a view of accertaining the cor rectness of his suppositions. At the first citting in the circle, those present, including the professor, formed a circle around the medium. The medium, alone sitting at the table in the light with her hands on the table, in this position, in elligent and entisfactory answers were rapped out to the ques tions of the professor. But not being sati fled with this experiment, before visi ing the circle again, he provided himself with a piece of glass and four brass balls, which he intended to place on the ta ble, and have the medium place her hands on the plate, that there could be no contact with the table and, of course, no communication by means of electricity. Of the fact of providing bim-elf with these articles, none knew but the professor. Being thus prepared, he again visited the circle, and was about to reques the medium to sit to the table, when she stated that the was impressed to say that "it was not necessary for any one to touch the table," a d took a seat in the circle with the others. In this position the questions of the profe-sor were an wer d by raps on the table, quite as stisfactorily as before.

The professor afterward remarked that the spirits evidently knew what he had intended doing and had got shead of him; at the same time tel ing those present what he had intended to do. Will Professor Queen tell us whose polished boot produced these raps? Will he tell us how it was done? He claims to be the "Great, De'ective of co-called manifestations." Will he or the "Special"

explain these lacts? We have been informed that MeQ een told in his ophy of Spiritualism in your town, or in this see-tion of the country. This being true, why did he lecture against it? What obj ct had he in view, if lecture against it? What on ct had he in view, it not the dimes he carried away as the proceeds of his second lecture? He might just as well have lectured against the philosophy of Confucius. We hope he will come again to expose [*] Spiritualism, by lecturing against it. By and by his and ence will want to know if he has been telling the truth or not, and will investigate to satisfy themselves, which is what true Spiritualism always teaches.

Now, taking the protessor at his own statement he appears to be a celf-convicted impostor; and how can he expect any one to believe his state mente? Taking a full view of them, as reported mente? Taking a full view of them, as reported by the "Special," we say again that there was no expose of Spiritualism about his lecture, but simply an explanation of how a series of well performed tricks were done, which tricks, he wished to have his auditors believe was Spiritualism. This was just about as reasonable as it would be to practice polygamy, as do the Mormons, and call it Ohristianity, or as whipping children to death for not saying their prayers, and calling it Church discipline. Now, white Spiritualism is not responsible any more than Christianity, for the frauds practiced under its name. ficed under its name, it gives us the most rational solution of the why these things are so. If the professor or "Special" have any lectures to deliver exposing, or throwing any light on the phil sophy of Spiritualism, we would be pleased to hear them. In the meantime, we hope both will try to learn what the p'illosophy is, and what it teaches, and nor try to palm off humbug, trickery, and delucion

under the name of truth. under the neme of truth.

Before closing this, we would like to ask a question, which, perhaps, some one else can answer. The writer of this is well acquainted with a person in your town who applied to one of the County Commissioners for the use of the Court House for Mrs. Stearns to deliver a lecture in stating that Mrs. 8. was a trance speaker, though the subject of her lecture was not known, as that was to be selected by the audience. After they had assembled this request was firtly retused, on the ground that the Commissioners had adopted a rule not to let the Commissioners had adopted a rule not to let the hall be used except for political or religious meetings. Now, which was this lecture, political or religious? To us, this looks very much as though prejudice had so blinded them, that they will allow others to believe as they please only so long as their views accord with those of the Commission.

A SPIRITUALIST.

Sunbury, Pa.

Written for the Religio-Philosophical Journal. THE BIBLE.

A Candid Review of the Arguments Used to Prove that the Christen Bible is an Authent!c Revelation from God to Man.

BY GEORGE WHITE.

The argument for the truth of the different statements recorded in the gospel history (says the Edinburg Eccyclopedia) resolves itself-into

1st, That the different pieces that make up the new Testament were written by the authors whose names they bear, and at the ege which is

commonly assigned to them. 21, That the c. mpreitions themselves b ar the internal marks of truth and hones y.

31, The known situation and history of the anthors aff and satisfying proofs of their ver c-

ity.
4th, The confirmation of their statements by subsequent testimonies.

With the 1st proposition, "That the different pices that make up the New Testament were written by the authors whose names they bear and at the time which 's commonly ass'gned to them," we take issue. The authority of any record not self evident, is open to candid criticism. We c me, then, to inquire if the proofs of authorship of the New Testament writers are satisfactory. We present our reasons for doubting their reputed authorship, and leave our readers to form their own conclusiors. B'shop Faustus, in the 4'h century, distin-

guished for his piety and literary a tainments,

"It is certain that the New Tes'ament was not written by Christ, nor by his disciples, but a long time after them, by some unknown persons, who, lest they should not be credited when they wrote of affairs they were so little acquainted with, s ffixed to their works the names of apostles, cr of those who were supposed to have been their companions, as erting that what they had written was according to the se persons to whom they subscribed it."

By a reference to the four Evangelis's you will perceive that the compilers do not introduce them as the writers, but that they were written

"according to" them. Dr. Milne, a distir guished prelate and church

his rian, says: "If Christ intended mankind should learn religion from a book, he himself would have written it; whereas he wrote nothing at all. It does not even appear that he gave his apostles any command to write the gospel. Christ did not intend we should have his religion from the gospel. It is no sate rule of faith or guice to sal ation."

De Mosheim says: "Productions appeared almost from the ascension, which were imposed upon the world by traudulent mer, as the tidings of the apostles, which tended to render the history and dectrine of Christ uncertain. Not long after Christ's as cension, several historics of his life and doctrines, full of pious frauds and fabulous wonders, were composed by persons whose intentions, perhaps were not bad. In the 2nd c ntury the whole Christian system was comprised in a few precepts and propositions. No other doctrines were inculcated in this century than those contained in the Apostles' Creed; but this was almost generally considered as a production of the apostles, from the 4th century downward (Mosheim, vol. 1-t, page 42). All, however, who have the least knowledge of antiquity, look

upon this opinion as entirely false." Mosheim acknowledges (vol 1st, page 40) that the opinions, or rather conjectures of the learned, concerning the time when the books of the New Testament were collected into one volume, also about the authors of that collection, are extremely different. He also admits that large bodies of Christians denied that the gespels, as now received, were correct, and substituted other books in their place. Of this class were the Manicheans. The Valentinians, according to Irenus, pronounced the New Testament tull of errors, imperfections and contra-

dictions. Motheim says: "The Encratites and Sivonians rejected all of Paul's Epistles The N zarenes and Ebionites, who were the first Christians, regarded Paul as an impostor."

Mosheim also says: "The Marchionites in the 21 century denounced the gospel." Of those broke and parts of books admitted on all hands, according to Taylor, to be forger ics, are the following. The list of this class is

apaling, but is given by him without qualification or lear of contradiction: 7, containing essential di ctrines ; John 5 h ch. ;

"Acts 20:28; 1st Timothy 3:16; 1st John 5: the whole story of the pool of Betherds, Luke 16 h ch.; the whole story of the rich man in hell fire: John 8 h, the story of the woman taken in acultery; Luke 231, the story of the I "If I bear witness of myself, my witness is not

penitent thief; Acts 9: 5-6; the paragraph of Chris.'s speech out of the clouds; the subser p. tions at the end of the epistics; the whole of the titles and superscriptions. [He says also, there are various books and passages in the New Testament rejected by G rman divince, and most eminent Christian critics, Echolars and theologians of Europe, or held as, at least, infi-

nitely suspicious,] "Tue Gospel of St. John (Britschneider) Epistle to the Hebrews; Epis le of St. James; 21 Epis.le of Peter; 21 and 31 Epistles of John; Epietle of Jude; and Revelations. Matthews 1: 16-25; the whole of the 21 chapter; 126 verses immediately following Luke's preface; the story of the angel and bloody sweat (Unitarian Editors). The story of the conception; of the slaughter of the Innocents; of the devil and the herd of swine (Evanson). The whole of the genealogy of Christ, as in Luke; the story of his bapt sm, transfiguration, calming the storm; gospels of Matthe w, Mark and John; Epistle to the Romans, Episcians, Colossians; 1st Peter;

ist John (Evans ar) Bishop Mursh, in his explanation of the dis-crepancies and blunders of Matthew, Mark, and Luke, says that John, who was inspired as well as they, had the advantage of a better memory. If the four were directed by unerring inspiration, there could be no discrepancies in their statements.

If, then, according to Bishop Faustus, it is certain that the New Testament was not written by Christ nor his disciples, and, according to Mosheim, "Productions appeared almost from the escension, which were imposed upon the world by fraudulent men as the writings of the apostles," etc., the Encyclopedia has failed to establish its first proposition.

It is certain that apocryphal books existed; that the writers of the New Testament have left no autographs; that its books were not all written by the persons whose names they bear; and that, at the best, many of the writers are conjectural. With the uncertainty a tached to the authorship of these books, it among them unerring truth is to be found, who is competent to distinguish between the true and the false? It would require the same unerring inspiration to select the true as to write them.

It is not contended that the Courcil of Nice, that made a selection of manuscripts as genuine, was any more under unerring guidance than the (Ecumenical Council that pronounced the Pope infallible. It appears to have been a game of chance, by which the truly inspired were de-termined. Papias, in his Synodic in to the C succel of Nice, asser's "that, having promiscuously put all the books under the communion table in a church, they besought the Lord that the inspired records might get upon the table, while the spurious ones remained underneath, which accordingly happened."

This council dates about the year 327. In entering upon a review of the a cond pr of of the inspiration of the Scriptures, our i. vestigation will be more extensive and searching. It is alleged that, "the compositions themselves

bear the internal marks of truth and honesty." If the various wri'ers of the repu'ed Word of God wrote by civine inspiration, they must substantially agree in their relation of truth. If God has sp ken to man, that revelation will bear the evidence of harmony with itself, with the character of God, with science, and with the object and end for which it was given.

A faith f unded upon irreconcilable antagonisms, is repulsive to reason, and weakened in its operation by their neutralizing tendencies. Of this class of unreaceners was Tertul ian, one of the Christian fathers of the 21 century. A speciman of his reasoning upon the evidences of Christianity I subjoin:

"I maintain that the Son of God was born. Why am I not asnamed of maintaining such a thing? Why, but because it is itself a shame tal thing? I main'ain that the Son of God died. Well, that is whollv cred ble, because it is monstrously aboutd! I maintain that after having been buried he rose agair, and that I take to be absolutely true, because it was manifestly impossible."

Such an antithesis may concert with the credence of a hind faith, but can never consort with enlightened reason. Self evident truth, whether found in the Bible or out of it, is never opposed to resson. S If evident truths, as those of God, eternity and immensity, may be above its comprehension, but never in opposition to it.

Dr. Adam Clark has truly said: "The dectrine that cannot stand the test of rational investigation, cannot be true." Calmet

Reason is that intellectual power by which we comprehend and discover truth. On religious, as well as other subjects, faith can never go beyond the principles on which reason, in one way or another, more or less directly, can judge of truth. Any other opinion would involve the absurd proposition that we may, agreeably with a rational nature, believe without a reason.'

The assumed revelation from God is not in harmony with itself. Its positive and absolute contradictions, discrepancies and misrepresentations, are irreconcilable with leason and commen sense, and can only be credited by assuming the B hle to be the word of God, and consequently above, and not subject to human reason. Luther deified the Bible declarations at the ex-

pense of his reasor. He said: "A'l the articles of our faith appear foolish and ridiculous to reason. We Christians seem fools for believing that Mary was the mother of Jesus, and yet a pure virgin. We cught not to inquire whether a thing be poseible, but should say, God has said it, therefore it will happen, though it b: impossible."

Passing by the genealogical errors with which the New Testament commences, we refer you to the discrepancies between Matthew, and Mark. and Luke. In the two former it is said that the thieves who were crucified with Christ, reviled him; but Luke says:

"One of the malefactors railed on him, saying, If thou be Christ, save thyself and us; but the other answering, rebuked him, saying. Dost not thou fear God, seeing thou art in the same condemnation,-we justly, but he hath done nothing amiss,"

Did the last thief revile him; and if not, is it true that the thieves that were crucified with him reviled him? Can it alter the character of contradictions by attributing them to God as their inspirer?

Again, in Matthew 27: 5, "Judas cast down the pieces of silver in the t mple, and went out and hanged himself. In Acts 1: 18, he did not hang himself, but fell down a precipice and was killed; that he took the 20 pieces of silver and bought the potter's field. In Matthew 27:6 7. the Chief Priests took up the money and bought the field. Now look at this statement: Judas hung bimself; he did not hang himself; he threw down the money and went out and hanged himself; he took the money and purchased a field with the reward of iniquity; he did not purchase a field, but the Chief Priests did. If these statements harmon ze, what must be the character of contradictions?

It is said that Paul's relation of the circumstarc s attending his conversion was inspired of God. In his relation, Acts 9:7, he says the men that were with him heard a voice. In Ac's 23: 9 he says they heard not the voice. In Ac + 9: 4-7, be says he fell to the earth, and the men shoul speechlers. In Ac s 25. 14 the men fell to the earth with him. Del God inspire St. Paul to ut er there contradictory statements?

In John 5: 31 Christ is represented as saying

true; and in John 8: 14, "Though I bear witness of mytelf, my witness is true." Do these statements agree? It is an admitted rule that when the difference between two statements smounts to a contradiction, it enfeebles the credit of both.

Out of a vast multitude of contradictions and exceptional statements contained in the reputed Word of God, we will mention but a few more. In 2d Samuel 24: 2, the Lord moved David to number Israel. In 1st Chron. 21:1, Satan provoked David to number Israel. Were the Lord and Satan the same? But if the Lord moved him, did he not do the will of God in obeying the impulse? Yet b cause David obeyed the divine impulse, the Bible says God slew 70 000 of Israel, as a punishment for David's obedience. If it was wrong for David to number Israel why did God move him thereto? And if David did wrong, why did God inflict upon an innocent people so severa a penalty for an off ince of which they were not guilty?

The B.b'e is not in harmony with God's natural and moral attributes, and cannot, therefore, reflect their true character. The scriptural account of man's creation, fall, and previsional recovery, will not bear the light of rational in vestigation one moment. We cannot reconcile the idea of man's trial of obedience with the divine prese er ca and goodness. Who that has read the history of his surroundings, temptation and its cors quences, but must be struck with the lack of fatherly regard for the fl st pair, and especially for their posterity. The Creator knew well before their creation the resu t of the trial of their obedience, that they would not be equal to the task of resistance; and the divine goodness is further implicated, in allowing a tallen angel in the guise of a serpent-long experienced in wily arts, with unrestrained Lower to exercise them upon his artless, unsuspecting victims, while no angel monitor was deputed to guard them against his machination s. The tempter prevailed,—triumphed over God's work,—established his own kingdom,—and for more than 5000 years has successfully competed with the creator, and maintained the ascendency in the affections and homage of nine-tenths of mankind. Disappointed in the result,-though he knew the end from the beginning,—he repented, according to the record, that he made man; cursed the serpent to eat dirt for food, though he has managed to avoid the decree, and lives upon flesh. To remedy the defects of his creation, and restore man to moral order, God gave his Son as a sacrifice to the demands of his justice, but coupled with a condition wholly imperative to the great mass of mankind, as we shall presently see.

If the posterity of Adam and Eve had been placed on the same footing as thy were originally, God's impartiality would have been vindicated and his goodness unimpeached, and the proverb, "The fathers have eaten sour grapes, and the childrens' teeth are set on edge," would have no foundation in fact. It is said God created Adam and Eve pure and upright, and after they had fallen, he allowed them to perpetuate their race, whose existence was without their concurrence, inherling a corrupt moral nature, instead of cutting off the offending pair and improving upon the experience of the first creation, in the establishment of moral order, and in the probable avoidance of the evils and miseries resulting from the fall of the first created pair.

I am met by a quotation from the Bible:
"Who art thou, O Man, that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?" to which I answer, I am not replying against God, but vindicating the Divine Character from the repreach of being the author of the plan of crea'i m as recorded in Genesis.

We are told as an arswer to our objections mon this head, that God's unparalleled love provided a remedy for the fallen; that "He gave his only begotten Son, that whoseever believe h on him might not perish; that the world through (faith in) him might be saved."

Very well, if "there is no other name given among men whereby they can be saved" but Christ, is it not absolutely necessary in order to have the gift of Christ effective, that men should know that there is a remedy, and what it is, and how it can be obtained.

Now for more than four thousand years, according to the B ble, the salvation here proffered, was preclaimed to the Jewish nation alone—a very small proportion of the human tamily—they were as compared to the rest of the world, as a drop in the bucket. The great number of men who inherited equally with the Jews a common nature, the inheritance of which was by them unavoidable, had no knowledge of this provision of salvation, that they might avail themselves of it. Christ, the reputed Sav is ref the world, expressly charged his desciples not to enter into any city of the Samaritansnot to go in the way of the Gentiles-asserting that he was not sent but unto the "lost sheep of the house Israel."

Mosheim says, "The ministry of Jesus was confined to the Jews; nor, while he remained on earth, did he permit his apostles or disciples to extend their labors beyond this distinguished nation.-Vol. 1, p. 26.

Ag in, in speaking of the seventy disciples, Mosneim says: "Their commission extended no farther than

the J. w sh nation."—Vol 1, p. 37. What became of the multitude that no man can numb r, that w re kept in ignorance of the only remedy for mere than four thousand years? If faith in Chris' is essential to salvation, why was the reach g of Christ restricted to the Jewish nation? If the atonement of Christ is essential to salv tion, and its benefits to the actual transgressor can only be received by faith in him, I would ask you, candid reader, how this vast mulitude could believe in him of whom they have not heard; and why did Jesus confine his own ministry, and restrict that of his disciples to the J wish nation? Who can an suer? Added to this, at the present day, and for eighteen hundred years, upon an avaregy, more than three furths of the world never heard of him, and mere than nine tenths have never seen a Bible, or G d'a reputed revelation. Of what avail then was the provision of the g spel to them?

According to the Bible, God made man-pronounced him very good-was disappointed in him-r pented that he had made him-to recify the evils of his fall, provided an antidote, but left the greater part of the fallen and merally disersed, in ignerance of this antidote, and left uncounted millions to perish eternally without the possibility of escape. Who can believe God to be the author of such incresistencies?

The proofs of the divine inspiration of the Bible, drawn from mirecles and prophecy, are neuralized by the modern occurrence of both, without supernatural aid. See Cazotte's propheccy, and the apparent miracles of Newton, Persons, and a multicude of others within twenty

vears. The thirl proposition of the Encyclopedia is noticed under the first and second propositions. and on the fourth, we say that prior and subsequent witnesses deny the most important state ments of the Scriptures,-as the divinity of Christ; his office of Messlah; the reality and truth of his inc-restion, the resurrection of the dead, etc. On this latter point, nine dif ferent sects fr in St. John's time in the first cen tery, deny his r surrection, but admit that he

will rise at the 'a t day." I have wither time nor room to enlarge on this eubject.

The R v Albert Barnes, of Philadelphia, in commenting upon the biblical views of man's condition, makes this honest confession:

"In the distress and anguish of my own pirit, I confess I see no light whatever. I see not one ray of light to disclose to me why sin came into the world; why the earth is strewn with the dying and the dead; in I soly man must suffer to all eternity. When I teel that God enly can save them and yet he does not do it, I am struck dumb. It is all dark to my soul, and I cannot disguise it.

The Jews, whose claim to the divine inspiration of their Scriptures is proverbial, are abandoning the vital features of the Scriptures for which they have so long and tenaciously con-tended. We quote from the Rev. Rappael D. C. Lewin, a Jewish Rabbi of New York, He

"Judais n is religion, and religion is life, spirit. It is neither letter, nor law. The B ble is the worl of God only when it is construed from its spiritual signification. There is nothing supernatural about it. It is not a revelation or Goo's will imparted to any cer ain man under mysterious c'reumstances, nor is it a direct communication from God to man. It is a book, and only a book,—a book written by mortal hands,—, book containing ideas sentiments, and desires, manating from the brain of man.

The Jewish Times of New York says; "The reformed Jews reject the idea of the inspiration of the feriptures, and indeed the notion of any supernatural revelation, and believe only in the God of Nature and the God of

How mighty must be the power of truth, when the most intelligent Jews, proverbial for their adoration of their Scriptures, are thus changed in their life-long educational views and attachments.

I close by introducing to the reader the views of The Independent, one of the most popular religious papers in the United States. "As the Bible now is, we find the positively useful and good bound in the same volume with the useless and impure, and the same volume with the useless and impure, and the whole called the "Holy Bible" and credited to the same divine source. The advocates of the Bible accept and tolerate, yes, reverence in the Bible, foul, obscene and iccherous passages and sentiments which they would scorn to tolerate in secular works of history and fiction. Veneration for such exceptional passages may spring from a blind faith, but not from enlightened reason. The billed faith, but not from enlightened reason. The Bible to its unreasoning adorer, is as the philosopher's stone, transmuting the base metal into the pure gold. Truth is to be estimated by its intrinsic worth, and not because it is found either faside or outside of a Birle. It is elevated above books and independent of all records."

it has not been the intention of the writer of this review to call in question any truth of the Bible. review to call in question any truth of the Bible I give it deference, and reverence it, we erever found, in the Bible or elsewhere. I war only against what my reason and devotion to God teach me is error,—against caricatures of God and humanity,—against doc rises put forth as truth that rob men of their reason and their birth right that rob men of their reason and their birth right to a progressive destiny. I would not even pull down the cladel of errors, if I had not a better to take its place. The spiritual philosophy alone furnishes the rational hypothesis of man's origin, condition and destiny. Its phenomena spans has triumph over death, and its philosophy furnishes the more rational theory of development as to orl-gin, his consequent imperfect condition, and his progressive destiny. I was reared in the Church, spent the best part of my life in the traveling ministry, and learned my immortality from the revealments of Spiritua ism. The deductions of enson es.

the dogmas of sophistry and mystery. Washington, D. C.

MRS KING SLECTURES.

BROTHER JONES :- I wish to speak a word to your numerous readers concerning the lectures I am publishing in pemphlet form, and watch you advertise in your paper.

I am taking my stand as a public lecturer, and instead of taking the rostrum, I scatter my fectures in pamphlet form as widely among the people as possible, and invite all who are interested in spiritual lectures, and the pritual philosophy are fully read them, as they would carefully liste. public lecture. My object is to aid in the distination of Spiritualism throughout the whole into the remotest corners where cheap liter. 50, can find its way, and where there are those wi need to be educated in our philosophy, and strengthened and encouraged in treading the thorny pathway of life.

It is a fact well understood by Spiritualisty as well as by others, that Spiritualists do not agree on all the points of doctrine which their faith emam well aware that there are strong points of disagreement between some of the doctrines advanced in my 1-ctures, and those advocated by some others; however, I know that this will not deter true Spiritualists from examining them for themselves, an i jacking of them in the light of reason, as they do, or should, everything else that comes through the instrumentality of mediumship.

I am at instrument through which a spirit teacher expresses his principles to the world, and yet I sincerely declare that my reason, my best judgment and my experience endorse his teachings, and make the principles he teaches through me, my

For years I have been under the tuition of this teacher-years before I took my pen as a public teacher of Souritualism, and ouring these years i have had an experience that has made some of the most important truths in our philosophy, my own. Experience has incorporated them into my very being ; and thus, I believe, all truth is eventually to be come man's.

It is quite natural for people to wish to be un derstood, and especially when they are promulgailing doctrines to the world that are new, and walen some, from bad motives, will seek to mis-construe. We have to battle with bigotry and error that is deeply fixed in the natures of very many of mankind, and we have to make our state-ments phin, and repeat them sgain and sgain be fore we can be understood, even by the candid searchers after truth. Spiritualism is new, and it opposes itself to systems, strong by reas in of long established influence, and it must work itself into the effections of the people by dint of the most e racet, unremitting and patient lapor of its advo-cates. "We sow in tests, to resp in joy." We sow our seed broadcast, and will continue to sow antil enough shall take root to produce foult which, "shall be for the healing of the nations".

Come up to our help who are striving to teach

the people the truths of our heaven-born faith, all you who love this faith. Hid up our hands, encourage our hearts and sustain us in our work, by helping us in the distribution of want we receive as revelations from those who are our teachers in spirit life, and which they most urgently desire us to give to mankind. We who get the words of truth from the Spirit World through medium hip, can not alone, dispense tuese words to the propie for whom they are intended; we depend upon the spiritualists throughout the land to help us, for ey are truth's messengers, as well as ourselves. We will do what we can give our time, our strength, our influence, our means, our all—for the support of this cause, and we implore our Father in heaven to put it into the hearts of very many Spiritualiats who are not in the public field as mediums or teacners, to be truth prevail and be giorified. as mediums or teachers, to do like wies. So shall the

Hammenton, N J., Dec. 24 h, 1870.

Chicago is a lively town. Fights occurred in two churches on a recent Sunday. In one pistole were drawn, and in the other a deacon neatly floor id an interloper with a big Bible.

AGlens Fill New York editormakes the following concession of high living: "Our That kegiv ng urkey was fine bird; it had sea each its b ck and was taken from a barrel of "N., 3 mackerel."

Letter from R. K. Stoldard.

BROTHER JONES: - Mrs. R. K. Stoldard, in the list of your meliums, is the mother of Da-Witt U. Hough, and has been giving both pub-Witt U. Hough, and has been giving both public and private scances in this city and vicinity for nearly a year. Matter Hough does not use a cabinet as most physical mediums do, but gives the audience an opportunity without one to test his powers more severely than any medium I have ever heard of. Mrs. S. manages the scances, I think, in a fair and satisfactory way, allowing the audience to select their own way, allowing the audience to select their own committee, who are always chosen for their skill in rope tying. Many of the manifestations are now given while the boy is encased in wire netting, which a gentleman in this city ordered made for the express purpose. It consists of a head and bust of woven wire, also armlets reaching above the clows. These are firmly bound on his person by the committee, with strong e rds, though sometimes Mrs. Stoddard sews them to his clothing, and when thus se-eured, icon rings that are perfectly solid and so small, that the many physicians and others who have tried, cannot possibly get them over his hands, will be found on his wrists, and after other mari'es ations, as ringing a number of belts, playing and flusting the guitar, placing heavy chairs, blocks of marble, &c., on his head while secured in this manner, some invisible power will take all the cords off and release him. Mrs. S. will then lap his coat over on the breast. and sew the coat from the throat down to the waist, in the securest way possible-also sews the sleeves together at the wrists, and afterhaving the commutee examine the sewing and fixing their private marks, the gas is turned off, and in a few seconds the coat is thrown among the audience. After an examination, the light is again turned down, and in less time than be fore, when light is called, the coat is found all right on his person. Last Sunday evening, when holding a seance at Templer's Hall, one of the committee becoming irriared, because the spirits get the best of him, resorted to meanness. After the coat had been sewed up and removed by the spuits, and examined by the audience, the committee tried in all manner of ways to replace it back on the medium, but failed to do so, and under pretence of examining the sewing a little more one of the committee with a small knife cut some of the stitches, hoping to doubt when the cat should be found on again, he would be able to report to the audience test the medium had cut the threads himself; but the man was caught at his tricks, and was quite severely handled by the glib tongus of a gentleman of the company assembled. The whole audience were disgusted by his unfairness which caused the man to assume the appearance of a dog that had been caught killing sherp.

I have given you but a very few of the manifestations produced hir aigh young Hough, These given at his private a ttin sare still more worderful, -- such as ne ign zing spirit friends, spirit speaking, and handling spirit bodys, &c.,

Y was for truth, R. K. STODDARD.

REMARKS:-The min alluded to as being so anxiou- to deceive the audience under the pretense that the mediums was an imposter, reminds us of Jamieson, when he borrowed a tall womans clothing, and dressed Linself in the s me and thur disguised sought and gained admission to Mrs. Ferris' scane, and met with a similar fate to that of the committee man alluded to. Liveland, another character of the same class, who has loudly dencu: cad all physical mediums as imp sters has flually gone over to the opposes of Spiritualism. It is well that suppomen putth medices, eventually, just where the be ong with the opposers of spirit mani festations.

A SPIRIT TEST.

Letter from Prancis H. Smith.

BROTHER JONES:-In this week's paper. Dec. 17th, you have an interesting letter from William Frank Dean, of Reisterstown, Md. I have the pleasure of his acquaintance, and have attended circles at his house. All his family are mediumi-tic; he himself remarkably so. On one occasion he was controlled by an Irishman for nearly an hour; and never did I see the character, on or off the stage, portrayed more to the life. We not only had the rich brogue, but the curious train of thought and unique expressions peculiar to that people.

But the most interesting scance was on the 14th of November. We sat for some time bafore anything came, when suddenly there burst from him convulsive sobbing, and all we could hear was: "Mein Got und Himmel! Mein Got und Himmel! Mein vrow und childer!" repeat ed several times; after which he became more calm, and gave us the following curious bistory;

John H ffe resided for awhile at Hokstown. a small village in this state. He went to Germany last spring, to recover some property bequeathed to him. Soon after his arrival there. the war broke out. It was promised to make over the property to his wife and children if he would join the army. To this he consented. While on guard before Metz, on the 4th, just ten days previous, he was shot in the leg by a Franc lireur and disabled. Seeing a woman bearing water, he begged of her a drink. She put down her pail, picked up his gun, and with it dashed out his brains.

On awaking in spirit life, some persons told him he was dead. This he could not believe, for he felt of himself all over, and could perceive to difference. Then his great-grandmother bade him follow her. He soon found himself at Hookstown, and afterward at our circle, when his relative instructed him how to control the medium. When his mind was diverted from wife and children, he seemed to be a jovial, humorous fellow, and occasioned shricks of laughter, while with us more than an hour.

It was difficult to convince him that he had changed worlds. I reminded him that he had gone to Germany in a ship, and how long it took him to get there. "Ya, ya!" "And now you are back in ten days!" "Mein Got und Himme!!" This reemed to bewilder him. His wife Margaret and four children, the eld-

est William, are now living at Schweisberg, a small village, about eight miles from Frankforton the Main. And now comes the wonder! All this was

vailed off to us in German, with great volubilv, and translated to us by a gentleman present. lut Mr. D. an cannot speak German, nor any liguage but his own. He also mentioned the s of several persons living at Funkstown, our translator knew. Even the voice anged. I should not have recognized it

buof my friend, but supposed him a big. heiwritten to Mrs. Hoffe, and begged to be her, having given a full account of is wand endorsed on the envelope: "This

on dier's widow; will some friend of you've to its delivery." If confirmed, 70 w of it. Francis H. Smith. Ba Id.

by of th. tiet inn glage, ign on 16.8 of the volume, will be tes her servants inLetter from L. B. Z 104.

DEAR JOURNAL: - As Spiritualism has been the ruling topic of conversation in our tewa and vicinity for the past fortuight, we concluded to furnish you and your readers, scattered through-

out the earth-land, a few items.
In our scance at Mother Hiatt's, about a month since, kind spirits communicated that we wou'd soon bave powerful ma i estations from the Summer Land. We believed, and anxiously awaited developments. Shortly afterward, whilst reading the village newspaper, we noticed the announcement of Jes. C. Mershall, to deliver a lecture on Spiritualism, and the probability of a public discussion between Mr. Marshall and public discussion between Mr. Marshall and Col. Jas. Montgomery. The lecture was delivered per announcement. Our large court hall on the occasion, was crowled to its utmost capacity, and the lecturer acquitted him elf in such an honorable manner, that many were constrained to seek after and investigate the beautiful of Scanity line. ful truths of Spiritualism.

At the close of the address, the time for the commencement of the discussion was arranged and announced. The question for discussion,

Resolved, That man has a soul or spirit which lives in an indiv dualized conscious state, after the phenomena called death." Mr. Marshall

affirming; Col. Mostgomery denying.

Mr. Marshall opened the discussion by q toting Sau's visit to the Woman of Enfor; the appearance of the spiri's of Moses and Elias on the Mount of Transfiguration, and other passages from the writings of ancient man. Montgomery's replies were so foolish and preposterous, and in such direct antagonism to the principles of common sense, that we will not atempt to communicate them. II : accounted for the appearance of Samuel to the Woman of Endor in this wise: That it was the body of Samuel that was raised out of the grave. He said that the body of Elijah descended down from beaven, because it had ascended. Mr. Marshall allowed his opponent to say that it was Eljih and not Elias, but that he would like an explanation of the modus operandi of the appearance of Moses. Montgomery then stated that it was a scenic painting of trat ancient withy, and thus with panoramic views, the transposition of comas and the supplying of ellipses, the soul sleeping faratic sought to convince an intelligent community that we were created without a spirit, and that about one out of every million would eventually attain a heaven of eternal rest.

The second and third nights, Montgomery repeated the nonsense of the first, and when the sudience beame disgusted, and requested Mr. Marshall to close the discussion-a'most unani-

mously according him the victory.

At our weekly circles, we receive many encouraging communications from the spirits of our friends in the Sammer Land. Mother Hiatt, an aged soldier in the ranks of progress, is a speaking medium, and through her we receive advice and instruction, which if adopted and practiced, will be a continual source of pleasure and happiness.

Mound City, Kansas.

A SINGULAR CASE.

My little daughter, twelv: years old, while sitting in her place in one of the schools in tais (Fort Scott) city, on the 5th ult, saw lying on the floor, in the aisle, opnosite to her, what appeared to be a beautiful jour, about the one-eignth of an inch in dismeter. The cu side or him locked like the fire-t gold, while in the centre was a most bear iful gon that sparkled like an Amethyst. The thought occurred at once to her mind, "Where could such a splendid jewel come from? No one in the school has such a costly article! And on attempting to pick it up,—for in her child like simplicity, she says, she thought "may be the fairies had brought it for her, and she could take it to the jewe'ers and sell it for a large sum, and get a great many nice things" for herself and her little sisters; but lo! when she attempted to move, to pick it up, she found herself wholly "unable to stir hand or foot;" but there she sat, pinioned to her seat. This fact alarmed her very much, and she was about to cry out with fear, but being a child of much courage, she controlled herself, and after making several ineffectual efforts to reach out her hand to pick up the coveted beauty, she turned her head and eyes toward the window, when the spell was broken, and on looking for her jewel, it was gone!

What does th's mean? Who can tell? If any one who understands interpreting "signs and wonders," will give a reasonable solution of this phenomenon, it will afford, at least, a gratification to the child and others. Was it really a "vision" in which the j wel was emblematic of something future?

Fort Scott, Kansas.

A Curefor Hydrophobia.

Editor Journal: -The call for a remedy for hydrophobia, leads me to sand you the following: Open the wound where the patient was bitten and anply cloths wet with a solution of one tablespoonful of chloride of line dissolved in one quart of water. This ac's as an antidote to the poison. Next seat the patient upon a chair, covered with a blanket, except the head, with feet in hot salt and water, with a little red pepper added to it. Then put a tea-kettle containing two quarts of water and one ounce each of the herbs scullcap and elecompane, then attach a rubber hose to the nose of the kettle, with the other end under the chair of the patient. Place a weight upon the kettle cover to keen in the steam. Make a quick fire under the kettle and steam the patient for about au hour, or as long as he can bear it. At the same time let the patient drink freely of hot tea made of scullcap and elecompane, with sufficient lobelia added to cause a little nausea. This never fails to quiet the most violent spasms, and acts as a preventive and cure. To insure success, repeat the vapor baths and remedies. Experience has taught me that when disease weighs a ton it requires an elephant to draw it out of the patient. This is practical homeopathy. The true physician, like the true p et and painter, cannot be made by books; he must be born. "The letter kills, the spirit of truth and genius only giveth under standing." Prof. Waterhouse, in his farewell address to the medical students of Harvard College, said: "Gentlemen, I retire sick of learned quackery" The reason the old school dec ors so frequently fail to cure their patients, is because they fail to diagnose and doctor the cause to remove the effects of disease. They run too much by the books ins ead of nature. Their brains are so full of Latin and Greek-technical termsthat there is no room lett for medical common

Let me add that I cured three cases of hydrophobia in one family belonging to Norfolk, Va. DR. T. J. LEWIS.

If you are a wise man, you will treat the world as the moon treats it—show only one side of yourself, seldom show yourself too much at a time, and let what you show be calm, cool and polished, but look at every side of the world. 7.

Au Irich painter declares in an advertisek of the best kind. ment that among other pertraits he has a ter-

W 164

Spenker's Begister.

We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested

WE HERMAFTER we shall register such meetings and speakers as are furnished to us BY THE PARTIES INTERESTED with a pledge on their part that they will keep us rostan in regard to changes; and in addition to that, expressive indicate a willingness to aid in the circulation o the Jour-WAL, both by word and dued.

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

J. Madison Allen, Ancora, N. J. O. Taunie Allyn, Stoneham, Mass.
Mrs. A. E. Allen, 122 West Washington s'reet
Dr. H. Azely, 124 south Clara St., Chicago. Harrison Augir, Charles City, Iowa. Addie L. Ballou. Address Chicago, care of Range-Purso

SOPHICAL JOURNAL.

Dr. J. K. Bailey, box 394 Laporte Ind. Rev. J.O. Barrott, Glen Beulah. Wisconsin.

Ettle Brown, Trance and Test M dium, will answer orlis
to Lecture Address: 18 West Washington street, Ohi-

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

Mrs. Bell A. Chamberia'n, trance speaker and to t medium. Medord, Midnes ta.

Win Bush, 1'9 Clark street, Chicago.

Mr. and Mrs. R. W. Calkings, Tranca, Test and Healing Medums, will answer calls. Green Garden, 1tl.

H. T. Child, M. D., 631 Bace St., Pintalelonia, Pa.

Mrs. S. E. Coles Magnetto, Healing and Test Medium,

2661/2 South Clark street.

F. B. Dawd, Rosicia ian, Davenport, Iawa.

Lewis F. Commings, impirational Speak rund Test Medium. Address care of R. ligio-P. Masophical Journal.

John Corwin, Five Corners, N. Y.

John Corwin, Five Corners, N. Y. And on Jac 1800 Davis Orangs, N.J. Dr.H. P. Fairfield will answer calls to Eccture. Adress Ancora, N.J. A.J. Fishback, victoria, Missouri.

A. J. Figurick, Votoria, Missouri.
Rev. J. Francis, Ogdensburg, N. Y.
I. H. Garretson, Richiand, Lowa.
K. Graves, author of "diography of Satan." Addres
Mrs. M. Hayes. Tranco Speak r. Test and healing medium. Waterloo, Wis.
Miss Helm droyer, Bloomlogton, Ill.
Bichmond. Ind.

Joseph F. Hamilton, Be laire, Iowa, Joseph F. Hamilton, Be laire, Iowa, Thomas Harding, box 301, Sturges, Mich. Samuel S. Haranan, Goshen, Ind.

L. D. Hay, late of Huntsville, Texas, will answer calls to lecture, U. s. Ham'ston, Healing Modian, and Normal Inspira-tional Speaker, Beloit, Wis.

Miss M. Lou Hopper, In pirational Speaker, St. Louis, Mrs. S W. Jorg; n.en, R. om 57, Hovoro Block, near P.O Dr. Wm. tt. Jasselyn, Lecturer Address him in care of this Office, 189, South Clark Sreet

D. P. Kayner, M. D., Clairvoyant, Erie, Pa. L. Lewis, Varparaiso, Ind. Atba Lard, D x p, Hi , Box 166. R. P Lawrence, Inspirational Speaker, Ottomwa, Iowa. Geo W. Lusk, . n.pi a ional Speacer, Es on Rapida

Mrs. F. A. Logan, care of Warren Chase, 827 North Fifth Street, St. Louis, Mo. J. Manefield, Inspirational Speaker and Healing Medium,

Sevil.e, Ohlo. J. S. Mauleby E. q., Vanconver, Washington Territory. Mics M. C. Mcclendon, Inspirational Speacer, Lock Island, III.

P. C. Mills, Riverside, Maine. Dr. G. Newcomer, lecturer, 288 Superior st., Cleveland Mrs. S. A. Pearsall inspirational speaker, Disco, Mich

Dr. F. Perkirs, Princeton, Ken 16, Mrs. L. R. Perkins, Trance Speaker and Reeling Medium, Washington, D. C. Washington, D. C.
Harriet & Pope, Morristown, Minn,
J. S. Rouse, Casey, Ill.
Dr. P. B Randoipn, 89 Court St., Eoston, Mass.
Mrs. S. A. Regere, inspirational speaker. Address in care of A. J Grover, Rock Island, Ill.

Warren Smith, Elexandria, Madison Co., Ind.
Job Smyth, Hallsport, N. Y., will answer calls to lecture
Mra. J. H. Stillman Severance, M.D., lecturer, on Spirita-Issu., Medical Reform, Phys cal Culture, etc., M.Iwaukce,
Wis.
E. W. Stevers, Drawer 49, Jane v. He, Wis.
Mrs. L. A. W. Stevers, Union Later, Mackey Miny.

Mrs. L. A. F. Swain, Union Lakes, thee Co., Mina Benjamin Todd, Portland, Oregon. Mrs. Benjamin Todd, Inspirational Speaker, Portland,

Mrs. E. R. T. Trego, Trance and Test Medium, will sus-wer calls to lecture. Oil City, Pa

wer calls to lecture. Oil City, Pa.

J. B. Tupper, trance speaker, Jamestowu, Wis.
Hudson Tuttle, Berlin Heights, O.
Dr. Samuel Underhill, Tonica, Ill.
J. William Van Namee, Trance Speaker, Elmira, N. Y.
Mrs. M. J. Wilcoxson, Instituted a speaker. Address
Care of Religio-Philosophical Journal, Chicago, Ill.
B. V Wilson, Lombard. Ill.
A. B. Whiting, Albion, Mich.
Elijah Woodworth, Leslie, Mich.
E B. Who lock, Blairstown, Iowa.
Mr. Fanny Wheelock, Medical Clairvoyant, Bjairstown
Iowa.

Mrs. Em na Hardings lectures in London for the next six months. Address 6 Vassail Terrace, Kensington, W., Lo. don, England. No unpaid letters received.

NEW ADVERTISEMENTS.

"Theriaki and their Last Dose." TO OPIUM EATERS.

THERIAKI.-A book of over 70 pages, treating upon the subject of Opium-Eating, and the wonderful discovery of a permanent and painless cure for the terrible habit, and containing interesting letters upon the subject, from Firz Hugu Luplow, and others, will be sent to any address, free of charge, upon receipt of one three-cent stamp.

Or. Coillins appoints no agents whatever, and all letters of inquiry, and all orders for medicine must be addressed Directly to him. "Send for Theriaki."

Dr. S. B. Collins, P. O. Box 166, La Porte. La Porte Co., Indiana.

SIX LECTURES

THEOLOGY AND NATUR'E

BY EMMA HARDINGE.

WITH AN AUTOBIOGRAPHICAL INTRODUCTION.

CONTENTS: INTRODUCTION.

L Astronomical Religion. II. Religion of Nature. III. The Creator and His Attributes. IV. Spirit-I's Origin and Destiny.

V. Sin and Death. VI. Hades, the Land of the Dead. Outline of a Plan for a Humane Enterprise.

A large 12 mo, printed from large, clear type, on good paper, and making a book of 160 pages.

Price, in cloth. \$100.—Postage, 12 cents.

"" paper, 75 cts — "4"

For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 187 & 189 S. Clark St. Chicago.

M. L. SHERMAN, M. D. Eclectic, Clairvoyant and Magnetic Physician, Treats all diseases upon the Positive and Negative Princi-

ples.

Will diagnose and prescribe for persons at a distance, upon the reception of a lock of hats, age, sex, and fee of \$5.00, from the rion; \$2.00 to the poor, or as they can afford. ments, without medicine.
Office—305 South Clark street, Obloago,
vs nlo tt. N. B .- Will break up all fevers with one or two treat-

DR. L. P. GRIGGS, Healer, Lecturer and Psychometrist

239 West Madison street, Ohicago,

MEDIUMS'

DIRECTORY.

The Religio - Phik sophical Journal being an especial friend to all tru mediums, will hereafter publish a complete Directory, giving the place of all professional mediums, so far as advised upon the subject. This will sword better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise nefrom time to time, that we may keep their place of residence correctly ragis

CHICAGO.

Mrs. A.E. Allen, 231 West Madison St. Mrs. A. H. Rubinson, 148 Fourth Avenue. Dr. W. Cloveland, 85 West Harrison St. Mrs. M. Smith, 141 8. Clinton St. Dr. J. Wilber. 71 N. Sheldon St Mrs. M. M. Jenks. Mrs. Ettle Brown, 128 W. Wasnington St. Mrs. Ettle Brown, 128 W. Wasnington St.
Mrs. Lovering.
Mrs. Lowering.
Mrs. Lowering.
Mrs. Lowering.
Mrs. Lowering.
Mrs. J. T. Lowis at d wife, 75 Third Ave.
Dr. Sorgent, 75 Third Ave.
Mrs. Norgrove, 188 20th St.
Dr. E. Dwyer, 233 West Madison St. Chicago
Mrs. A. Crooker, 173 S. Clark St., Chicago.
Dr. L. P. Griggs, 229 W. Madison street, cor. Peorla.
Dr. D C. Da to 211 Wabash Ave., Chicago.
Dr. W. M. and Mary A. Williams, 217 Statestrest,
Mrs. M. E. Weess, No. 137 23d esreet, Chicago.
Dr. A. B. H. reman, 174 W. Lake street, Chicago.
Mrs. T. C. Coles, 29014 Clark St.
Dr. McFadden and wife,
Dr. Wright and wife,
Dr. Wright and wife,
Dr. Johnson and wife,
Dr. Johnson and wife,

BOSTON.

BOSTON.
Dr. H. B. Slorer.
Mrs. Julia M. Vriend, 116 Harrison Ave.
Mrs. S. J. Stickney, 333 Tremont St.
Dr. Main, 226 Harrison Ave.
Mrs. A. C. Lathaw, 294 Washington St.
Freeman Hatch. S Seaver Place.
Mrs. L. W. Leich 97 Sailsbury St.
Ers. Varshall. 39 Edinboro St.
Mrs. A. S. Eldridge, 1 Oak St.
Mrs. A. S. Eldridge, 1 Oak St.
Mrs. A. M. Hardy, 152 W. Concord St.
Samuel Grover, 23 Dix Place.
Mrs. F. C. Dextor, 231 Tremont St.
E. C. Littlejohn, 26 Hunson street, Boston, Mass.

PHILADELPHIA. PHILADELPHIA.

Mrs. S. A. Anthony, S. E. Gor, of 7th and Catharine D. S. Cadwainater, 1005 R are St.

Mrs. H. J. Fenech, 1826 Ridge Aae.

Mrs. A. Goodfellow, 412 Enterprise St.

Katle B. Robin on 232 Brandywine St.

Mrs. Reynells, 1013 Parrish St.

Mrs. R. Mowell 1846 Halove St.

Mrs. Taylor, 855 North 16th St.

Mrs. Sto. dard 21 * Mt Vernon St.

Dowlet C. Hough, 2 08 Mt. Vernon S.

NEW YORK CITY. Jenn'e Danforth, 54 Lexington Ave. Miss Blanch Foloy 634 Third Ave. Mrs. H. Saymour, 140 Blocker St. Mrs. J. Cotton, 247 E. 31st St. J. William Van Namee, 420 Fourth Ave.

St. LOUIS. Miss M. Lon Hopper \$33 Brooklyn St., St. Louis, Mo.

BLOOMINGTON, ILL. Mrs. Helon Grover. BAYONNE CITY, N. J.

GREEN GARDEN ILL Mrs. Calkins. SAN FRANCISCO. WE. H. Hatch, 128 Kearney St.

ST. CHARLES, ILL. Mrs. Leonard Howard. SAN JOSE, CLL. Mrs. Mary E. Beach. WHITEWATER, WIS. MISCELLANEOUS.

Mis. Orrin Abbott, Westen M'ch. L. dema Atwood, Lake Mills, Wis. Dr. J. M. Holland, 206 Upper Broadway, Gouneil Diufs;

Div. 3. Be transfer of the street, between I & J. 187 B. B. Street of the street, Wis. A. B. Severance and Mrs. J. H. S. Severance, M. B. 457 Milwaukee street, Miwaukee, Wis. B. D. W. Steamans. aast side of 4th street, between I & J. B. S. Severance, M. B. 457 Milwaukee, Street, Milwaukee, Wis. B. D. W. Steamans. aast side of 4th street, between I & J.

Scramento
M. C. Vander Cook, Allegan Michigan.
D. P. Rayner M. D., Ecic, Fa.
Mrs. J A. Urake, 24 Hoffman Block, Cleveland, Ctic.
J W. Kenyon, Watertown, Wis.

SEXUAL PHYSIOLOGY.

Isase Jackson Sloan, Covington, and.

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

BY R. T. TRALL, M.D.

The great interest now being telt in all subject relating to Human Development, will make the book of interest to every one. Besides the information obtained by its peral, treesing of the various subjects treated in improv ing and giving a higher direction and value to human life can not be over-estimated. This work contains the latest and most important dis

coveries in the Anatomy and Physiology of the Sexes: ez plains the origin of Human Life; How and when Menstrus tion, Impregnation, and Conception occur; giving the law by which the number and sex of offspring are controlled and valuable information in regard to the begetting an rearing of beautiful and healthy children. It is high-tone: and should be read by every family. With eighty fine orgravinas.

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

JETS! JETS! JETS! JETS! JETS! A New Book by Andrew Jackson Davis,

ENTITLED, "THE FOUNTAIN, WITH JETS OF NEW MEANINGS."

ILLUSTRATED WITH ONE HUN DRED AND FORTY-TWO

ENGRAVINGS.

Beautiful Paper, Fine Presswork, Superior Binding. Price only \$1.00; postage 16 cents.

This Book is Freighted with Thoughts for Men and

Pictures for Children. *_* For sale wholsale and retail by the Religic-Philosophical Publishing House, 189 South Clark St. Chicago.

PAPER DOCTOR IS COMING!

J. Wilbur, Magnetic Physician of Chicago.

Will be at Onarga, Iil., Jan 2d and 3d, 1671.
Effingham, 4th and 5th.
Casey, 7th and 8th.
Martinsville, 9th and 10th.
Will be at Sherman House, Marshall, from the 10th to At National House, Terre Haute, Ind., from Jan. 19th to Feb. 1st. In monh of Feb., will be in Indianapolis and Richmond, Ind.

He will be remembered as the man performing so many wonderful cures all over the Uhited States, with his Magnetized Paper. ₩9016-tf.

\$10 to \$30 PER DAY! One agent wanted in every town in the United States to convess for a New Book, "Fresh Eggs and Fellow Butter, Active agents can realize fro a 510 to 550 per day.

Dr. W. C. Bruson, Author and Publishes, No. 44

In Salls street, Chicago, Ili.

NEW ADVERTISEMENTS.



[Paul and Judas Entering the Cave of John THE BAPTIST.]

OF NAZARETH

PAUL AND JUDAS.

Through Alexander Smyth. Medium.

This work has been read with intense literest by thousands, and is universally pronounced the most

WONDERFUL BOOK

in the whole line of Spiritualistic Literature. It is tho only true and reliable history of the remarkable medium called Jesus, ever written. After waiting eighteen hundred years, Paul and Judis, finding the times propitious and an excellent medium through whom to communicate, have given to the world a book of lasting interest, by taking possession of Mr. Smyth about one hour in every twenty-four, usurpling all his pow. ers, giving a continued series of well connected scenes, pre-enting scenery, charic ers and personages, dialogues and actions in their regular order and succession, embracing all the most important personages and incidents which occurred during the sojourn of Jesus upon earth. Ther : was, probably, no book over written in which such perfect life-pictures occur; every city and country village, every river brook and mountain and scenery in general, is so vividly partrayed that an ac uat I urney through the country could har fly be more interesting. The characters in this unexampled drama are so faithfully portrayed, that, as you are introduced to each in turn, you seem well a quatated and delighted with your company, and the many points of interest you are called to visit. The book is replete with laterest from b ginning to end, and cintains 319 closely-

Parce, \$1.53; postage, 20 cente.

Par sale, wholesa's and retail, by the Rollgio Philosophical Publishing House, 187 & 189 South Clark St. Chicago.



stating, with us

KNOW THAT

ARE NOT MORE VALUABLE THAN ORTON'S PATENT PREPARATION For Destroying the Appetite for Fobacco. reat in the side of the victims of this degrading habit who have been effectually cured by the use of this warderful medicine, are saying every day, and they are as

THE APPETITE

justal as slaves freed from boulage -when they testify,

FOR TOBACCO IS

DESTROYEDI

Leave off Chewing and Smoking the Poisonous Weed Tobacco.

Orton's Preparation, Patented June 15th, 1869,

Is warranted to destroy the appelite for tobacco in any per-son, no matter how strong the habit may be.

ONE OF THE GREATEST DISCOVERIES OF THE AGE!

NO HUMBUG A CURE WARRANTED

If used according to Directions, or the MONEY REFUNDED.

The Price of ORTON'S PREPARATION is \$2.00 per box. or it ree boxes for \$5.00, sent by mail to any part of the country, securely sealed from observation, [with postage paid, on receipt of price.

Remittances: - Send money by money order or registered letter, either of which Postmasters farnish. Money sent thus at my risk.

GREAT INDUCEMENTS OFFERED TO AGENTS Having been Western Agent for Orton's Patent Preparation for the past year, I have had my good opinion of said Preparation fully confirmed by the most indubitable testimony from nearly every state in the Union, and believing it to be one of the greatest discoveries of the day, calculated to do untold good, and to have an immense sale as its merits become known, I have made a contract with the owner of the patent, whereby I have the exclusive control of the article throughout the territory of the United States, and I desire to secure in each state and territory (except the states of Illinois and Maine) an active, reliable man or company, with a capital of \$1 000 or more, to take the exclusive control of the sale of the Preparation in their respective states. I make very liberal arrangements with such parties.

Parties desiring an honoratle and profitable husiness, or to increase an already established business, and who can fill the bill, are invited to correspond with the undersigned.

JOHN C. BUNDY, 187 AND 189 S. CLARE ST. OHICAGO, TO WHOM ALL ORDERA APPLICATIONS FOR AGENCY, ETC...

SHOULD BE ADDRESSED.

Bend stamp for circular containing certificates of supa. were a unselect description of this Woodern Remen

EDITOR, PUBLISHER AND PROPERTOR. a. B. Jones, ASSOCIATE EDITOR. J. R. FRANCIS, Office 187 and 189 South Clark Street.

BELIQIO-PHILOSOPHICAL PUBLISHING HOUSE. All letters and communications should be addressed 8. S. Jones. 189 South Clark Strant; Onicago, Illinois.

CHIC .GO, JANUARY 14, 1871

TERMS OF THE Keligio-Philosophical Journal.

\$3,00 per year, \$1,50-6 months, \$1,-4mo. Fifty Cents for Three Months on trial TO NEW SUBSCRIBERS.

In making remittances for subscriptions, always procure a draft on New York, or Post-Office Monar Onder, if possible. Where neither of these can be procured, send the money, but always in a registrature letter. The registration fee has been reduced to Firstein emrs, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by small. All Postmasters are obliged to register letters when represented to do no. requested to do so.

All subscriptions remaining unpaid more than six months, will be charged at the rate of \$3.50 per year.

PAPERS are forwarded until an explicit order is received by the Publisher for their discontinuance, and until payment of all arrearages is made, as required by law.

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

BUBBORIBES are particularly requested to note the capitation of their subscriptions, and to forward what is due for the ensuing year, with or without further reminder

NEWSPAPER DECISIONS.

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

As a serious orders his paper discontinued, he must pay all errearages, or the publisher may continue to send it.

all errearages, or the publisher may continue to send it.

antil payment is made, and collect the whole amount,—

whather the paper is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing tad leaving them uncelled for, is prima vacua evidence of impartional traud.

LOOK TO YOUR BUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 19th, 1870, it will be mailed, "Smith J.—10 Dec.—9." The means 1870. If he has only paid to Dec. 10th, 1869, it would stand thus: Smith J.—10 Dec.—9, or perhaps, in some cases, the last two figures for the year, as 70 for 1870, or 69 for 1869.

Phosesending money to this office for the Journal, should be careful to state whether it he a renewal, or a new a theoription, and writeall proper new actionly.

A SEARCH AFTER GOD.

le au influite, intelligent (od a Postibility ?

NUMBER TWENTY-THREE

Once more we sit down to hold communica with our spirit friends, in relation to this grand problem which has in all ages of the world baffled the skill of the most learned. For several numb is of the Journal, we traversed the winding labyrinths of philosophy, endeavoring to prove that design in nature was no evidence of the existence of a God; and new we propose to prove that an infinite God is an impossibility.

Matter, so wonderful in its manifold combinations, is known to be eternal, and we know nothing in reference thereto until it takes form. Whether the varied forms that it assumes in the arched rainbow, the beautiful flower with its variegated bues, or in insects, animals, or men are caused by laws inherent in it, or through the instrumentality of God, independent thereof, is a question which we now propose to exam-

We know nothing of matter, as we have said before, only through its revealments in fl wers, trees, insects, animals or men. Does matter un fold itself through a natural process, in compliance with laws inherent in it, or is there a God, infinite in nature and capabilities, who gives certain impulses to it, and without whose in strumentality there could be no action on its part? This question is certainly an important one, and is well worthy of the attention of all. In order to render our position clear, we will be compelled to re capitulate.

* * * The human system is a mechanical structure, just as a uch as a house, orgine, or any instrument that has been invented by man. The bones all bear a certain relation to each other, and if you give the skillful anatom st one bone of the system, he will tell the exact ize of the body with which it was connected. The eye is a mirror for the soul; the stemsch is a chemical laboratory; the lungs are a sort of furnace that disintegrates the atmosplere, and furnishes fuel to keep the system warm; the kidneys and liver act equally an important part in the system. Being a machine most beautifully arranged and adapted to the wants ot every-day life, it would seem to indica e a mechanic somewhere anterior to it, and we should be able to trace it to his mind, where a shade of it must have existed, just as the house exists 10 the mind of the carpenter before he

Now, an image made on the retina of the eye has form, and the thought produced thereby has form also, or how could the mind recognize it? How could you think of a horse, and compre hend his beautiful symmetry, without having a form thereof exist within the mind? Now, our physical organization, if conceived by an outside intelligence, must first have existed within his mind, just as the house exists in the mind of the mechanic, before built.

God, if infinite, is without form. If without form himself, how has he power to conceive? To calculate, to construct, etc., implies an organization; for without an organization there can be no power to conceive. An infinite God cannot talk; it he could, he would be all mouth. He

cannot possess any quality in a finite degree. From the very nature of things, all organized bodies are mechanical struc ures; it cannot be otherwise. If God exists, it must be as a machine, with his voluntary and involuntary powers. If he thinks, that implies a mind; hearing indicates a peculiar organ, and seeing another. If he thinks, sees, hears, and feels, he must have certain conditions combined, which would ndicate a mechanical structure. Now, can be

move? How,-being faffante? In wast direction could be move? If there is an infinite God, he is perfectly qu'escert, and, from the nature of his infinitude, he cannot siic, cannot move an inch! How can he move when he fills all space? Incapable of moving, how can be conceive,how can he ac.? If he has all power, how can he use it, when he cannot move? Ponder tais question well, you who believe in the existence of an infinite God. If he conceives, plans, etc., he cannot execute, for filling all si ace ne could not move in order to accomplish anything.

Does not this reasoning do away with a God altogether? Why, an infinite God, pervading all space, is utterly unable to do anything. He is like a chicken in the egg, or a man in a cage just exactly his own size: he cannot move. If he conceives, he cannot ex cute; if he hears prayers, he can give no response thereto; if he has all power, he can exert none of it. An infinite God would be completely useless—he could do nothing for humanity.

D) we dispense with a God altogether? the reader may ask. We are simply searching for him, and, as yet, have failed to find him. We do not eccept a God who beestiers hto maye, but no space to move in, and who is as powerless to plan as the child that lies on its

mother's b som. But what of man? Who conceived him? Who conceived the Hailstone? No infinite God has ability to do anything, for he has no spice in which to act.

An infinite being, from the very nature of things, is perfectly impotent, is idiotic; has no power to conceive, and less to execute,

When we assume that there is an infinite God permeating all space, all conditions of mat. ter, we place him in a position that he can neither thick, see, hear, feel or act, hence is deaf and dun b and idiotic. How can be be otherwise? Without ergan zation, there can be no systematic action. An Infinite God can have no organ zation, for he is limitless in extent. If not organized, how a Gon? If permeating all space, bow does be set? If he sets at all, it is within his own organic structure, for if he acted outside of that, he would be more than infinit, for already he fills all space. Can the birdling in its shell move? No: it fills the entire eggshell! God filling all space, can he move? The birdling cannot stir until it bursts its shell,-neither can God move until he bursts influite space! I. he acts at all, it is within himself. Place man in a b x just his own size, and he can not move. He is omnipresent so far as the box is concerned, and the only motion observable therein, is the blood, lungs, stomach etc., and over them he has no control whatever. The forces that move, are involuntary, are inherent within him, and act independent of the will or influence of the mind. God, filling all space, stand's in precisely the same relations to the universe that man does to the bex-he can not stir. He involuntary forces act, which may be termed the "laws of Nature." They are involuntary in their action; that is, do not require the supervising intelligence of the mind aby more than the blood does in circulating through the system; or the lurgs in arterial zing the same; or the liver in manufacturing bile. If a God, ther, filling all space, and omnipotent and conniscient, he can nei her exer cise his wisdom, or exert his power. Your reasoning is such, that you seem to do away altogether with a God, the reader may say. All the Gods we have found yet are myths, -only exist in the perverted imagination.

We boldly defy the Orthodox God; smile with derision at Brahma; lock with contempt at P ce us Apollo; despise the Egyptian Sphil x, and fear not the Great Spirit of the In land We ask not Vishnu, nor Jesus to save us, and do not fear Siva or the Devil. All Gods as yet discovered, are myths; all Devils ditto. The planets of space move on and sing their anthems of joy, while the music of the hand of in dustry in the regions of space is the chorus to that made by the inhabitants of worlds and systems of worlds.

The mission of man on earth is grand and noble. With a clear vision, comprehensive mind, and stately tread, he stands for h as the lord of creation! View his musterly intellect, and his raril strides onward and upward in the scale of existence. Here he controls the lightning, levels mountains, fills up velleys. talks with his brother man thousands of tooks away, and performs wonders in all departments of industry. Man, noble man! what work cannot he perform? With a mind ever active with a motive power within ever propelling him onward, when will he cease his progressive steps? Here with one band he controls electricity, imprints upon it his thoughts, and off it g es, bis willing servant! All nature is sub servient to bim. The laws of matter are only so many rounds in Progressi m's ladd r; at each step, he is master of all below him. What work cannot be perform? Ah, his mission is grand! Don't say that anything is impossible with the aspiring mind. Here he is a puny could, in the cradle of experience, his faculties just germinating, but destined to assume colos sal proportions! He messures the distance of the stars; by and by he can construct them. He calculates the time of cclipies; by and by he shall hold converse with the Sige, who so arranged the heavenly bodies that they would cecur. He gaz s with wonder and admiration at the rings of Sature; by and by he can control those forces through which th y were evolved. Oh! his mission is grand; his triumph certain ! Onward and upwerd, marching to the music of rolling plane to and the melody of angels' voices, he shall stand, by and by, on the celestial shores, and worlds shall be his willing servants! Who, then, viewing the grandeur before him, does not rejoice that he lives, and have arise within him a determination to live purely, nobly, honestly; that when the morning of his existence shall break upon him in the celestial shore, he may not be compelled by years of assiduous aften tion, to erase the bick marks on his character, that his grev is gueture of earth caused. To be continued.

Missing Numbers.

MR. S. S. JONE - Dear Sir: I have an instluctive dislike to be treublesome, and have, herefore, never called on you for a issing num bers of the Journal; but since you commenced your "Search atter God," I cannot be satisfied to lose a ln k out of the chain, - whether you find him or not. The inquiry I as been marked by distinguished ability, not only in Biblical and hist rical knowledge, but in unsuswers b'e logic. Please send me the numbers to fill up the histus between numbers 10 and 15 of the present vol-W. B. MCORE. Yours ruly, um".

REMARKS: - With pleasure, Brother, we comply with your r. quest; and we wish it distinct. ly und retood that we always supply missing numbers free, when called for before our file is exhausted. And, further, he it understood that we claim no tutallibility. Mistakes will happen, but we take great pleasure in rectifying them as soon as we are advised that they exist.

Let one and all take notice that the time to advise us of mistakes is the earliest moment after they are discovered. If any one gets duplicate copies of the paper, when they wish to pay for but one, they should advise us of it forthwith. It happens by the failure of persons remitting, to state distinctly that it is for a renewal.

When money is sent for renewals, changes will be made so as to appear on the paper or wrapper on the third week therefr. m. If it does not appear by the fourth week, the subscriber should notify us of the fact, that it may be looked up.

Our Thanks.

It is with pleasure that we tender our thanks to the many who have exerted, and are now ex erting, themselves to procure new trial and permanent subscribers to this paper.

Those who have remitted for dues also receive our thanks. Taose who have not, but are struggling to pay their arrearages, and to do their best to support the J URNAL for the year to come, will receive our thanks and be blessed by angels.

Dr. M. L. Sherman.

The ab we named very excellent healing medium is yet in this city, and is meeting with his usual good success in the treating the sick, both at his office on Clark street, and answering calls at the houses of the sick.

See his advertisement in another column of the Journal.

Drs. McFadden, Wright & Co.

Th above named firm of mediams, test and healing, are doing quite a buisness on Twenty.

They have several very fine test mediums in the company, and do many strange things. Eccentricity is no rame for the marvels wrought at their seances.

Mrs. M. L. Sherma

The above named lady is giving general sat isfaction to all who call upon, or write to her for a psych m t leal delineation of character. See her advertisement in another column of

this paper.

Attention Subscribers!

When you remit money for the JOURNAL at the distinctly whether it is for a new subscription, or to renew an old subscripti n.

No Name.

Some one writes from Concord, Minn., for a book, but gives neither name nor postage.

John Atchinson

Writes about business, but don't give h's Post Office address.

Boarding House to Rent.

To RENT-A nice, centrally located dwel ling house, of twelve rooms, with hot and cold water, bath room, gas fixtures, nice cellar and store-rooms, all in first rate and r for a good boarding house,-and esp civily adapted for a home for S i, i nall its residing in or visiting Checige: Will be rented on reasonable terms to a person able to furnish and keep a good house. The patronage of the 'Home for Soir itualists," heretofore given to that house, which is now closed, will, d ubtless, he given to this one, if well kept, Terms, \$65 per month,payable mouthly in advance.

Ary one distrous of renting the same can addie : S. S. Jones, 189 South Clark St. Chi-eago, It.

A Testimonial.

It is with pleasure that I bear witness to the word rful powers posse-sed by Mrs. A. H. Rob-

inson, as a healing med u ". I had been confined to my bed for over five weeks, with a swolen knee joint, the cords and muscles of my limb having become so contracted that I c uld not move the joint. During all that time I had suffered most intense pair. My physician-old school-Dr. Harper, of Ch cago, bed exhausted his skill to rel eye me, without success. He candidly stated that no help could be rendered that would enable me to walk in s x months' time. My general health was so impared that I raised most fetid and nauseating matter, and great irr gularity of my system prevailed, when I called Mrs. Robinson to reat me and, strange as it may see ., in three days' time under her treatment, I was able to get out of my bed. On the fourth day, I got up and dressed and continued to recover ir m day to day, until I became regular in all respects as any other healthy woman, and am now able to attend to my work, and take care of my family, as I did

before my sickuess. Any one desiring a confirmation of this state ment, is at liberly to call upon me at my house. 150 Fourth avenue, Chicago.

I do not professio be a Spiritualist. I can only say I know I was lick, as above s'a ed; a plays clau of good standing failed to cure me I ng a las resort, c. lled Mrs. R. bincon-a so called healt g medium; she treat a me and I got well in a most musculous and openic manner.

Mee, M. E. Buffum. Chicago, Ill.

Fiterary Hotices.

THE OVERLAND MONTHLY for January is really interesting, and well worthy of a careful perusal. It contains the following: " In Italy with Horace;" "Some Japanes; Interiors;"
"A Fool's Errand;" "Rambles in Northern Mexic: (II); "A Tule Skeich;" A Zigzag Pathway; "Semething about My Pets;" His Patagonian Wife; "Seasorable Words about Dickens;" Adventures in Arizona;" "The Christmas Gift that Came to Runert;"
"Grizzly Papers;" "An Unwilling Caleba;" "Further Language from Truthiul James;" Terms :- \$100 per annum, payable in advance. John H. Carmany & Co., Publishers, No. 409 Washington Street, San Francisco, Cal.

Good Health, a Journal of Mental and Physical Culture, puplished by Alexander Moore, No 11 Broomfield Street, Boston, can be read with profit by all.

The Phrenological Journal for January-New Volume-contains-" The Becchers of to Day," with five excellent portraits; "Importance of Chemistry," by Prof. Charles A. Joy; "H. B Claffin, the cm nent merchant; " "Dreamland, The Nature of Dreams;" " Physical Eluetc.;" "Moderation, a Poem;" "Woman's Sphere and ir fluence; 1 "R B. Woodward, of California;" "D cision, its relation to a suc-cessful life;" "The Mormon People, who and what they are, their Religion, Social Li'e, Accomplishments and Prospects;" 'The Elitor's Message;" "The Sudy of Man; 'Leigh Hunt as an E-sayist;" "What Shall I do?" "Adventures of a Non-G mbatant;" "The Condor, illustrated," and a dozen other articles, brief, per inent and interesting. The whole, making up a number of peculiar excellence, among the issues of a Monthly, whose general superiority is universally acknowledged. Single Numbers, 30 cents; for the year \$3 including a handsome chromo premium. S. R. Wells, Publisher, 389 Broadway, N. Y.

OLD AND NEW for Jaruary contains the following: "Old and New;" "Pirk and White Tyranny," "The Holden Hemisphere;" "Erelyn;" "Syrrento Days;" "Lyoking scross the War Gulf;" "Breause;" "Abdallah's Conversion;" "In Search of Lingula;" Love's Rich and Poor;" "The Man in Man;" "January; " " Madame Simple's Investment;" fore Christmas;" The Good Ungrasned," "The Examiner;" "Record of Progress," etc., etc. This mig-zine is intensely interesting, and is well worthy of careful perusal.

THE HERALD OF HEALTH for January is a choice number, and should be read in ever-tamily. Wood and Holbrock, Publishers, 13 and 15 Laight St., N. Y.

THE VOICE OF PRAYER, a poem by Warren Summer Bar ow, author of "The Voices." Tais norm c nesses of a pamphlet of 30 pages, and should be read by all.

Mrs. Maria M. King has written a series of addresses which have been published in pamphlet form, and which will be instrumental in doing a great amount of good. Mrs Kug is really one of the ablest writers in the country, and her addresses with be read with great interest. Her addresses on the following subiec's: "What is Spritualism?" "Snall Spiritualists have a Creec?" and "The Spiritual P. i icsophy ve. Spiritualism' will be read with great inter st and do n uen cord.

Every Saturday.

The Christmas number of "Every Saturday" is a gallery of fine pictures for the holiday season. Sayeral of the best of these are by well known Amer ican artists. Gathering Christmas Greens, by Darley; a charming portrait of Santa Claus by Bush . an acmir ble sketch of a Southern Chri-tmas scene, by Shepp rd; a capital piece of Bob Crarchit and a touchlogly beautiful face of Tiny Tim, by Eytirge; and a surerb double page drawing by Hoppin, representing a Christmas party, with groups of children playing noisily and happily. There are ceveral other attractive pictures suited to the sea son, and a fine variety of reading matter by some of the most popular of American and foreign writers. A copy of this holiday number of ' Every would seem indispensable to a full appreciation and enjoyment of Merry Christmas.

To Spiritualist Societies.

J. R. France will answer calls to lecture on Saturday evenings and Sundays, at those places within easy access from Chicago. Societies that desire to hear this able exponent of our p ilosophy, on questions of interest to mankind, can address him in care of this office.

Rersonal and Local

-Harriet E Pope writes: 'By the way, Bro her lones, you don't know what an interest peop'e are taking in the JOURNAL. Even professed skep ics want to read i'. "ji-t to see what trash folks will print," but in satisfied, they read again and gain. I lecto every two weeks, in the evening, and to constant increasing audiences, -in fact don't want to a g but tolok I am a little shead, that is, get the largest sudiences here. O-tho doxy and its vo aries feel terribly, but they must give up the contest, for Spiritualism is bound to onquer. I am sorry to hear our state Agent J. S. eele Co. Hope he will soon be well, for he is a valiant soldier in our cause."

-Julia B Dickenson, medical clairvoyant, is now located at Fitchburgh, Mass.

-R Graves, of Richmond, Ind., is again actively engaged in the missionary field. He can be addressed at Richmond, Ind.

-Dr D. S. Cad willider, psychometrist, has removed to No. 1005 Rice street, Philadelphia.

-Brother L. A. Wheeler, of New York, writes in regard to the experiment of his eleter, who is not a Schitualist. He says : "After sewing until a late hour one night, a voice came to her. saving, 'Go to be d' She did not yield to it, and in-tantly the stand was shoved away from her. No one was in the room but herself. Spiritualists understand these iblings. At another time her bushand took his gold studs from his shirt busom, laid them on the table cloth, and elster shook them out, not seeirg they were there. After a lorg search, and found two of them. About eight months after, she dreamed that the remaining one was under the chopping block. She told her nucband the dream He went out, rolled the chopping black over and found it, as she had dreamed. I could give you many facts in our family, 'eig'it of us'; yet, I am the only benever in the spiritual philesophy."

_D. P. Kayner, M. D., is engaged to lecture for the Collins, N. Y. Society. Jan. 13 b. As a speak. er, he is taking a prominent position, and his lectures on "Spiritual Science" are said by those who have heard them, to be profoundly interesting. 8> cieties desiring a lecturer who can treat of the true philosophy of being, should engage the Doctor for s full course.

MIG. M. J. Wilcoxson's address will be Terro Hente, Ind., during the next four weers.

-The undersigned has received the followed do-nations from Wankesha, by the hand of . W. Stevers, to aid him in his painful condition, for Stevers, to an arm in his painful condition, for which tay is he is on the his grateful acknowledgements. Fried do in need are friends indeed? Wm. White, \$10. H. Fox, \$1. J. E. Barney \$1. W. D. Holbrock \$1. J. Wagner, \$3. J. B. Abbe, \$1. Flora Fox \$1. Mis S. Hill, \$1. A. C. Billings, 50 cents. M. Case, 50 cents. Also per mail, A. J. Davis, Orange, New York, \$1. The above donations are indeed welcome. JOSEPH BAKER.

JANUARY 14, 1871.

J.nesville, Wis.

-D. W. Hall writes as follows: "I desire to say to Rev. J. 8 Loyeland and the friends in Califorpla, that if they can make suitable arrang ments, I will engage to meet Mr. Loveland to a discussion of the phenomena and doctrines of apiritualism, at any time after the let of August. 1:71. I shall ask that Mr. Loveland will be kind eno. gh to send me all the prioted arguments he may have put out on the subject, or any speeches he may print between this and that time, that I may know in advance his true p sition, as he already knows ours. The discussion to be had in such a place as shall be deemed most expedient. My permanent address is Hobert, Lake Go, ind, or for the next six weeks I may be addressed in care of the BANNER; Bo-ton.

-Thank you, Brother Davis, for that "Slander Care."

-Welearn from Brother Davidson that the Spiritualists of Owego, Kaneas, have organized, and occa-ionally have lect ures. Juel Moody, of Mound City, Kiness has favored the m with one of his soul stirring lectures.

-We learn from Brother L. K. Zook that Jumes C. Marshall, a Spiritualist, and Col. Mon gomery, an orthodox minister, held a debate a: Mound Oity, Kansas, a short time ago. The discussion created great lateres, and resulted in a complete victory for Brother Marshall.

-wm Coleman, of Cuthbert, Ga., writes that they would like to see a good lecturer and test medium in his section.

-Brother Flowing, of Champaign, Ill., writes: "At last we have had a live exponent of one spir-Itual philosophy, in the person of our dear, brave, good sister. Addle L. Ballon Sue gave us seven ectures here, and four in Urbana, two miles off,ail to very fair audiences. She gave a number of good tests, that were identified by persons who do not believe that spirits can be seen. Some hit so well that they charged collusion."

-Brother C. L. Morgin, of Sylvester, Wisconsin, writes that a good me lian or lecturer would always find a home at his house.

-Owing to the recent serious illness of Mrs. Wilcoxson, and her present convalescence-ill engagements for her services must be put off for a month at least. She will speak in Loui-vide, Ky., during the month of March. In Evansvide, Ind., and Deca ur, ill, as soon as her health will permit. Her first service will be in Terre Haute,

-Rev. D. W. Hull is lecturing on Cape Cod. His headquarters will be at W. Harwich for a few

-Mrs. Laura Smith and busband are on their way

from San Francisco, Cal., to the Eastern states. -Miss Lou M. Hopper is at Hannibai, Mo, engaged in the cause of the Harmonial Philosophy. She can be addressed at that place during Janu-

-B other Dove, of Brookville, Oblo, is actively en gaged in the good cause, an! is doing a good work. He says: "There is more real, downright carnestress among the people of our village at this time than ever before. We have a trumpet me dium in Dayton, Oaio, thirteen miles from here and I am , busy taking persons to ner. Onc. so nee is sufficiently convinues. Tuey are founded, and from that time forward take as naturally to it as a duck to water."

-Frank H. Marshall, familiarly known as "the boy test medium," is holding scances in Newbort. N. H, where he will rem in several weeks.

-Tae San Francisco Chronicle gives an account of a clairvoyant having a vision wher in an old lady came to his bed side, apparently in great distress. and informed him that he ship Continental had just foundered at rei, and that the wreck took place off Cipe St. Lucas. On arising, he told his vision, which can-ed great excitement among those who had friends and relatives on board, and in consequence thereof he was arrested for disturbing the peace and fined thirty five dollars. Within eight days his predictions of the wreck were confirmed. The poor ignorant authorities should now be compelled to return the fine inflicted.

-Even the orthodox papers in spite of themselves will burst out occasionally with a vein of Spiritaaliam Alexander Clark writes the following in the Methodist Recorden: "Although angels in their creation are higher than men, their endowments superior, and their liberties wider, still are God's servants. They even minister to humanity in the purposes of the divine government. 'He maketh purposes of the divine government. The manetanis angels spirits, ble ministers a filming fire. I acceb, weary in his journey through the winderness, lies down at Bettel on the way. Stones are his pulow, and the sable filmam in his only covering. In his visions he sees angels moving to and from between the heavenly world and this. Jushus crosses the Jordan, stards under the flowning walls of Jericho, with a consciousne s of his awful responsibilities as the propie's guide. An angel is there with a smile and a word of good cheer for his heart, and with a sword drawn toward the enemy, waving and glittering in his hand. The great army of Seunacherib, crawn up in battle lines, threatens the destruction of Jerusa'em. One mighty angel is there, and with a breath scatters death and cismay among the besiegers in a night. Curist is bore in Betalehem, and a chole of angels herald the glad tidings along the blils of Judes at midnight, and watching shepherds a e thill-d by the words of the song. Lazarus the beggar dies; angels bear him on their sate wings to Abraham's bosom Jesus is sad and prostrate under the olive trees . f Gethsemane, and all is very dark. An angel e mes to comfort him."

-Rev. W. Mountford says: "Spiritualism, as it is c-lied, is a field as broad nearly as the presence or the human race, and as long almost as the ages have been. It illustrates the pneumatology of the Scriptures; it is a key to the invermos: rooms of the temple of Grocce; and it avails for the bester understanding of Plato. It solves enigmas as to Mah met, and it accounts for the care r of Josa d'Arc. It is the light oy which in these days to read intelligently the history of datem witchersit. the journal of George Fox, and the account of Euward Irving and the unknown tongues. It is entioned by the story of the Talmud, and not conused; and it answers for information when it is tried on the religion of almost any primitive tribe which has been reported upon, even the very

-The King of Prussia even acknowledges the truth of Spiritualism. A correspondent of the London Dally Telegraph writes: "Among our party was Mr. Dan et Home, the celebrated Spiritue? ist, whom the King promptly recognized and addressed very kindly reminding lefts of the worders that he (Mr. Home) has been the means of imparing to him, and enquiring show the sold to by no means a shearest tone. We no in by no meens a skepmen rone, we have add that the King suit to Mr. Home, the had told many or his trich's of the waterful of his a look be had sourced. Home presents in his triends did not indices use, busiles to its were care

-Dr Perkins, of Dec. Blst, on "

Zhiladelphia Department.

B?.... BENRY T. CHILD, W. D.

Subscription will be received, and papers may be obtain star wholesale or retail, at 684 Race street, Philadelphia,

What is Matter?

Mankind are generally disposed to smile at Bishop Berkeley's theory, which assumes that matter is not of j crive and real, but subjective, and the result of certain mental conditions which project it forth in its multitudinous

Many materialists, without much reflection, anter at and ridicule Spiritual's s for believing in forces which are unseen, and only known by their manifestations.

We are asked by these would-be philosophers, to show them a spirit, and they will believe in the phenomenor. When we, in turn, ask them to show us what matter is, by presenting to us the atoms which philosophy compels them to accept as the final division of matter, because. upon the atomic theory alone, can the varied phenomena which are every where exhibited in nature, be reasonably explained—they are no more able to do so, than we are to present spir its from "the vasty deep."

Many of these persons look with a smile of credulity at us, when we assert that spiritual manifesta ions r quire conditions, forgetting that in this they are like every thing else. Matter is just as positive in its demand for conditions as spirit is. It must have space and a cer tain tempe ature, or it can no more manifest it salf than a spirit can. This wonderful globe of earth on which we walk to-day with so much firmness, is here simply because there is a certain temperature in and around it.

Philesophy tells us that there was a period of time, when, owing to the intense heat in and around our globe, all these atoms of matter which now enter into its composition, were floating apparemly at random—yet, under law, in the great ocean of space, invisible and in tangibe to any human perception, could such have been there. We know that the world is here to day, and manifests just the properties it does, because it has coo'ed down to its present temperature. No ore can say that matter has had any thirg to do with this choling process. We think it has, and the action of matter and force or spirit, have mutual t. fluences, that certain conduious of matter excite force to action, and certain conditions of force undeubtedly stir up matter. Combustion is the result of this mutual action. Heat expands the body, and by separating the particles gives them a freedom of notion, resulting first in a fluid condition, in which it e atoms or p-rticles pass around each other with considerable case. It crease the tem-prature, and a gase us or aeritorm condition is produced, in which there is still great r freedom of motion driving the particles aren der. Con tinue to raise the temperature, and the chemical attrac ion which has held the particles in such relation as to form a b dy, is overcome, and we have apparently lost our material entirely. If, however, we fail to apply the necessary heat to maintain this condition, we shall find the par-ticles coming back into the field of our consciousness, whether from an innate property of the paracles of matter, or from the character of the lorce which operates through them, we can not say—probably both; and under tavorable chromatances, the substance, a b r of iron, for instance, which we have thus made so etherest as to be beyond our perceptions, will come back and re-form itself, and appear to us just as 1 did before. We had sent it on; we were about losiy, to its ap theosis, at lea f, through a pricess somewha smiler to that which some of our good orthodex treens would send the ined b, Wich the recept their's steads of religious b.

ded Dealig these changes, have we learned what Clarry! We may sp culare, and that is all We think the evidence is clear that there are two grand divisions in nature, marter and spirit, or force. A question naturally arises, can one exist without the other? We b lieve not. We have no knowledge of any matter outside of, and independent of, firce; notiner can we con ceive of any extreshing of forc, ex ept through some form of matter. Hence, when we spe k of spirits and their manifestations, we always refer to something that is a langible reality. We neither accept the idea that G d made the world out of nothing, or that spirits are e hereal non entities-on the contrary, they have mate rial forms through which they make themse v.s

mamfes to us.

We have not answered our question, what is matter? nor do we expect to. We find our selves bere with ceream faculties, capable of perceiving phenomena, and of tracing to a limit d extent, a least, cars; and off er; but our finite p wers will not reach the Is finite on cither extreme of the great or the small-life is an endless railroad, circling and careering away through the cyces of eternity and the greatest k soon that we have to learn here, is that we are n t sup rintendents, conductors or even nasseng rs on any little section of this grant sternal railway of life. We are so occupied in fit i g by the it is burden our in which we have set cut to trav I on this great journey, that we fil to real zo much of the road. We are lumb ring up our car with much that is u cless and burdersome, and fail to die ver the means by which we shall be prepared to travel on the red here r. Had we a real zing energinm riality is would change our fictings in regud to mun; of the most common things of

One thing is catain, the more we elevate our erlyes by the manisti m of true kar wledge the broader will be our field of vision, and the more e'all we have to learn, even of the suplest things of this life. We may be able to solve the question of what matter is, somewhere in the

greet future. One thing we may rest as used of, and that is, that if we do our pare, there will be revealed to us all that is nec sarry for our present couditions. If Spiritualism has done nothing more then to teach us that we not only have the right, but it is our duty to cearch for truth every where, and gather the gems that lie all along our pathway, it is worthy of our highest appre ciarion for this; but it has done m re, it has lifted the curta n from many a myster, and has opened up to tue human soul, fountains of the pure living waters of knowledge, that shall make the race of markind better and happier, and while it coss not and cannot answer all our questions, it gives us the bessed assurance that all that is needed is revealed to us, and will ever continue to be.

Does the Spirit really leave the Body during Sleep and Trance.

There are hew questions connected with the Spiritual Philosophy of greater is ferent or Importance then this. There are numerous well an har tigated fee s, watch can only be explained ly this. We shall speak only of our own ex-parience at this time. We have x-en extain retsons whose beden were for direct from us. In our own recent experiences in the manca state, we have been to none of talk saway from our bedy, and so have been media complous of meny of the scenes which were summed by us in aistant places. In Parencie, N. B. published In 19 . S of the polume, it is once a brief Continuent of some of those. A triend at St. Paul

acks, "Whether we think the scenes and incidents are actual observations of the spirit temporarily detached from the material body, or merely a spiritual panorama impressed upon the spirit? We believe these scenes were actually observed, and many others which we have not described. The spirits say that we need the in described. The spirits say that we need the in fluence of the tropics, and they take our spirit there to obtain such influer ces, and thus release us. Clairvoyance is not essentially a roing out of the body. There are conditions in which spirits can and do picture to our vision, certain distant scenes. While in other instances, the soul does go out and visit these places. For illustration,—some years ago our friend, Robert Dale Owen, by ught a letter to us from a friend Dale Owen, brought a letter to us from a friend in New York, asking us to prescribe for a disease. We said to him, "Please ray nothing to us about your friend's disease until we see what impression we get without the letter. The next morn ing at our sitting, there was presented a picture of a human stomach. The pertion around the cardiac orifice where the food enters, was in a healthy condition. Towards the centre of the stomach, there were parches of highly inflamed tissue. After we had looked at this for some time, a spirit said, "Now you may read the letter." It stated that the lady had a very singular and d stressing form of despensia. She had a strong craving for foo i, and after taking a small quantity of it,—began to suffer violen pain and nau-sea until the to d was ejected. Then after con-

riderab'e suffering, the desire for food would return. The contition of the stomach as presented to us, would readily a count for there symp toms, and a little Nuv. Vom, homeonathically prepared, soon relieved then. Weasked an explanation, and our friend Edward sail, he was pre-ent when the proposition to send to you was made, and in consultation with other spirits. it was decided to present to your mind a picture of the dis-ased stom ch as we saw it. You did not go to New York or see it, but it was psy-chologically impressed upon your mind. The scenes of our journey were, how-ver, very different, and our spirit friends say it was an observation of the real conditions, and not psy-

chological impressions. Our friend asks acain, "D) you think the body and the spirit may be entirely separated without death to the firmer? We answer, no! But the attachment may be so attenuated and extended as to permit the soul to travel yast distances, and under these circumstances, the budy is pliced in the care of another spirit. Four spirits were in attendance on our body during that i urney, and we sent a telegraph along the line of ennection to them, and the hand was moved to write it, while we were two thousand miles away. Through this line these soliits

e uld at any time have summoned us home. Even in . rdmary sleep, the spirit is away, and r crives its summon, when the budy is disturbed in this manner, and returns to it.

Our triend suggests that if such log motive power belongs to the spirit, there would be no need of the lower extremities Because by means of steam, we can travel a thousand miles in a day, shal we dispense with our limbs?

Tae larg s part of our loc motion here is not with our feet, but by artifici I means, and because this is increased in spirit-lite, does is follow that the lower limbs are of no use? Our Brother will find them very escential to mainsain the magne ic equilibrium and balance him, when like a balloon he moves turough space by will power, and with a velocity such ashe only dreams of LOW.

We wish to say something about locomotion in spiritlife. Most spirits, when they enter the atter life, can seved on their feet and walk. Some, bowever, cannot do this. These are trained by other soi is until they grow strong enough to walk, and then it is very interesting to see them taught how to fly-not with flapping wings, but by a concentration of the force produced by closing the creates, crossing the feet in cortact, and holling up and closing the hands as in the attitude of prayer. When the forces are thus concentrated, you will see the spirit rise up, and flut along a considerable distance. All pragressed spirits do this during sleep while they are will connected with the external b dy, and almost every one has dreamed of this mode of locomption, and sometime with a tearful nightmare they have fallen to the earth.

Price es in this manner some evables the spirit to travel with great rapidity, and as the spiritus body becomes unfolded and rareful, it extends us journeys.

Well developed human spicits learn to travel in this minur when the bidy siceps, and when tuey enter spirit life por naneatly, they have acquired the power of ir voling so that these rudimental lessons are not required.

The fact of the separation of the spirit from the body is being realized today by thousands of earth's caldren, and it is a source of the high. est hap luess to these.

Who are They?

QUITE A NUMBER: - Our friends are most urgently a quested to examine their accounts with this JOURNAL, as they find it reported from week to wick, upon the margin of the paper, or upon the wrapper, in case the subscriber receives the paper in a wripper.

A full explanation of the monner of keeping these accounts, will be found a the head of the Editorial column on the fourth p ge of the paper. We speak of this mater, most emphatically meaning test payer at is expected from same items now in arrears, wi hout delay. If any mistake is found upon careful examination of the account. in orm us of the fact, and it shall be corrected. If very difficult to pay new, write, as o inform us of the particulars stand, when payment can be male, so that we can know what to rely upon, and time will be cheeful y given in such cases. If time is waster, it is certainly worth writing for, and we can know what to depend upon We are weekly breaking the very bread of life to out, numerous sub-criber, most of whom pay

promptly, but those who owe us large sums, do us great injustice, by negligently allowing the time to ran on from month to month and year to year, without doing anything to relave us from the heavy ourthen we are constan ly carrying for their benefit. A remittance of a part of what is our due,

is much better to n nothing, in such cases. We do say to all who are in arrears, that the sacrifice you are required to make to square your accounts with this paper, is merely nominal to that which we have made for your benefit every week since you became indebted to us for the paper.

It is painful to us to allude to this matter, but justice demands it, and we shall persist in doing so

and justice it done. We'm an to give no offense to any one. It is a matter of business, and common justice, which all spiritualists must appreciate dictates that all who owefor the Journal, should pay for it, even as they should pay for the bread they eat.

THE LAW OF MARRIAGE,

BY C. L. JAMES.

An exhaustive argument in layor of liberal divorse he islation. For sale by the author, Louisiana, Mo. Postpaid for 25 cents. wints-if.

LIFE IN THE BEYOND. BEEJAMIN PETERS; an Uncoverced Spirits Plates, branchs R. Branch, Richlam. Price, 10 cents. For sale of this effice.

Prof. Spence's Positive and Segnilve Powders is silentini offer. Editor, S. Jones, 189 South Clark street.

MRS. A. H. ROBINSON, Healing, Psychometric and Business Medium. 148 Fourth Avenue, Chicago,

Mrs. Romingon, while under spirit control, on receiv ing a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essen tial object in view, rather than to gratify idle curiosity. the better practice is to send along with a lock of hair, a brief statement of the sex, age leading symptoms and duration of the disease of the sick person, when she will without delay return's most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fall to give immediate and permanent relief, in curable cases, through the Positive and NEGATIVE forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cared by one prescription. the application for a second, or more if required, should be made in about ten days after the last, each time stat ing any changes that may be apparent in the symptoms of the disease.

f the disease. Mrs. Robinson also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controling her accomplish the same, is done as well when troing her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

Terms:—First prescription, \$2.00 each subsequent.

\$1.00. The money should accompany the application, to

insure a reply.

MLLE. NILSSON IN ORATORIO.

WEDNESDAY, the 11th of January, THURSDAY, the 12th of January.

Mr. MAX STRAKOSCH has the honor of announcing the first appearance in Chicago of Mile, CHRISTINA

NILSSON IN ORATORIO.

On WEDNESDAY, the 11th of January, at 8 p. m., HANDEL'S SUBLIME ORATORIO. THE MESSIAH.

On THURSDAY, the 12th of January, at 8 p. m., HAYDN'S MASTERWORK,

THE CREATION. Mile. CHRISTINA NILSSON will be assisted by Mme, IVOGENE BROWN (Soprano),

MISS ANNIE LOUISE CARY (Controlle), Mr, E. ALEXANDER BICHOFF (Tenor)

Mr. II. W. WHILNEY (Baseu). These two immortal works will be rendered under the auspices of the CHICAGO ORATORIO SOCIETY, with their

The sale of senson (two nights oratorio) tickets will commence next Saturday, 7th January, and on Monday, 9th January, sale of tickets whi commence for either Oratorio night.

Mevickers, Theatre,

Last Nights of J. K. Emmet. In Charles Gaylor's Successful Drama of

FRITZ, Our Cousin German, New Songs, New Dances, Soles, &c.

Saturday-PAREWELL PRITZ MATINER. Next week, the great Tragedienne Mrs. D. P. BOW-ERS.

Y. M. C. A. .. PIRWELL HALL, WENDELL PHILLIPS

MONDAY EVENING, JAN, 9th. "The Questions of To-Morrow"

Admission, 50 cents; R served Seats, 25 cents extra. For sale at Box Office, this week, Friday and Saturday, and Monday of Next, from 9 to 12 and 1 to 5.

AIKEN'S MUSEUM. FRANK E. AIKEN Proprietor and Manager.

This, and every other evening until further notice, also at the SATURDAY MATINEE, first performance of EUGENE SUE's Romantic Drama,

MYSTERIES OF PARIS.

ACT 1- THE STREETS OF PARIS- Kissing in the Dark. ACC 2-THE VAULTS OF PARIS The Abduction. AOT 3-THE Mysremes or Paris-The Walf. ACT 4-THE BALL-ROOM OF PARIS-The Murder.

TO CONCLUDE WITH

SILHESE TWINS.

HOOLEY'S OPERA HOUSE. 59 South Clark-st., opposite Court House.

Decited Success of t is New and Beautiful kanblishmeyt.

A perfect, Avalanche of Fun every night at this gorgeous Temple of Reamy and Fashion, which, for elegance and com-fore stands unrivalled by any similar establishment on this

Box Office open from 9 a. m. to 8 p. m. Matinee every Saturday, at 2:00 p. m.

DEARBORN THEATRE.

MANALOG MESSRELS.

The very Laughable Holiday Burlesque,

YEAR'S

WITH new scenery, wardrobe, properties, &c., and every member of the company i the cast. Shouts of laughter greet the GREAT SKATING SCENE. The most decided sensation of the season. SENATOR HAST ON CHICAGO TEMPTATONS; CARRY THE NEWS TO MARY; SHARPS AND FLATS; LET ME BE, &c., &c. Monday, January 9th, benefit of B. L. MARSH.

CROSBY OPERA HOUSE. Janes Fisk, Jr.....Lesske.

THE GRAND PAGEANT, THE 12 TEMPLATIONS. EVERY RVENING AND SATURDAY MATINEE.

STAR LECTURE COURSE.

MISS LILLIAN S. EDGARTON,

The young, beautiful and gifted " Pearl of the Platform," will lecture in FARWELL HALL, Friday evening,

Jan. 6 h. Subject : "WHITHER ARE WE DRIFFING."

On the 27th ult., in Brooklyn, 3,000 were charmed by her masterly eloquence and logic.

BLACK LIS :. ^

M. B. Packer,

Late of Lena, Ill., has gone to Ohio (so says the Postmaster) owing for one year's subscription to this paper. Will a me one who knows his present post office address please advise us of it. We don't allow ourselves to be cheated out of our dues when we can help it by a resort to a legal remedy, even If it costs an hundred times as much as the debt due. We deal justly with everybody, and take nothing less in turn when we can help it.

NEW ADVERTISEMENTS.



DOTY'S WASHING MACHINE.

Lately Much Improved-and the New UNIVERSAL CLOTHES WRINGER. Improved with Rowell's Patent Bouble Cog-wheels, and the Patent Stop, are now unquestionably for superior to any apparatus for wishing clothes ever invented and will save their cost twice a year, by saving labor and clothes.

Those who have used them give testimony as follows:

"We like our machine much; could not be parsuaded to do without it, and with the aid of Dory, we feel that we are musters of the position."—Rev. L. Scott, Bishop M. E. Church.

"In the laundry of my house, it ere is a perpetual thanksgiving on Mandays for the invention."- Rev. Theodore L Cuyler. "Every week has given it a stronger hold upon the safections of the it mutes of the laundry."-N. Y. Ob-

"I heartly resommend it to economists of time, money, and contentment."—Rev. Dr. Bellow. "Friend Doty-Your last improvement of your Washing Machine is a complete success. I assure you our machine 'a ter a year's use, is thought more of to-day than ever, and would not be parted with under any cir-cumstances." Solon Robinson.

The N. Y. Weekly Tribune, of D.c. 15th, 1869, in answer to a correspondent says: "Of Washers, there is none to be compared with Doty's."

PRICES --- A FAIR OFFER.

If the merchants in your place will not unlish er send for the mechines, send as the remil price Washer \$14. Ex ra Wringer \$9, and we will forward either or both muchines free of freight, to places where no one is reling; and so sure are we they will be liked, that we agree or find the money if any one wishes to return the machines her of freight, after a month's trial, according to discrime.

No hardened, father or brether should permit the decidery of ashing with the hards if your days in

drudgery of sphing with the hands, iff y two drys in the year, when it can be done better, more expeditionsine with less labor, and no is jury to the carments, by a Doty Clothes W ster : n l a butterest Wringer. Sold by dealers generally, to whem liberal discounts

R. C. BROWNING, Gen. Agent. 32 Cortlandt St., New York.

SOCIAL EVILS,

THEIR CAUSES AND CURE,

BY MRS. MARIA M. KING.

Subjects Treated:

DIET—Its influence upon Civilization. Effects of Certain Articles of Food, in Use among Civilized and Savage Nations; and of Certain Beverages and Stimulens in Common Use among the American People.

"THE SOCIAL EVIL"-Remedies for it. WOMAN'S RIGHTS -- Marriage and Divorce, CHARITY CHILDREN-Suggestions Relative to their

PRISON DISCIPLINE .- FEMALE PRISONERS. 65 pages, 8 vo; paper, 25 c nis, postuge free.

THE SPIRITUAL PHILOSOPHY VS. DIABOLISM.

IN TWO LECTURES. BY SAME AUCHOR-SAME PRICE. CONTENTS.

The Doctrine of Evil Spirits Considered —Order the Law among Men, More and More, the Higher they like in the Scale of Intelligence; and Legislation the Order wherever Scale of Intelligence; and negislation the Green whether is Society.

The Power which Controls the Evil Disposed, and the Law of Spirit Guardianship and Control, as applied to Spirit and Earth Life.—Law is Fulfille twhen Evil Spirit are

Prevented from Diffusing their influences.

'Obsession,' "Pos-resion," and "Infestation," Considered pro and con.

Are Spiritualists to be Governed by Authority or Reason? WHAT IS SPIRITUALISM?

Shall Spiritualists Have a Creed! In Two Lectures—same Author—Same Pries.

CONTENTS. The World Asks to Know Definitely, What is Spiritualism f
—The Necessity f r Theories.—The Author's Declaration
of Principles in 29 Distinct Propositions.—The Necessity of Organization Considered.—Declarations of Principles

8 Nec satty. Authoritative Oreeds Utterly Discountenanced.—Influence of the Creeds of Christendom.—Ophnions must be Expressed before they can be Compered.—
The Good of a System of Faith is Lost to the People, unless its Principles are Plainly Declared. The Responsibility of Spritualists, in View of the Siered Charge Committed to them.

LOOK FOR EVERY HOUSE The Chester Family

the Curse of the Landkha. APPETITE.

BY JULIA M. FRIUND.

staderate Drinking is the Source of all Drunker.ac.

1 Chaly voyant Physician, to the lealing of disect. starious incidents of the story are taken ir in real the ter a slight coloring of fletion.

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

For sale at the Office of the RELIGIO-Pul. SOPHICAL JOURNAL, 187 & 189, South Clesstreet, Chicago' Ill.

SPECIAL NOTICE.

YOU ARE OUT OF WORK!

AF Read the Following.

THE UNDER EDS of Boys and Girls (and others) are now getting Watches, Musical Instruments, Jewelry, Books and other nice goods for clu's for the Young Folks' Rural, the largest and handsomest young peoples' paper published, started by the publisher of the Waszusa Rusal. Splendid case par, or the whole amount returned in wa. ranted premium goods. Only \$1.00 per year; single numbers, 10 cents, pustpaid. Address H. N. F. LEWIS, Publisher, Chicago, III. Detroit, Mich., Columbus, Oslo, or Kansas City, Mo., agail. At

MRS M. L. SHERMAN,

The unparalleled psychometric reader, will give delinea tions of character. Her powers enable her to give the leading events of the future as well as those of the past. All terters enclosing photograph, stating are, month of tirth. occupation, favorite flower and mileral, and whether single or nor led, with two dollars and return escue, will be answered by return of delineation and photograph.

Address her at No. 806 South Clark St., Chicago, III.

"MODERN

AMERICAN SPIRITUALISM."

A TWENTY YEARS' RECORD

COMMUNION

EARTH and the WORLD of SPIRITS.

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

BY EMMA HARDINGE.

This work has been prepared by the author.

Under the Direct Supervision and Guidance of the Spirits,

who have inaugurated the movement. It contains excorpts from rare pamphlets, private journals periodicals now ant of print, and various other sources as

tainable only to the author. The collection of these records has cost many years of in-

cessant research, and altogether it forms one of the MOST COMPLETE, ASTOUNDING AND

THRILLING HISTORIES. that has ever issued from the press. The fir-t cost of the work will considerably exceed the sale

price which has been fixed by the author, with a view of rendering it attainable to all classes of readers, SUBSCRIBERS AND THE TRADE SUPPLIED

at the Office of the RELIGIO-PHILOSOPHICAL

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

PRICE 3.75 POSTAGE 44 CENTS,-\$4,19

COSMOLOGY

George M'Ilvaine Ramsay, M. D.

Tithis work is purely scientiff, and the subjects treated tipen are handled with care and great ability. The eminent author in his increduction says:

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

Resulting from a combination of those five special facul-

tes is the production of another called memory, by which he is enabled to accur what ke cwietge.

Having learned a fact yesterday, and another fact to-day, on to morrow he may combine the e two facts, and thus elicit a third, by much the same process, montally, as the chemist, by a union of two these of substances, presence a new and third kird.

chemist, by a union of two times of substances, preduces a new, and third kird.

Alan has still another faculty which we have all agreed to call reason, by which he further adic to his huseledge through a process called analogy. Having obtained a limited knowledge of sumsthing which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively and thereby rains further knowledge e.g., if, on travelling through a forest the first time he sees a great many trees at and a graphit and a few lying dewn, his reason into fively suggests that these trees lying down had formerly steed upright and these standing up would eventually fall to the gree g.d. Still extending his chain of it ought, he would here it that some of these trees lying down looked fresh and blessive, much its those year standing, while others again, seen very much decayed. His conclusions in Such a care would inevitably be, thus some of those trees had long since fance, whale others and faller but repently.

out research.

Now, this reasoning by analogy, as a m-ane of chialding his olders, is of peramount value when we come to study the heavenly highest highest grant carth. The infe of man, and indeed the race of man is se short, when compared with the age of sure and moons and plan and that comparatively nothing could be known in regard to either, if man's knowled, were limited to the experience of his race. Hence we first tour man is capable of learning what was and shat will be, from what exists. But not at hstanding this crowning attribute, all cosmologists must in the beginning start without allors in to results much an therefor of their foot, and make the best of such foundation.

We claim to more.

The Rock is elegantly printed and superally bound Prio Si II, postago 20 centa Per a de at una deligno-Piaco a ciena de una al Alleng

Health by Good Living. BY W. W. HALL, M. D.,

Editor of Hall's "Journal of Health." Thus by h is to show how high heat h can be resinted and come on diseases cared by " so d living," which makes ating with a reliab the best food, prepared in the sect

manner.
The best food includes meate, fish, poultry, wild game, The best fold the grains which is also becod.

The best contery preserves the natural basics and julces.

As there can be no "go d living" without a good appetite, how to get this great bissing atthout one ey and without price, is point d out, and, it is 'ope', in very clear and while there.

Fome of the subjects treated are:-

The object of eating: Power to work: Early breakfast: Binner-time; Luncheon: Eating "down town;" What shall a nan do? I hat shall but men ev? There yet fast: End blood: Biet for the rick: Pirms disease: Children's eating: Forcing skil fron tyet: "come holist cating: Cold feet and headache: Climanesses: Alex live: Michigans tonics: The on-door art: Why are we disposed: A incomment of the condition of the fast Catana cate of neuralst: Fervols debuilt. Alexander to the of neuralst:

It to ". How to care dyspopeled flow to care hearthly at flow to care bilitatiness. The to care hearthly are to take exhaustion; How to get a root superiod lines of teath how to get and shope him to reach in high teath, How to avoid discuss And ad those of times as delivery without in next, without place.

It till best

Lunchedus and bow to take them: Late distance and hey to take them: How drustands are in deat enting-housen. How girls are spoiled at boarding-takeole: How health is lost: How hime love is noti: How howe reading rulan them: How love of dress is institled; How young men are talked about: How had matches are made: How good wires are made at home: How home it flooress unify.

Price \$1.50 Paragin them for any by the HEL 110-PahllofOPHICAL PUBLISHING HOUSE, 189, Eo. Clark Street, Chicago, Ill.

SPIRIT ARTIST.

MRS. E. A. BLAIR, MEDHUM.

Mrs. Blair, ove of the most wonderful Spirit Artisis Mrs. Blair. ore of. the most wonderful Spirit Arisis in the world (specimens of whose work can be seen in the Reception Ro m of the Religion Prints orphics of the Religion Prints orphics or the precise is to be read to introsh be antiful specimens of her work, ranging in price from five to ore hundred dellars, to rai the purchaser.

It should be berne in mind that Mrs. Bair executes this work when perfectly blit clouded (at a, when convenient, be one a public andience), and with a rapidity not equalked in this sphere of existence.

The manner in which these paintings are executed was published in No. 3, Vol. 9 of the Religio-Philosophical Journal.

For beauty of style and artistic faish they cannot be surpassed. They are worthy of a prominent pace in the drawing-room or the picture galler. Considering that these painting are such positive demonstrations of spirit power in this rine arts, no Spiritvalist should be suffered them. or spirit power is the first art, no spiritualist should be without one or more of them.

We will receive orders for any priced pictures desired —ranging from five to one hundred dollars. For tended are and upward, it will be us i for the person sonding to send his or her own autor raph, that the Spirit Artist may set on rapport with him or her, the butter to enable him to execute a nore appropriate piece of work, to order.

to enable nim to execuse a nore apprepriate piece or work, to order.

In sending orders, address S S. JONES, 189 South Clark St., Chicago Ill., inclosing the money by m Port office Money Order, Bank Check, or Registers d Letter. #5- From a will be furnished at the mostle prices, when ordered ranging from the deliar appropriation and sent by express to any part of the sountry.

Transgr. Sphilt reticle visiting Caser, of the figure of the school and and account, or the Court which Only outputer' wells from the Post-Other Could be discussed in adaptive. From Human Nature.

PSYCHOLOGICAL PHENOMENA.

Spirit Communications Given by " Direct Writing."

These messages were given at various seances at which Mrs. Everitt was medium. The "direct writing" is obtained by placing paper and pencil on the table. The light is extinguished, and in a few seconds the writing is found on one of the pieces of paper. A poculiar ticking sound is heard during the time in which the writing is being transferred to the paper. It is understood not to be written mechanically with the pencil, but to be prepared from electric properties of paper and pencil, floating in the air, and thence photographed or electro-deposited on to the paper. Clairvoyants have repeatedly seen this process at work and spirits have, under other circumstances, given explanations in accordance with these views.

At a scarce held at Mr. Everitt's, on September 221, 1870 the spirits desired the following portions of Scripture to be read: Job 4: 14-17; Ezckiel, 6: 3; Daniel, 8: 14-19; Daniel, 6: 21; Daniel, 10: 5-19. The following piece of direct writing, containing 313 works, was given in eight's conds, in the presence of about a

dcz-n persons:
"Nothing exists in the mind of man, and nothing proceeds, or can proceed thence, but what is primarily derived from God, the universal Creator. Man is only a medium; it is allowed to him to seem to himself as though he invented, but whatever he invents is in real truth no mere than the ex'ending by him into a material shape of some principle or trompting infused into his understanding from the spiritual world, or spirits around him Hanca are derived a'l the elegant designs and fabrics cí the architect; all the exquisite products of mechanical skill; all the ing nious contrivances which mitigate pain, and promote human solace and happiness. The benevolent and unceasing activities of own poterce are their divine, though hidden, genesis; for God is not to be regarded as having morely made the world, but as making it; not morely as a Great r who was, but who is. Scientific and mechanical inventions are put into men's minds, just as all good desires, thoughts, and inventions are pri marily received from God, through him to bright intelligences or spirits who are always around man-in fact, are part and parcel of himself or yourselves; therefore, your thoughts, ideas, and inventions, appear to be your own-ave in reality your own, becaus they are a part of yourselves, inasmuch as you are a medium for their influx s; just as your body is a modium for your spirit to mave and act in your material world. But it is only in your provationary state of existence in the material world that you so require their help and assistance. When you break the shell, throw off the huk, you come forth a whole being, self-sustained, and then perform the offic s for other beings left in the natural world that have been given to you; and by that means all live a h'e of uses hereaf-

The following account of another seance is thus reported by a gentleman who was present:

"To the Editor:

"Sig.—Having witnessed some of the most atriking manifestations at a sennce held at Mr. Town's, 32 Lloyd's Row, St. Joha's Street Road, on Sunday. October 30 h. I feel it due to the cause of Spirituali m that they should have publicity; and if you think them worthy of a space in our journal, they are at your service.

"Having received an invitation, my wife and I j nine I a p :r y of friends a t'ie ab we address. Facre wire seventeen persons present—six of them my own personal friends. After the usual form of opining the scance with reading, singing and prayer, several mediums were u ed.
The principal medium was Mrs. Everit, 26 Penton street, Pentonville. The room was darkened at intervals, some of the wediums saw spirit forms, but what I considered the most str king and satisfactory phenomena, were the star like lights, visible to all, varying in color. For myself, I can at est it was no optical illusion. During the progress of the seance. the most delightful perfumes were wafted through the room. However winder ul this may appear in itself, it bears no comparison with what trok place after. A blank sheet of paper was placed up in the tab'e, having been examined and initialed by one. The room was again darkened, and in about six seconds the paper w s covered wi h about fourteen or fifteen lines of closely-written matter-a copy of which Linclose. It has been my privilege to witness many worderful manifestations, but never have I received a more conclusive evidence of the presence of the spirit world than on this occasion. I am fully convinced that there was no contact or collision, and as a mark of good faith, Linclose my card.

"I am, sir, yours truly, J. A.
"George Inn Read, November 15th."
This is the message given in "direct writing:

"R-lijentem es e oportet religiosum nefas." "Man is thought to be, by some, more distinguished from the animal world by devotion than by reason—is several animals discover in their actions something like a faint glimm ring of reason, though they betray in no single circumstance of their behavior anything that bears the least affinity to d-votion. It is certain the propens ty of the mind to religious worship the natural tendency of the soul to fly to some superior being for succour in dangers and distresses—the gratitude to an invisible superintendent which arises upon receiving any extraordinary and unexpected good fortune-the acts of that, and admiration with which the thoughts of man are so wonderfully transported in meditating upon the divine, plainly show that devotion, or religious worship, must be the effect from some first founder of mankind; and it manifestly points to a superior being as the first

author of it.'
This writing contains 146 words. The meaning of the Latin sentence will be given further on. There was no person present who knew anything of the La in language.

We now pass on to record what took place at a seeme at Mr. Everitts, on the evening of November 15th, when the following communication was given in the "direct writing," in less than five seconds:

"Simonides, being asked by Dionysius what God was, desired a day's time to consider of it before he made his reply. When the day was expired, he desired two days; and afterward, instead of returning his answer, demanded still double the time to consider of it. This poet and phill sopher, the more he contemplated the mature of the Deity, found that he waded but he more out of his depth, and that he lost him self in the thought, instead of finding an end of it. Another time, we will give you a paper on what we have been taught in the spirit

world on this great subject.

*Religentem esse portet religiosum nefas. You will find the meaning in Incerts Autoris apud Anl. Gell."

Aul. Gell."

A gentleman has given the translation as, "A man should be religious, but not superstitious;" and says the sentence is from Aulus Gellius. Perhaps some of our readers can trace the pas-

Sage to its proper connection.

At the scance on October 30th, a lady who had suffered much in her health for a long time, was measurerised by Mrs. Everitt, while in the trance, and the lady has been much improved ever since. She could tat no animal food previous to this treatment; now she can eat any

form of food with impurity. It may also be stated that a newly cut pencil was placed on the table, and, after the direct writing was produced, the pencil was found to be worn on one side of the point, which fact seems to indicate that some mechanical action with the pencil took place.

From the Cleveland H-rald.

A GENUINE GHOST STORY.

A True Story of an Old Clevel ind Family and a Well Known Family Mansion.

[The following extraordinary story is a true narrative of occurrences in a Cleveland Family of the highest social position and long residence in the city, during the roccupation of one of the oldest and most generally known family man sions in Cleveland. The narrative is furnished by a member of the family whose faithful narration of the facts as they occurred will not be obtained in question by any one knowing her, and has been only given by her at our urgent request. We have only to add that every attempt to discover the origin of the mysterious sights and sounds utterly failed.—Edd. Herald]

In the summer of 185-, we moved into a house more agree b'e to us, from its location, than the one we left. The house itself was one of the common kind-parlors with folding doors, dining room in the rear, and basement kitchen; above, bed rooms over the parlors, not communicating with each other, smaller rooms over the diving room, and attic rooms for the servants. I s lected the room over the b ck parlor for myself and husband, giving the two rooms over the diring-room to my children, reserving the front room as a "guest chamber" When my eldest daughter returned in the autumn from school in New York, and entered her young lady life, I deemed the event sufficiently important to fit up the front room with all the dainty little belong ings, so dear to young girls, and install her mistress of the same. A very beautiful cousin from Wisconsin hid been invited to pass the winter with us, and my daughter and her cousin Mary took possession of the room. After a few days, one morning at the breakfast table, Mary said, "Grace, what were you doing in the night?" I heard you rustling about the room, but I was

too sleepy to speak."
"I was not up," said Grace, "I did not wake all night."

"Somebody was in the room," said Mary, "I am very sure."
We all laughed, and told her she was dream-

A few mornings after, Grace said, "Now Mary, what were you doing, rustling about the room last night, you accused me of sleep welking, but I heard you very plainly. After listening to your movements for some time, I spake. You must have got into bed very quietly, for when I put out my hand you were there, but why didn't you speak, and what were you doing?"

"I can say as you did, that I never wake a'll night, and know nothing about this mysterious prowler."

We all of us then entered into the discussion of this matter very earnestly, and decided that "the rustling," which they both agreed, sounded like the moving about of a woman's garments, must have been caused by some carrent of air m wing the curtains, and let the matter rest. The repetition of these p culiar sounds were quite frequent through the wirter, and the girls tried in a'l ways to account for their occurrence. When one was awakened by this urscen woman's ru-tling, she would quietly awake thaother and both would listen intently to discover the exect spot where the noise came from, but alwass it appeared to m weab ut the room. When they kept a light barning, their nights were undisturbed. One day, I was sitting in their room; and as usual we had been trying experiments to produce the same sounds by day, but without eff ct. I remark d. 'Your visitor ought to occupy this chair, and then you could at all ever to know where she was" The chair was an old relic, a wooden rocking chair that from aga and infirmit, made a peculiar wailing sound when any one rocked in it, loud enough to be heard in the next room.

Toat same night I was awakened suddenly, and in an instant I heard the rocking of this chair continuously for five minutes. The next morning I said to the girls, "Were either of you ill in the night, or wakeful, or did you try to alarm me by rocking in the old chair." I was surprised when they assured me they had slept quietly and heard nothing. Then the ghost rocked for me especially, I presume, but for the first time I felt a little superstitious. And so this matter continued all winter, and the "ghost" become a household word

In the spring Mary returned to Wiscors'n. My daughter and other members of the family left home, and the ghest-was left in solitary possession. The following autumn my daughter was married, and went into her own happy home. Early in the winter a young clergyman came to make us a visit. Of course he was put in the room, and the firs' morning after he occupied it, he said, 'Did any one come into my room last night? I heard the runtling about, but kept wird quiet, and I presume, whoever it was, thought I was asleep."

I let the matter pass for the time, but after he had been similarly disturbed several times I told him the whole story. He was much interested, and during the remainder of his visit, he too tried all means to ascertain the nature or cause of the noise, but without success, and when he left, laughinely said, "It must be a ghost, and will m ke itself visible some time."

The following Spring, a brother of my husband, from Michigan, came to the city. He was not well when he arrived, and we made him leave the hotel, and spend his time with us. The first morning after being in the room, he said: "Did you come into my room last night?"

"No" said!

"No," said I.
"Well, I heard some one rustling about for a long time."

As he was not well, nothing more was said on the subject. A few mornings after, he again remarked, "Some one was certainly in my room last night, for I was awake and distinctly saw the door open, and though I could not tell who came in, as the monlight was faint in the room, I suppose it was one of the gir's, as I heard her clothing rustle."

"Why didn't you speak?" said I.

"Why didn't you speak?" said i.
"I did, but all was instantly still."
One morning he came to breakfast quite excited, and said: "I do believe, sister, there are ghosts in my room, for last night I not 'nly heard them, but saw the door open, and, turning around, there, on the pillow by my side, was a head covered with short, dark hair. The back

time, then cautiously put my hand toward it, and it vanished."

Many other times during his tay of a month he had similar visitations or illusions, as you

of the h ad was toward me. I was so startled

that I looked at it in the moonlight for some

he bad imilar visitations or illusions, as you may choose to term them.

The succeeding summer my widowed daughter came to us, and the short time. God spared her to us, she occupied the same room. She often spoke not only of hearing, but seeing, peculiar objects in the night. One morning she said there was a head covered with short, dark hair on the pillow beside her in the night, but when she tried to touch it, it disappeared. One night she saw the door open and a faint figure glide across the room. These appearances were very frequent until her death. She seemed to take

pleasure in the thought that spirits were about

After her death, the room was closed for many, many months. We then decided to break up housekeeping and travel for two or three years. Just before we perfected our plans, a gentleman and his wife from New Hampshire, old friends of my husband, came unexpectedly to the city. They were on their way to Chicago, and intended only to remain a few hours, but as this was their first visit west, we persuaded them to remain a day or two. They, of course, never had heard any thing of the peculiarities of the room, which was hastily litted up for their occupancy. At the breakfast table, the next merning Mrs. F. said, "I was awake, when you came into my room last night Mrs.—, but you rustled about so gently, I knew y u you thought I was asleep, so I did not speak."

I said, "No I did not go into your room."

I sail, "No, I did not go into your room."
"Probably then it was one of your girls, to get something left in the room, for I hear I them

very distinctly."

The following morning, both Mr. and Mrs. F. speke of hearing some one sgain in their room, and as they left the same day, without any explanation on my part, they undoubtedly considered me a eareless housekeeper, who had to send forgotten ar icles in my guests bedroom.

How all these extraordinary coincidences can be explained I cannot tell, but this is only a simple statement of facts

SPIRIT INTERCOURSE.

A Mormon View.

In rejecting the doctrine of communication with departed beings, orthodox Mormonism is most illogical, as well as ir consistent with itself. The orthodox priesthood do not deny that spirits can communicate. They simply declare that all that do communicate are evil ones. Now if the evil ones can communicate, surely the good ones can. If, then, they can communicate, on what principle can it be shown that there can be any-tring wrong in their so doing? Why should the millions of the rure departed and loving ones be deprived of communication with the scene of all their care and joys; or why should they be depr vcd of the privilege of impressing, aiding and guiding these whe are coming up the steep of time? Common sence says there is no reason but that which supers i ion can offer why they should not.

"Bat," says the Priesthord, "there is a law of

God which forbids departed spirits from com-municating until they get their resurrected by dics." We will prove that this is false. In the first place, we assert that every spirit has its rescurrected body the moment it leaves the flesh, and that spiritual bidy, is organized during life within the coarse one which it haves behind; and that at the moment of death, by the matchless wisdom of Daity, that spiritual body is ready for the freed spiri, so that without waiting a second it can commerce its eternal life, labors and pleasures forthwith But for the sake of arg ment we will assume that the Mormon dec'rine is true, that after having the flish the spirit for a time, is without a body until a resurrection takes place. Now the Mormon priesthood declare that there was no resurrection until after Jesus was crucified and arose from the dead, and that he was the "first fruits of the dead, or them that slept." If the t be so, then Moses and Elias must have been without their bidies when they appeared to Jesus, P ter, James and John on the mount of transliguration I and, c was quently, Jesus and these apastles had communications from buddless spirits. What then becomes of this foolish doctrine, that good spirits are forbidden to communicate, and that none but cvil spirits ever do s? Were Moss and Elias evil spirits? In years gone by, we remember hearing the priesthood teach that when Moses and Elias appeared to J sus and these three to the Twelve, they "came to bring the priesthood" Here, then, according to the statements of the Priesthood themselves, we have two spirits who held the priesthood, while they were nothing but simple spirits, imparting that priesthood and giving communications to the servants of God in the fl sh. Tous, at a touch, the doctrine now taught by the orthodox priesthood falls to the grou d.

Again, the Mormon priesthood, in denying that right yous spirits can communicate, influence and impess, are false to their own creed, which teaches that Joseph Smith—who is, certainly, a spirit—still holds the directorship (or keys) of the Church upon earth; and that he stands between the priesthood here and the priesthood above him. If I wear he thus stand and practically direct, without the priesthood here are guided by a spirit—unless they can prove

But, as the case stands to day, we have Brighan Young claiming to be guided by his "file-leader," who is certainly Joseph Smith, and, at the same time, denying the guidance of disembodied spirits as of the Devil. What nonsense this is Again, we have Brigham Young denouncing spirit-mediums as of hell, while the whole Church claims that the dead man, Joseph Smith, once spoke through him, and refer to it as the greatest proof that he was called to succeed Joseph Smith. Now Joseph Smith either spoke through him or he did not. If he did not, the miracle of Joseph's voice being heard through him is a falsehood; If he did, then Brigham Young is a spirit-medium himself, and all his

denunciations of mediumship are only so many condemnations of himself. In closing, we only know of one reason why Brigham Young, should dislike Spiritualism. He may, very properly fear what will be told through it. If communications be opened up with the world of the departed, and the people come to believe in them, the Josephe, the Hebers, the Parleys may be coming back with hundreds of others, and telling how the leaders of the Church have apostatized from the programme or ce laid down, inciting the people to a purer faith, in which case, the structure of authority, built up by Brigham Young, would fall to the ground. In the light of the probability, we think it exceedingly wise for the Priesthool to tell the people that if Joseph, Heber, or the o'hers should speak, not to believe them, for it will be ell of the Parit. But the worner of the control of the people that the people be all of the Devil. By this means, so long as the people can be led to believe all they are told by the Priesthood, the door is effectually locked against Joseph Smith or any other person who may wish to protest against the present order of things. We do not wonder that Brigham Young, in his choice vernacular, (as he once did in our presenc) should declare that all c mounications from the spirit life are from "nasty, dirty, stinking, mean, devilish spirits" Very logi at language, doubles. It may be found, however, that the dead thus de smed talk notwithstanding. To use a vulgarism, the oli saying may yet be found to be "played out" who is systhat "dead men tel no taler." Once let them come, they may tell tales of a false the ology taught by the priesthood concerning the spirit life. God the Atonement, and a hundred other matters. In fact there are many ways in which "dead men" may make themselves decilely upplement. Viewing things from this standpoint, and seeing how present Mormonism may thus be entirely overthrown by their in fluence, there can be nothing wiser than to close their mouths in advance, bedaubing them with every foul term which language can invent, It is a very weak plan, and one which can only be effectual so long as the people can be kept in the dark, but it is the best that can be got at un-

der the circumstances, and is the refore quite un-

derstandable,-Salt Laks Tribune.

A Touching Story.

The Bath (N. Y.) Times tells the fellowing pathetic incident:-

"Two beautiful little boys (twins) aged about three years, cast their sunshine over a happy home in this city, and it seemed as if the carthly happiness of the whole family was de-pendent upon them. Of a remarkably loving disposition, and unusually precious for their age, they won the love of the entire neighbor hood, and wherever they went were petted an l caressed. But sickess came, and scarlet fev.r b wed their little heads at nearly the same time, taking one of the loved ones from this mortal shore and transplanting him in lamortality. The other one after wrestling with disease for a long time, rallied and no doubts were enter-tained of his rec very, but he constantly called for his departed little brother, and refused to be comforted unless he could see him. In vain his attendants told that he had only gine away on a short visit, he would not be satisfied unless be was taken over the entire house and assured that his brother was not at home. His entreaties were so urgent, that finally he was carried one afternoon through every room in the house, and his eyes were turned hopefully and longingly to every place that could contain any one; having made the tour of the house, he returned to his chamber, when he resigned him-selt to give up the idea of seeing that cherished comparion. He did not even mention his name, but seemed to realize that his brother could not come near him. That same night, all unexpected, the Angel of Death came to reunite those loved ones, and the weeping attendant saw him clusp his little hands, and exclaim exultingly, 'I see—I see '—' See what?' said the watcher. 'I see, I see A—,' (mentioning his brother's name) he replied, and then with a smile passing over his countenance, he closed his eyes in death, and his carthly life was ended.

And who shall dare to affirm that his bruther had not come back to accompany him to the marsions of bliss? Who shall dare to say that the loved and gone before do not turn to these carthly shores and whisper words of cheer to the departing soul that otherwise would shrink back terror stricken?"

Remarkable Occur ences.

The following facts concerning remarkable occurrences in Salisbury, Conn., and in Sheffield, Mass., were collected by the Connecticat Historical Society:

"These occurrences commerced November 3rd, 1862, at a clothier's shop. A man and two boys were in the shop; the boys had retired, it being between ten and eleven o'clock. A block of wood was thrown through the window; after that, pieces of hard mortar, till the man and boys became alarmed, and went to the house to call Mr. Sage, who erose from bed and went to the shop, and could bear the glass break often, but could not discover from wheree it came, notwithstanding the night was very light. He exerted himself to discover the cause without success. It continued cons'antly until daylight, and then ceased till the next evening at eight o'clock, when it commezced again, and continued till midnight; then caused till the next evening at dusk, and continued till some time in the evening, and then cased. The next day it commenced about an hour before sun lown, and then it left the shop and began at the dwelling house of Mr. Ezskiel Landon, one hundred rods nor h in the town of Seeffi ld. It continued several hours, and ceased till next morning; when the fa nily were scated at breakfat, it commenced again, and continued two or three hours, and ceased till evening, when it began, and e ntinued all the forenoon and then ceased altogether.

The articles thrown into the shop were pieces of wood, charcoal, stone; but principally pieces of hard mortar, such as could not be found in the neighborhood. Nothing but stones were thrown into the house of Mr. Lundon-the first of which were thrown into the door. There were there thirty-eight panes of glass broken out of the shop, and eighteen out of the dwelling house. In two or three instances, persons were hit by the things that were thrown. What was remarkable, nothing could be seen coming till the glass broke, and whatever passed through, fell directly down on the window-sill, as if it had been put through with a person's fingers, and many pieces of mortar and coal were thrown through the same hole in succession. Many hundreds of people assembled to witness the scene, anong whom were clergymen and many other gen'le nen, but none were able to detect the source of the mischief."

Phenomenal Phase of Spiritualism.

Many Americans who visit this country have remarked, that Spiri ualism here is as yet in its phenomenal phase only, and that Great Britain s now in exactly the same position with r gard t · Spiritualism, as America was fifteen years ago. Admitting that we are fitteen years behind the Americans in Spiritualism, as well as in some other movements which are essential to rational happiness there are very good reasons for thoroughly investigating spiritual phenomena, before attaching much credit or discredit to the alleged teachings of Spiritualism. If telegraphic instruments, instead of being machines, had each the faculty of coloring and altering the messages they transmit, it is evident that we ought t) know what smount of error is introduced by each machine, and what machines transmit messages with most accuracy. Until this is done we shou'd not be justified in attributing to the sender of the message all the ideas contained in the message as delivered to us. In the early stages of mediumship, very much of the thoughts of the medium are often mixed up with the communications, though the names, and dates, and loca ities, unknown to the medium, and given in the messages, as well as many other facts, prove the presence of a communicating intelligence, other than that of the medium. Hence it is a wise c urse to thoroughly investigate the lower phenomena of Spiritualism before attaching implicit credence to messages coming even from trateful spirits. The messages from spirits given publicly through Mr. Morse, for instance, are by some skeptical outsiders, who have never tested physical manifestations, assumed to be impostures, whilst a few very credulous Soirituali to consider them to be absolutely true. Icvestigation, however, has proved that the majuity, if not all, of the original messages are truthful, but that errors get into a portion of them, because of the difficulty of transmitting them through the organization of the medium. When any medium has intensely biased opinion upon one particular subject, whether it she politics, ecctationism, teetotalism, or any other "i-m" communications through him on these subjects are very likely to be coloured. A strict Buddhist, for instance, not being open to receive truth in all directions, may refuse to hold com munication with any spirits who do not believe in Buddha and his teachings. Such a medium may be surrounded by good spirits, who, to some extent, humor him in his views, and try to gradually enlarge the narrow mind of the warped instrument they use; or he may be surround ed by the undeveloped spirits of Buddhists who have just left the world; or again, there is the alternative that he may be surrounded by low and idle spirits, who smuse themselves by hoszing him. Until we understood more about the smount of error likely to be intro-

duced into me sages passing through any given mediumistic instrument, we need not haste to quit the investigation of the phenomenal phase of Spiritualism, and in the meantime should accept all the communications with a reasonable amount of warning.—London Spiritualist.

A Clairvojant in Court.

An interesting case came before Judge Goddard yesterday which attracted much attention and expited a considerable curiosity. A Mrs. Jones sied an administrator for medicines furnished a man previous to his last sickness. The daughter of the plaintiff was a witness, and testified that she made prescriptions while in a clairyoyant state, and her mother purchased and compounded them. They consisted prire pally of roots and herbs. There were many items in the account, consisting of various compounds, and designed for the cure of various ill to which flesh is heir. This daughter has been blind since she was fourteen years old. She is a fine looking young woman, twenty three years old, appears quite intelligent and trainful on the stand, and testifies in a very become manner. She says when the patient was broken before her he could hardly speak in an and ble voice, occasioned by ulcers in the throat. She pre-scribed, and her mother furnished and compounded the roots and herbs. It seems she knew but little ab out the medicinal qualities of herbs or roots, but depended on what she saw while gifted with what the Scotch people were wont to call "second sight." On cross examina-tion she stated she could see through a patient's skin the internal organs of the body.

The Judge now began to open his eyes, for he possesses an ir quiring mind, and seldom lets anything pass from which he can derive knowledge without examining it pretty closely. He questioned the witness somewhat sharply, but she stood her ground well, and answered the questions the best she could. To sum up her tes imony in brief, she says she can see a diseased liver, kidney, or any other organs and on them the remedy is labeled which will restore them to health. It is not necessary for a patient to be present; for she can examine him thousands of miles away. In fact, neither space or distance obstructs her vision. She can see all around this globe and far away into our solars, seems, and not only so, but she can see the worlds composing the universe. The above is not exactly what she sail, but it might be naturally inferred from her declaration that no distance obstructed her view.

This was a little too much for the judge, but he used the witness kindly, and locked as if he pit ed her ballucination. How much light she threw upon the science (or ari?) of c'a'rvoyarce is more than we know, and whether the judge with all his thirst for knowledge received any new illumination, is quite problemat c. We fear he is an unbeliever sull.

In his charge to the jury the judge went far back into the past, and reviewed the history of clairy yants. And yet he did not place much confidence in medicines prescribed by clairvoyants. The jury were cut some three hours, and fit ally agried upon a verdict and gave the plaintiff five dollars! The sum demanded was one hundred and twenty five dollars, and so the jury cut down the amount one hundred and twenty dollars. This was truly a "compromise verdict" with a vengear co.

A TOUGHSTORY.

A Spiritualist Artist Telks with Dance.

A Correspondent of the Botton Advertiser writes from Havara:

And now a word-net cook "Pour The persons whom I met in Florence." I don't meet in Florence. I don't meet in the rest interesting was Mr. K rkeup. It glish arist, whose rame will always to the great poet, with Dante on account of his exerting the Grotto portrait of the great poet, which can be seen in the freecoes of the Bargello Chapel. Mr. Kukeup is an ardent Spiritualist, and believes that Dante visits him constantly. He speaks of Dante as we would of our next-door neighbor and most intimate friend. Dante, he says, is a little vain of his personal appearance, as d has been so gratified with the discovery of the Bargello portrait, which is a pleasing one, that he secretly influenced the Italian government to make Kukeup a baron, and confer on him a distinguished order. It is a very curious study to listen to the

old gentlemins's talk on this subject.

"Dinte," he said, "told Regina (a deceased friend of Mr. Kirkeup, through whom he te lieves he receives Spiritual information) that her guardian spirit held a higher rank than his. He begged her to ask this angel to promote him. Regina dil so, and the request was granted. As soon as he received his advancement, Dante called on us dressed in his new cos-

I askel, of course, what was the difference between the new and old dress.

"Oh, the first was all white! After his promotion his dress was blue, rose color, and green.

tume.'

"On, the first was all white! After his promotion his dress was blue, rose color, and green. And I assure you Dante was very well satisfied with the change."

Any Kirkey lives in a green all house at the

Mr. Kirkcup lives in a queer old house at the end of the curious Ponte Vecchio; its side windows look out on the Arno, and the river washes its foundations; the building used to be occupied by the Knights Templar. The rooms are filled with all sorts of rare old things, pictures, engravings, iluminations, bits of majolica, Venetian glass, all huddled together without order; among them I noticed some brilliant initial letters painted by Gaddi. On an easel was a half finished picture, for Mr. Kirkcup, though over eighty years of age, still keeps up the practice of his art.

A Boy's Quesilon.

A few days since, the excellent Principal of the Grammar School was giving the pupils under his charge a general desson in the hall. the subject under discussion being the whale and his habits. Mr. Barrell mentioned that he recently saw the whale captured in Massachusetts Bay, and to give the pupils an idea of the monster, he measured off fifty feet on the stage -the length of the whale, which he remarked is not a proper fish. The manner in which the whale takes his food, filtered through the fine ends of wnalebone, was explained—the Principal adding, that, notwithstanding the enormous size of the whale, yet he cannot swallow anything larger than a man's fist. At this point, a boy's hand came up, indicating that he had a question to ask—for Mr. Barrell encourages the pupils to ask questions about any matter they do not understand. "Well, Master A., what have you to say," blandly asked the Principal. "I should like to know how the whale swallowed Jonah," asked the inquiring youth amid the smiling of the pupils and some visit. ing friends. It is needless t, add that Mr. Barrell found his ingenuity tam d to the utmost to explain to the satisfaction of the curious minds of the children, that the omnipotent Ga who worked the miracle of preserving Jona life, would have no difficulty in preparing the whale, or fish, suited to all the conditions of the miracle.—Boston Investigator.

Over five hundred young women are studying law and medicine in different sections of the country.

Drice-List Of Books.

¥		Price	tei .	Q f	Hooks.		
	All	rders by	mail, with	the pr	AT THIS OFF rice of books ; mentioned in re, will meet	TO PAIG	POSTAS
	with pr	ompt atteu Reason an	d Exemina	tion of	the Prophe-	75	6
	A Reve	ale, a Stor	y for the	times,	ahnestock ong the Shak- by Lois Wais-	25	02
	America Answei	en Origin, n m to Questi	one Practic	al and	Spiritual. Da-		02 20 16
	Ago of Ago of	Reason, by an's Secret	Thomas Pa	dne. Cl r Cor st. Pres	oth	.50 .50 .75	02 08 20
	Arcana Vol 1	of Nature, by Hudso	or History a Tuttle	and Lav	vs of Creation,	25	20
	eon Tat	tie f Life, by	A. B. Child	. bv A.	Vol 2, by Hud- J. Davis	25 60	20 02 20 08
	Apostle	ching Unit 6, [translat ar Koy to the beological l	ed from the he Summer loctures by	French Land by Rev. R	by Reusn1, A. J. Davis1 bert Taylor2	75 00	16 20 16 24
	A Kiss Wrigi	for a Blow at, smalled Large d	icion	e World	by G. H. Toul-	68 50	12 12
	A Rome by W. V Blogg	n Lawyer i V. Story aphy of Sat	in Jerusalei an, By K. G	n in the	first century Price 85 Cen	15 15 00	2 02 12
	Blosson and E Ecyond	mms Tuttle the Breake	pring, (a Po e rs, a Tale (Dala Owen	f Villa	re,) by Hudson to Life in the	25 00	16 24
	Branche every Si	s of Palm, piritualist	by mrs J.	enten	Oloth	25 10	16 2
	by A.	K. Gardner	on of War.	Ol he Bible	oth	75	08 16 16
	Dento Commolo Common	gy, by G. W Bense, by	7. Ramsay, Thomas Pa	M. D	***************************************	50 20 25	02 20 02 18
	H.C.	Julia M. F. Wright	riena, with	Pitting Tenting	oduction by M.D	00	
	Christia:	nity No III ianity. –W	m. Denion,)Trremen	ation, and its aleb S. Weeks am Superior to and Interest-	25 10	
	ing Hist Day of I	ory A Po	etical Descr	iption o	of the Great is, from the with Sketch		
	of the	Author's L	intense in	terest t	o progressive	76	21
	Death at	e 4, cloth	T Life, by A	J. Da trated t	dolph vis, paper 50, y the Truths aper, 35 cts;		12
	postag Exeter i	ce, 4 cts. C Iall, a Theo of the Moti	lothlogical Ron nor over th	nance e Chara ht pape	cter and Des	70 60	08 04
	Parker	d True Rev	ival of Reli	gion, by nother l	Theodore	10	02
	Robert Familian Enoch	Bpirita and Pond	å Spiritusi	Manifes	tations, by Br.	. 20	2
					or Nature v s er		
	Tuttle. Glat of S Great III	piritualiam armonia, by	by Warre	n Chas	6	i)	16 01
	Kath	to Mannel	for Touches	B hita s		50 .10	26 2 16
	g co:+	To the let	THE WAY	. Hull A	L.D.,1,	75 50 50	08 20 20
	Harmon Davis,	iai man, or Paper Heth	THOUSTON	ica di accessione de la companya de		10 75	6 12
	ATTR	. 3	han Canta	he H O	uding spiritual	6	12 24 02
	History How and	Why I be	came a Spi	ritualist aisbrook	ker	5 0	16 12 20 4
	Hodged I Gates / History	n, by Eliza hjar and Philose	ophy of Mar	Phelp	, author of r Polygamy	50	12 16 16
	er, M.	of the Ame D., L. L. D.,	complete	in 8 T	y J. W. Drap- ols. of about ont of Europe	0	44
	Hunan I	enisiology,	nrae of the	Life of	namical, or the Man, by J, W, th 5.00 sheep 5, rough the Me-		60 60
	diumat Intui 1. I	apor M. F. 1, by Mrs. F at Tenths. S	Kingman book for e	very ch	pages4,0 1.2 ild aper	5	52 16 2 2
	is there Inquirer	a Devill 1	the argume	nt Pro	and Con	5	12 2 16 4
	instructi M. I. P Incidente	Jioth Ive Commun ark, Mediu in my Life	nications fr m	om Spir D. Hov	it Land, Mrs.	10 25	8 16
ε.	CI	*******	*********	**********	1. 10, Introduction 1,1 10bert Coop- 1,2 Gunning	•	16 18 02
	Jesus of Jehovah Doity (Joan of A	Nazareth, i Unveiled, o Jelinested, Irc—A Bio	y Alexander the Char graphy, tra	er Smyt acter of nelated	hl,l the Jewish from the	60 36	20 4
	French Kidder's bound! Koran, P	by Sarau Secrets of 50 cents.] with explan	i Bee Kee Board boun story notes	ping. d,	Price, paper orge Sale 8 vo.	7 5	12 08 40
	Mie's Un Mie of T	foldings. , , homas Pair ations of hi	ne, with cri	tical an	Jhase1,0 d explanatory ale1,)O	12 2 16
	Life of Jo Love and Leon Life in th	esus, by Re 1ts Hidden 1e Beyond,	nan. History, b ao Undevel	y Count loped Sp	De St. irit's History,	25	20 16
	Lyric of Legalize Bhould	the Golden d Prostitut Be, by C.	Age, by T. ion, or Mar s. Woodruf	L. Harr rriage s r, M. D.,	is	Ĭ	2 20 16
	Wright Letters t My Love	o E.der M	les Grant	by Bev.	Moses Hull,	26 . So	02 62 2 24
	Manomu Marriage Ministry	of Angels	n Coloney itage, by H Realized, by Ewenty Dis	enry C.	Wright1, lewton	00 25 20	12 20 2
	Davis. Midnight Moses at Mrs. Pac	Prayer d the Isra kard's Pris	elites, by M	erritt J	iunson1,	8 10 60	20 2 16 24
	Maternit and Mo	y, a popul	lar freetise C. S. Verdi.	for You	lition)	08 21
	Coth. Morros Abridg My affin	ooo, gilt, ed edition. ity, and oth	er Stories,	by Liza	ie Doten. 1	10	8 8 4 90
	Modern Hardin	American S ige ta. or he	ow would e	nu like i	1808, by Emma t. by Apple	/6	4
	Mediume	bip, its La	we and Con he Formati	ditions, on of Sp	. B. Brit. 4, with Brief		40 02
	Nature's Davis	Divine Re	velations, l	y Andr Modern	ew Jackson Biracles, by	50	48
je ga	Might Si	de of Natu	re, by Grex	44 MMM 4		5,	20

	Land of 100 Whench De 7 C Colored A	- 34 or yet	50	-
. (ordeal of Life. Through Dr. J. C. Grinnel. M Orthodoxy False, since Spiritualism is Tr Wm. Denton,	ae, by	10)
C	or Planet, Geology by Denton ptimism, The Lesson of Ages excons and Events, by A. J. Davis,	*******	.1,60 78	
F	ersons and Events, by A. J. Davis, re-Adamite Man, by Randolph, hysiology of Woman by C. Morril, M. D	MISERALOR PROPERTY OF	,1,26 ,1,26	
Ì	Taystology of Woman by C. Morril, M. D Planchette—The despair of Science, by Ripes gent	Bar-		
P	come from the Inner L'fe, by Lik. is Dote bilo:ophy of Crestion, by Thomas Paine,	a.	1 16	
	Horace Wood, Medium. Cloth, "Paper,	Prougn	.60 .85	
H	teal Life in Spirit Land given Inspirations	ally by		
	Mrs. Marie M. King			
Ð	exual Physiology, by R. T. Trail, M. D trange Visitors, Dictated through a clairyo	yant	.2.00 1.50	
B	piritual Harponomionimionimionimionimioni Abridged Edition	"	.2.60	1
	equel to The Love Life, by the Spirit of Di Kane piritual Tracts by Judge Edmunds	********	21224	ř,
bi	elf Abnegationist; or the true King and Q v H. G. Weight, Papar	ucen,	60	
2	pirituelle, or Directions in Development, b	y A. M.	7b	
	of Contradictions of the Bible	******	LOU	185
eo 8	oul Affinity, by A. B. Caild, M. D., exology as the Philosophy of Life, by Mrs.	R. 0. 6	.23	٠,
SI	Willard. x Lectures on Theology and Nature, by En	oma	2,00	
	Hardinge, Paper	******	1,00	
⊆ •	nivit Manifostations by Adia Rallab		78	3
50 80 00	pirit Mysteries, by A. J. Davis. use and Nonsense, S. M. Landis, M. D. ungs of Life,—S. W. Tucker,	4004805	2,00	
mi	olritual Bongs. 8 W Tucker, piritual Bongs. 8 W Tucker, pirit Life of Theodore Parker, through the		15	1
Se.	even Hour System of Grammar, by Prof.	D. P.	.40	
	Howe. Paper,		1.00	
Tb Tb	ne Fountair, by A. J. Davis, ne Irreco cliable Records, or Genesis and		1.00	1
_ 1	cgy. by Wm. Deuton, Clot h,		.40 .40	
T	de Biolein India, de Faithful Guard'an, au Inspirational Sto J. William, Van Names.	ry, by	2.00 1.50	1
Τŀ	J. William Van Namee, se Bible in the Balance, sat Terrible Question, i y Moses Hull		1.50 1.59 ,10	0
Tr	ne Love. What it is, and What it is not, it. B. Davis	y &.	.5	(
Fb Tr	de Dynamic Cure, by Lercy Sunderland de of A Physician, by A. J. Davis, se Future Life, by Mrs. Sweet,	********		
Ph Fi	ne Future Life, by Mrs. Sweet,	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	1,60	1
ra Fi	ie Gates Wide Open, by George Wood,	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	,50 ,150	1
li. Th	ne Gates Ajar, by Miss. H. S. Phelps, ne Orphan's Struggle, by Mrs. H. N. Green,. ne Poarl Diver by Dr. G. W. Kirby	294228 5	15	
Th Th	ne Gospel of Good and Evil, by Silver te Trance, by Leroy Sunderland te Great South-West, by W. Nicelay		1,50 1,50	1
Th	ne Merits of Jesus Christ and the Merits of Paine as a substitute for merits in others.	Thomas What i	1	
T	the difference between them ? H. C. Wrigh ne Philosophical Dictionary of Voltaire. I	it Fifth	.25	
1	American Edition, 876 octavo pages, two st plates, Largest and most correct edition in	teel 1 the		
th	English Language. Contains more matter e London Edition, which sells for \$10.00	than	,00	(
Y.11	ie Diegesis, by Hev Robert Taylor, written while imprisoned for biasphemy. This wor history of the origin, evidence, and early h	by him k is a listory		
. 1	history of the origin, evidence, and early hof Christianity	HEEDTV		1
T)	to Inner Mystery, an Inspirational Poem I Doten. to Deluge, William Denton.	Y Liter.	30 10	1
Th Th	e Thre Voles	*****	1,25 25	: 12
T.F	e Ignorant Philosopher, Voltairs s Woman who Dared, by Epes Sargent cological and Miscellaneous Writings of	LHOIDES		2
Th	Paine	oral sad	2.00 1	2
Ph Th	rysical World, by Barén D' floibach le Psalms of Life, by J. S. Adams. Psper co Board cover	ver,	.00 .E0	2
- 4	Cloth		. M. 2	1
Th Th	baco and its lifects, by H. Gibbon, M. he Penetralis, by A. J. Davis ndernili on Meemerism, Post-paid	D. , , , , , ,	1,60	
Un Ti	chappy Marriages, by A. B Ch ld	**************************************	.20 8 5	
	Cloth		. (1)	1
¥0	Vital Force, how wasted and how preser B.P. Miller, M. D. Paper, 50 cts.; Cloth, . Uney's Rums; or Meditations on the Revol	intions	.00	1
. 6	of Empires, with Biographical notice by C Daru ices from Spirit Land through N. F. White	nunt	1,00	
Vi Wi	ices from Spirit Land through N. F. White, but is Right, William Denton	*****	.10	ា ា
wx	hatever is, is Right, A. B. Child, M.D ritings of Omaha, ar Eook of Spiritualism. Cloth,		1,25 10 135	
I	Paper,		1.10	i i
V	WHARM ALSO NOW IN A SITUATION Miscellaneous backs of any kind publis	TO FU hed at :	regu GND	13
rat Or	ics, and, on receipt of the money, will send express as may be designed. If each by t	i thom t mail, o	ne fil	11
0	pro than the regular cost of the book wi prepay postage. The patronage of our fries making remittances for books, buy posta	ca ei Eb:	licit	es
pro	ecticable. If postal orders connect be had tere.	, registe	or yo	E
				-
	IS THERE A DEVI	T.		
1	the argument pro. and con. with an inquir	y into t	the ()]
gin	of Myll, with a review of the popular notice	on of L	lell s	B.T.
SEL	aven, or the State of the Dead. Price two age two cents. For sale at the deligio grant Office, 130 Eo. Clark Street Chicago.			
	a men with the All and Clarate Children.	1111		٠.

Journal Office, 189 Eo. Clark Street Chicago. VI 7 23 tf

SOUL-READING,

Psychometric Delineations.

A. B.SEVERANCE.

THE WELL-KNOWN PSYCHOMETRIST,

Will give to those who visit him in person, or from antograph, or lock of hair, readings of character; markethanges, past and future; advice in regard to business disgnosts of disease, with prescription; adaptation of thesintending marriage; directions for the management echildren; hints to the inharmonicusly married, etc.

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

A. B. SEVHRANCE.

349 Florida St., Milwaukee, Win

THE CAREER

ol. 7, No. 13-tf.

OF THE CHRIST-IDEA IN HISTORY.

A COMPANION VOLUME TO

"THE CAREER OF THE GOD-IDEA,"

BY HUDSON TUTTLE.

I Introductory; II Career of the Chrat Idea in Hinds stan and among other Races; III Prorteces of the As vent of Jesus; IV Conception and Genealogy; V Birth of Jesus; VI John the Baptist-his relation to Jesus VII The sermon on the Mount; VIII Miracles; D sending forth the Apostles; X The fatal journey; X Burial and Resurrection; XII The Descent into Hell XIII The Gospels; XIV Resume of the Life and Che racter of Jesus; XV Causes of the Extension of Christis

nity; KVI The ultimate of the Christ-Idea,

CONTENTS.

Price \$1,25. Postage 16 cents. The demand for these new works of Hudson Tattis both in this country and Europe, is unprecedented. F & sale at the Religio-Philosophical Journal Office

The Biography of Satan;

or an Historical Exposition of the

DEVIL AND HIS FIERY DOMINIONS. disclosing the oriental origin of the belief in a Devil and Future Endless Punishmet. All about the BOTTOMLESS PIT KEYS OF HELL Chains of Darkness, Casting out Devils, etc., By K. GRAVES, author of "Christianity Before Christ," Price :- 35 cents. The Trade Supplied at Liberal Rates.

PUPLISHED BY RELIGIO - PHILES HHICAL Publishing House, 187 & 189 S. Clark St, Chicago.

GROSVENOR SWAN, M. D.

DR SWAN MAY BE FOUND AT ALL hours, at 117 Wabash Ave., Chicago, where he will be happy to receive calls from oil old friends and patrons, and all who may require his services. vo na tf

Hail-Roads.

WINTER ARRANGEMENT.

A BRIVAL OF TRAINS. AND DEPARTURE

Chicago and Northwestern Railroad—Council Bluft and Omaha Line—Dopol North Wells street Picket Office, south-east corner of Clark and Lake streets.

Gedar Bapids Passenger..

Leave. Arrive.

8:15 a.m.

Pacino Fast Like	,80 a.m. 19:15 p.m. 19:15 r.m	*3:50 p. m
Propert Li	16.	
Presport and Dunieith Pass Presport and Dunieith Pass Rockford, Elgin, Fox River and	*\$:00 a. m. *\$:45 p. 12.	*2:80 a.m *3:00 p.m
Geneva and Elgin Passenger	*4:00 p. m. *5:30 p. m.	*11:10 a. m. *8:45 a. m 8:10 a. m.
Lombard Accommodation,	#3:10 p. m. Canal and 1	*6:60 a. m.
Milwaukee Mail	:15 a. m. 49,45 a. m.	*10:15 a. m. *4:10 p. z. *2:00 p. m.
Rose Hill, Evanston, and High- land Park	.1. 16 p. m. *6: 5 p.m.	3/5 p. m. 8:00 p.m

Wisconsin Division—Depot corner of Oural and Kinsie street

*10:00 a. m. *7:16 p. m *6:00 p. m. *5:30 a. m *2:10 p. m. *1:00 p. m *5:07 p. m. *10:10p m *6:00 p. m. *2:00 p. m. *5:00 p. m. 7:46 a m, GEO. L. DUNLAP, General Superintendent. H. P. Stanwood, General Ticket Agent

Lake Shore and Michigan Southern Rail-Rood. Benot corner Van Buren and Sherman streets

68 South Clark	atreet.	LIURGE UZE:
Mail	*3.30 p.m 	*4:00 p. p. *10.30 a. m. 7:00 a. m. †*6:80 a. m.
Day Express	•7:39 a.m. •19:00 p.m.	*7:50 p. m

Hichigan Central Railroad—Union Depot, feet of Lake tiresi Ticket Office Lake st., cor. Dearborn-Passenger trains of this company leave and arrive at Chicago as fol-

Mail Train	15:15 p m.	*8;55 p.m *4;10 p.m.* †*7:00 a.m.
Kalamareo Accommodation	4;30 p. m.	10:30 e. m. 12:00 : m
Day Expressment and Louis		*8:20 (. 72

14:30 p. m. †6:30 g. m for St. Joseph via New Buffalo. Day Express *9.00 a.m. *11 30 h.m.

*4 30 p. m. *5.05 p. m Henry O. Weneworse, A. L. Banener, Gen'l Superintendent, Chicago

Thioage, Burlington and Grings

Unadale Accommodation	7:00 s. m.	•6:18 p. m
Wall and Express	17.00 a. m.	8:40 p. m.
Pacific Fast Line	10.45 a. m.	*4 15 p.m.
Hinsdale Accommodation	. *1.30 p. m.	*5:30 p. m
Mendota Passenger	15 p. m.	*9.45a. m
Evening Express	*5:00 p. m.	*7:80 p. g
Acrora Passenger,	55:30 n. m.	*8:20 a. m.
Hinsdale Accom a cdation	*0.15 m.m	*8,50 a m
Pacific Might Express	(90) p.m. Narsis, Burer	17:30 a. b.

and be true-right, for it have this Gairo Mell

	71.20 0.0
18:39 D. D.	47:60 e. E
49:30 a. m.	*7:45 p. 70
*a.36 t. *2	47:00 z. m
0.00 p. 21.	Tivo a. E
4.45 D. IR.	
*4 05 p. 111.	9.30 . 1
20:10 a. IL	*7:45 E. E.
12:00 a. w.	9:15 a. m
"1210 p. 15	\$1:50 p. g
*9:00 p. m.	Till D. E
*6:10 p. m.	47:36 p. E
gh Trains.)	
*9:23 a. m.	*8:15 p. m
†8:15 p. m.	*7:00 a. m
	*0:30 p. m. *6:30 p. m. *4.45 p. m. *6:30 a. m. *8:30 a. m. *8:30 a. m. *8:30 p. m. *8:10 p. m. *6:10 p. m. *6:10 p. m.

W. P. Johnson, Gen'i Passenger Agent. Fillibrarch, Fort Waine and Chicago-Depet, Comme of Many

	son and Coral Streets.	
ું	Wallander #00) a. m.	6:10 p.m.
	Day Express	6:00 a. m
	Atlartic Express	8.00 p. m. 9.00 s. m.
	Valuarateo Accome odation	7-20 - **
	W. C. CLEUAND, Gen. West'n Pans. Agt., 65	Olark st.

Alcogo and St. Louis-Depot, corner Kodison and Canal six *8 10 s.m. *8 00 p.m. *4:40 p.m. *9 55 s.m. *4:40 p.m. *955 a.m. 16.00 p.m. \$600 m.m. 1950 p.m. *825a.m. foliet Accommodation ightning tapres....

*Except Sundays. †Runs through to St. Louis every sight. Maturdays and Lundays excepted. Except Mon-

T. B. Blackstons, Pros. & Gen'l Enperintendent. 2. Nawkan, Gen'l Pass. Agt., Office 56 Dearborn st. CHICAGO, DANVILLE AND VINCENERS MAILROAD.

Eilwankee Depot. Corner Canal and Kinzie Sts., West ide. Freight Office at C., C. & I. C. Co.'s Office, corner Haloted and Carroll sta. Mail Train Chicago time,3:45 p. m. 9:15 a. m

hicago, Rock Island and Pacific Railroad. cor Van Buren and Sherman Streets. 10,00 a.m. \$4:15 p.m. Pacific day Supress.

Pittsburg, Cincinnati, & St. Louis R. R .- Cincinnati Air Line.

*0:45 a.m. 8:40 a.m. *0:45 a.m. *2:25 p.m. †7:45 p.m. *9:25 p.m. 17:46 p.m. Jindanati Express 9.15 a. m.

Goodrich's Passenger Steamers.

For Milwaukee and West Shore ports *daily at 9 00 a.m.
For Grand Hayen and Hast Shore ports *daily at 7,00 p. m.
For St Joseph and Bog on Harber, *daily at
10 a.m.
Green Bay Ports, Tuesdays and Fridays at
7 p. m.

Mundays excepted. †Mondays excepted. †Baturdays ex-

A NEW PROPOSITION.

Our friends are sending us the names of Spiritualists who are not subscribers for the JOHNAL, requesting us to send the paper to them for three months on trial, with the assurance that such persons will on receiving the paper re will Fifty Gents 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 ence advise us of that fact, when it will be discontinued. If parties continue to receive the paper we skall expect Fifty Cents for the first three months, and prregular rates thereafter

EMPRESS!

THE "EMPRESS" and other Rubber Goods, FOR

The Use of Ladies and Gentlemen. Send stamp for circulars. Address: " MAPRIES " Co. 189 Clark St., Room 19; Chicago.

Prof. Wm. Denton's Works.

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

Price, \$1,50cts, Postage, 20cts.

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

Price, \$1,50cts. Postage, 20cts. COMMON SENSE THOUGHTS ON THE

BIBLE. For Common Sense people. Twelfth thousand, revised and enlarged. Price, 10cts., Postage, 2cts. THE DELUGE, IN THE LIGHT OF MOD.

ERN SCIENCE. Price, focts., Postage, 2cts. WHAT IS RIGHT. Price, 10cts., Postage, 2cts.

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

street, Chicago, Ill. NEW WORKS BY PROF. DENTON.

"ORTHODOXY FALSE. Since Spiritualism is True." Price, 10 cents : postage, 2 cents.

THE IRRECONCILABLE RECORDS. ORI GENESIS AND GEOLOGY.

80 pages. Price : paper, 26 cente, pretage, 4 cts cloth, 40 cents, portage 2 cts. For sale by the RILIGIO-PHILOFOPHICAL PUBLISH-ING HOUSE, 187 & 189 S. Clark Street, Chica-

Artificial Somnambulism

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

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

Dr. Fahnestock is a thorough believer in spirit communion, and teaches in this work the modus operandi, at

a demonstration.

The following is the table of contents of this valuable

CHAP. I.- HISTORICAL SURVEY. Mesmor not the discoverer of the state—His theory of it—Its examination by the French commissioners—Their conclusions—The au-'s remarks

Char, in.—Of the causes which have retarded the progress of the science.

Char, in.—Of the conditions necessary for the produc Chap. III.—Of the conditions necessary for the production of the someonic state, with instructions how the enter it, etc.: I.—Of the instructions or "operator." II.—Of the patient, III.—Instructions, IV.—Of the sense, tions experienced by those who enter this state. V.—Os their awaking.

Chap. IV.—Theory of this state.

Chap. V.—Of the somnombulic proper sleep. I.—Of a partial state of Artificial Somnombulism.

Chap. VI.—Phreno-Somnombulism.

Chap. VI.—Of the senses: I.—Moting, or the payor I.

CHAP, VII.—Of the senses: I.—Motion; or, the power is move.

Chap, VII.—Of the functions of the faculties. i.—
Consciousness. II.—Attention. III.—Perception. IV.—Memory. V.—Association. VI. And VII.—Likes and Dislikes. VIII.—Judgment. IX.—Imagination. X.—Will.
Chap. IX.—Of the peculiar functions of perception in the different functions of perception when in a state of Artificial Somnambulism. II.—Of the peculiar functions of perception when in a state of Artificial Somnambulism. II.—Consciousness, 2.—Attention, 3.—Perception, 4.—Memory. 5.—Association, 6 and 7.—Likes and Dislikes, 8.—Judy ment, 9.—Imagination, 16.—Will.
Chap. X.—Of reading or knowing the mind. I.—Illegitation. II.—Illustration. Theory of Dr. Coliyer. Mentaglibeamy or electrifying.
Chap. XI. I.—Of the insysteries practiced by the modern maxicians of Egypt. III.—Of the 'mysterious' is dy." IV.—Of the earth mirrors, First earth glass, 8see ond eurit glass, X.—Se cond sight, VI.—Phantagues.
Chap. XII.—Transposition of the senses:
Chap. XII.—Natural Somnambullism, I.—Transe. ('nap. vu.-Of the senses: I .- Motion; or, the power to

CHAP, XIII.—Natural sleep, CHAP, XIV.—Natural Sommanibulism, 'L.—Trance CHAP, XV.—Of Infaition,

Chap, xv.—Of litarilion.
Chap, xvi.—Presentiment or foreknowledge.
Chap, xvii.—Of laterior prevision. D.—Of ever,
prevision, HI,—Prophetic dr. ams, IV.—Witcheraft.
Chap, xvii.—Sympathy. I.—Clairvoyance. Charve,
ance at a distance.
Chap, xxii.—Of the sense of hearing.
Chap, xxii.—Of the sense of smell and taste.
Chap, xxii.—Of the sense of feeling.
Chap, xxii.—Of the sense of motion. Of their physics
strength.

Cuap, xxm.—Of the influence of Artificial Somnamb. lism on the system. I.—Of its influence upon a health's subject. II.—Of the influence of Artificial Somnamba

subject. II.—Of the induence of Artificial Somnamiss lism upon diseased subjects.

CHAP. XXIV.—Artificial Somnambulism considered at a therapeutic agent,
CHAP. XXV.—Of the kinds of disease cured while in this state. I.—Chorea, or St. Vitus's dance, II.—Epileps sv. III.—Dyspepsia. IV.—Intermittent fever. V.—Fever. VI.—Case. VII.—Inflammatory rheumatism. VIII.—Chronic rheumatism. IX.—Ilysteria. X.—Melancholy from unrequited love. XI.—Case. XII.—Case. XIII.—Case. XIV.—Contraction of the muscles of the inger-XV.—Scarlet fever. XVI.—Case. XVII.—Case.

Chap. XXVI.—Surgical operations.

Chap. XXVI.—Surgical operations.

Chap. XXVI.—Obstetrical cases, Conclusion.

This valuable work is for sale at this office, at \$1.50 per volume, postage 20 cents. See hook list in anothe column.

UNDERHILL ON MESMERISM WITH

Criticisms on its Opposers

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

THE PHILOSOPHY OF ITS CURATIVE POWERS;

How to develop a good Clairvoyant THE PHILOSOPHY OF SEEING WITHOUT EYES.

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

BY SAMUEL UNDERHILL, M. D., L. L. D., LATE PROFESSOR OF CHEMISTRY, ETC., ETC. Price \$1.38. Postage 12 cents, The Trade supplied. Address S. S. Jones, Chicago, Ill.

PARTED.

DR. A. B. HERMAN & Co., HRALING AND TRANCE MEDIUMS.

Are now located at 174 West Lake street, Chicago. Dr Harman prepares family "medicines while in a trance state, which have proved efficacion in eradica-ting diseases in all cases. He prepares all his medicines at his own outsnict dispensary. Those desiring further information will send for a circular, inclosing a threecent postage slamp for reinra letter. SEANORS

are held at their office on Tuesday, Wednesday, and Friday evenings. Admission, 50 cents. v9 n12 tf.

THE PHILOSOPHY OF CREATION

Unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and Spirit world. By Thomas Paine, through the hand o Horace G. Wood, Medium.

Price 35 cents, postuge 4 cents. For sale at this Office

Spence's Pesitive and Negative Powders

Dew Books.

DR. E. P. MILLER'S WORKS. The Cause of Exhausted Vitality

or Abuses of the Sexual Function. Cloth 31,00. Postage, 12cts. Every Young Man and every Young Woman, every Marriet Man and every Mar.

ried Woman, Shoula read it. A yast amount of suffering, as well as physical, mental and moral rain would be prevented, if all were acquainted with the facts contained in this work and followed its excellent

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

Mrs. Francis Dana Gago cays; "I carnestly wish thus it could be read by every mother in the country." It is an invaluable work and should have a place in every

family library. How to Eathe, a Family Guide for the Use

of Water in Preserving Health and Treating Disease.

Paper Cover, Price 40cts, Postage, 4cts Important Truths, By Mrs. E.P. Miller, M. D.

Price, 20cts, Postage, 2cts. This little work is written in a style adapted to children's Minds, and no parent need fear to place it in their chi'dren's hands as an opening to conversation and advice on points upon which their future health, happiness, and even life, largely depend.

THE TRADE SUPPLIED.

Clark street, Chicago, Ill.

WATERS'

Address S. S. Jones, 187 & 189, South Clark

NEW SCALE PIANCE

WITH IRON FRAME.

Overstrung Bass, and Agraffe Bridge.

MELODEONS.

CABINET ORGANS

THE BEST MANUFACTURED. WARRANTED FOR SIX YEARS

A GREAT OFFER

Horace Waters, 481 Broadway, New York will dispose of ONE HUNDRED PIANOS, MELODO. ONS and ORGANS of six first-class makers, at extreme ly low prices, for cash, during this month, or will tak from \$5 to \$25 monthly, until paid. Chickering Justic: are included in the above offer. Hinstrated Catalogue, mailed. Warerooms 481 Broadway, New York. HORACE WATERS

Testimonials.

The Waters' Planos are known as among the very kers. We are enabled to speak of these instruments with or a fidence from personal knowledge, —N. Y. Evangelist. We can speak of the merits of the Waters' Pianos from personal knowledge as being of the very best quality.— Christian Intelligencer.

Our friends will find at Mr. Waters' store, the very best assertment of Pianos, Meladeous and Organs, to be found in the United States...Graham's Magazine.

assertment of Pianos, Melodeous and Organs, to be found in the United States.—Graham's Mogazine.

Musical Boings.—Since Mr. Waters gave up publishing cheet music, he has devoted all his capital and of tention to the manufacture and sale of Pianos and Melodeous. He has just issued a catalogue chis new instruments, giving a new scale of piaces, which show a merked reduction from former rates, and his Pianos have recently heen awarded the First Premium at several fairs. Many people of the present day who are attracted, if he contused, with the faming advertise ments of rival piano houses, probably overlock a modest manufacturer like. Mr. Waters, but we happen to know that his instruments carned him a good reputation long before Expositions and "honors" connected therewith were ever thought of; indeed we have one of Mr. Waters' Piano Fortes now in our residence, where it has stood for years, of whick any manufacturer in the world might well be proud. We have siways been decighted with it as asweet toned and powerful instrument, and there is no doubt of its durability. More than this, some of the lest amateur players in the city, as well as several celebrated planists, bave performed on said plano, and all pronounce it a superior and first class instrument. Stronger, indersements we could not give.—Home Journal.

Horace Waters, 481 Br. adway, is famed for the excel-

Horace Waters, 481 Br. adway, is famed for the excel-ence of his Pianos and Organs,—Evening Post. The Waters' Piano ranks with the best marufactured in America. - The Independent, N. Y.

A Wonderful Discovery.

For Catarrh and Throat Diseases. Dr. G. Newcomer's Special MAGNETIC REMEDY.

Sent by Mail, for \$1 00. THREE DOLLAR'S worth will care. the worst Cases of Catarib, and warranted.

Address 288 Enperior St, Cleveland, O LETTERS TO ELDER MILES, GRANT.

Being a Review of

"SPIRITUALISM UNVEILED." BY REV. MOSES HULL.

Author of " The Question Settled," " That Terrible Question," etc., ctc.

This sherp and brilliant little book, by cue of our soutest thinkers and most officient speakers should be read by

Price: - 25 cents; postage, 2 cents. For sale at the office of this paper,

BERMAN SNOW, SAN PRANCISCO, CAL. keeps the RELIGIO-PERIOSOPHICAL JCLERAL for sale, and will receive subscriptions for the same. He also keeps for sale all Spiritualist and Reform books at Chicago and Echap prices. Spence's Positive and Negative Powders—Planchettes, etc., always on hand. Catalogues and circulars mailed free. Address Herman Snew., P. O. Eox 117, San Prendisco, Qal. '7 noll tr

Warren Chase & Co., No. 601 North Fith street, St. Louis, Moul

Reep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., RELIGIO-PHILOSOPHICAL Publishing Association, and all other popular Libera? Literature, including Ralieso-Periosophical Journal and Range of Light, Magazines, Photographs, Parlor Games .-Golden Pans, Stationers, etc.

PSYCHOMETRIC BEADINGS.

By sending a photograph of yourself to Annie M. Hull, Hobart, Indiana, you will receive an accurate description of the leading personal traits of your character, marked changes in rast and inture life, with advice with reference to the future; your physical and mental adaptation to the one with whom you contemp ate marriage; with apprepristeadvice to the married, advice concerning business.

Terms for reading, \$1.00 and two three-cent stamps. *9 1.1 ti.

A NEW PROPOSITION. To say or e who bas never taken the Journal we will send it for three months on trial, on receipt of flyly cents.

From the Louisville Daily Commercial. LOUISVILLE, KY.

Suburban Matters.

Things Seen, Heard, and Talked o'.

Zalks With Jefferson Spiritualists - The Kinds of Circles-What Folks Say How They do in Circles-Dark Circles - Rev Dr Stuart Robinson Forming a Gircle How They Feel Toward Clergymen-Elder Hopson -Incidents at Circles.

Below we present our readers with a fact conversation, occurring in Loui-ville, Kentucky. The Spiritualists are thoroughly alive in Louisville.

We were with them on Monday evening, Dec. 19 h, 1870, and notwithstanding the weather was of Davy C ockett's pattern, we had a good sized audience. There was water above, water below ; besides a very wet show.

"First is blowed, then it enowed, then it frozed, then it thowed, then it rained " Giory. Relah (?)

Stranger.-You have an sted opirit medium near Spiritualist —Yes, Mrs Keigwin, who lives two miles back in the country.

Stranger - Yow do most of the people of J. fforsonville regard the menifestations at her house to Spiritudies. - Nordy supposes that she or her family are any pries to collusion or trick, and hundreds are sure it is spirits who write and speak. but some say that it must be bad spirits, and oth out some say that it must be dea spirits, and others think may telt is some magnetic think that we don't know anything about. We had another note! medium, Mrs. Holife, but she has gone to Louisville. There are scores of medium in Louisville, and a number in New Albany. One circle in Louisville developed eleven mediums in a few man had

Stranger. - How do c'reles develop?

Spiritualist - The e are two hinds of circles, test or pub is circles, and development circles. The latter are only for he benefit of their own menbers. Either kind meet sametimes in the light. and so net m e in durkness

Stronger — Thy do kness? Spiritualist.—The darkness favors copernitation of thou, he, and other conditions. The parties usually meet in private circles. The mentions often attend circles. Nob dy makes any money by it. The circles vary in their mode. In most they sit in a circle, each person having an invariable place Each person's hands touch those of his er her next neighbor, so as to m K a complete mogne ic next neignour, so as to me a the complete ingue to circle. Meny posons sit in circles in their fundes and many et alone at extens fixed fours with their hands on a table. They think that twilight and midalgut are the most favorable time for elt. ting in da kurssal me.

S range -Do they find that these arrangements L wo recults?

Solit us is .- They say say This work is circles say that after anting until proper conditions are the alord, there always are results. They say that there is first a pole time, a very us screation in the hands-then ripping on or movem no of the table, then other modestations. They say that after string a while in dark circles, some will first eve circling cion a, b ig it have, colors and flaulty spirits. That is b to light as d das a circles, manify spins. I make to be mand and card circles, when the conditions are right, persons will become entranced, that is, inscuspie, but controlled by another spin inding possession of the n and will larger than nothing of what they have said or thanks.

Clergymen and Circles

Starger - Are energy us a we could be clicked Bourbust to they always are. When the R v. Stuart Robinson was reported to have a lid met. the teart Pase Cr le was consord of miguided your, man, and that there sight make actions help evil, would not occur in the presence of a time Christian, they sent a bind note to him, inviting him to be present at their scarces, not so much to test the manifestations as to see whether he was a time Christian. Bit Dr. Robinson didn't

A few incidents will illustrate the characteristics of dev-lopment circle meetings. A m mb r says:
"Mr. R chards," (Mr. Richards is the spirit con
trolling the circle), "there is an old lady on-street, named Mrs - She is very aged and feeble, and it would be a giest comfort to her to hear something from a son who died many years ago. Do you know anything about him?" The spirit promptly replied:

"Will you make inquiry, and report at the next

meeting?"
"Y.es," responded the spirit.

A lady and g ntleman belonging to the circle were unavoidably half an hour late one evening. When they were half a bl cr away, the spirit

said: "They are usaily he e, open the door for Mr.-Oae night the spirits at a reception circle were

tying and untying a medium, putting rings strongly on to e neck, arms and wait, as tests for skep ic , when another medium guiting tired and addressing the spirite said, "Ha ry up, boys, put in that jew-ciry q fice," and they did.

In the circle it is no unusual to hear the spirit avow that I don't know something

The members of circles don't implicitly obey all the spirits say. They respect the opinions of some much more than of others.

Stronger -- How 1: Spiri'n illem in New Albany? Spiritualist - There are circles that meet in pri rate houses, and recently a hall for social mie ings has been firted up. A Spiri val Circle - Describe à Circle?

Splittualist. - One that I am f miliar with was required by the spir ts controlling it to have twen ty m-mbers. To organize the circle, a laty belong ing to it went in o a trance. Any one proposing a person who wisted to be a member of the circle submitted the name. A stirit was a ked if the person would suit. Sometimes it p smoned reporting until the next meeting. Some imea it went aw y estersibly to get information, a din ten or fif cen minutes came back and repor ed, as, the person is not healthy, and will not be able to attend e gularly during the winter," or, "tae person will not answer, he is too young, etc."

When it reported against the eligibility of any one, they had to be excluded. Even person admitted had a special post ion. The spirit selected four men for pulses, and placed them in sears, north, couth, cast a dwest. Then it placed a man on each site of each pillar, and the ladies at other places in the circle. The circle was then formed. Stranger—What did they do in circle?

Spiritualist.—Sometimes in light, cometimes in partial ob carriv, sometimes in otal darkness they sat about a table, each with hands upon it and tonching those on each side, or they sat about the table without touching hards. The spirit, through the trance medium, directed what to do from time to time. Somet mes in trance the me dlum would spe k as from some spirit, sometimes would in trance write messages, sometimes would have writing cone by spirits without the medium's hands; sometimes the medium would describe the spirits she saw in the room. Graduily the pecullar gifts of each person are developed into me-

diomehro. Srauger -- How do you know there are different spirits influencing the medium?

Spirits influencing the medium?

Spiritualist.—The tone, manner and language were entirely different. One spirit was a lively girl; one a good but not very able fellow; and one a wise old mae, whose remarks always showed gre t shrowdnes, yet it was singular that when in the circle and controlling it, this last spirit not onthe circle at a controlling to, this last spirit not only spoke as the familiar spirits were described by the prophet, "Thy speech shall be as one that hath a familiar spirit—thy speech shall be low out of the dust," but with a hesitating manner, as if he had to tulok of every word. The other spirit

spoke quick and lond.
Stranger.—You say this was a developing circle. How did it differ from others?

Spiritualist. - A reception circle is to give tests to satisfy inquirers after he truth of Solvitualism. Skeptics are admitted to reception circles, yet the demonstrations are not good generally if a large

number of skep tos or scoffers are admitted together. In some cases there is an advantage in having a chicle, and placing an avowed Spiritualist in each end of the circle. It seems to check the unfavorable magnetism from the skeptics.

The Presence of Skeptics Stranger.-D m't mediums have manifestations

when skep ics are present? when skep its are present?

Spiritualist.—Certainly. Perhaps not so well when there are a large number of skeptics present. Slate writing by spirits is done in broad daylight by holding a slate under a table over which a shawl or cover is thrown. Sometimes the state is held by a hand ontside the shawl, the hand being visible all the time. In all cases the circumstances preclude the idea of the m dum doing it himself preclude the idea of the modum doing it himself or herself. It is written from opposite to her. Where a question is written on one side of the slate, the answer is written on the other side, though the medium has not seen it. The writing purports to come from spirits, and is the exact hand writing of the person it purports to be.

Stranger.—Does it ever give practical informs

tion? Spiritualist.—It often gives ex ellent advice. I generally urges good lives. It sometimes has as sis ed inventors. A number of the most success ful inventions in this country are said to be of spirit origin Spirits don't always think it desica ale that men should be rich. They do sometimes ald persons to get sub-i-tence -to recover property-to accomplish undertakings

Stranger - Weat is the outcome of it? Spiritualist.—We believe that by and by the great mass of men will be so developed that they will o serve the laws of their well being, and all men be better, wiser, happier-so dev loped that they will generally see spirits, talk with spirits, and be by them guided in right and warned of

How Tuey Feel Incard Clergymen. Stranger. - Don't your tolks feel a li tie bitter at the clargy who descounce Spiritualism as a trick.

or diabulical? Spiritualist—No. Spiritualists do not. They regret it, but they are no more engry than a chemiss would be at some one who declared that there is no oxygen in the air, or a geographer at one who should say the world is not round. If they charge that it is a trick, we say any one can bee me a medium, and see for him or herself. If they say it is diabolical, we quote the Bible which says that the gifts that accompany mediumship are desira-ole, or we ask them to investigate the communicitions, or note the results. A medium has to cations, or note the results. A medium has to suffer much loss and annoyance. The is hunted continually by pisms who want tests, and when the minimizations are given, the medium is often imputed by instructions, like that of Eder Hopson, that the dress of womin enables them to play tricks. Springlish have, however, such then : they have had such tests of the spirits being what they claim they see so much good that is to reall from Schittualism that they are not bitto re unt usem Sidnessia. It is they are not bli-ter. No people are more charitable to the opinions of oners. They know that they themselves had once bitter projunces against Soir union, and they appreciate the fiel that for a designment who has been educated in, perhaps by, a church, who has been supported and betriend deby his congregation, who is under the despes, origitims to his heavers, it is a bard thing to seem to be ungrateful, and for the sake of a track of water no is perhaps not certain, to offend most of his friends. and goe unter to the au no by of his causel. We thick of all this and s, most hiz with clergymen

tach ir resect for trubit. How was Eder Hop on.

S ranger. - In west re-pec's der you talak Elder Hopen was mistak v?
Sortiu list.—He sait getting communications fr m spri's was a very modern thing, and jet quored a very anciert writer, Moses, to prove it a ber thing. He declared very positively that God never did permit the soldies of dead men to come b ck to this world to com nu late, yet he a mit ed that the spirit of Samu I and come back and communicated, and the spirit of Moses and Ebj.h had appeared on the mount of transfiguration, and C wist after the crue fix in had communicated. Srenger.-How aid be explain the cases that he

Sprittalist.—He sa'd God permitted that ex-Significalist.—He said God permitted that ex-c-p ional case of Samuel's spirit, and Samuel had not been very long dead, and didn't say much any bow when he cause both, saylog but what as prophet, he had in his told. He said Eight hasn't deed, and maybe Moses hadn't; and as they were translated without death, their scirits might come back, but "Und rever did permit the spirits of men of ore bick to this world to communicatenever did.

S.ratg.r.—Dil he no express your doctrines?
S.ratg.r.—Perhaps he tried to do so, but he did not present them as we hold them. He said: "Spiritualism cenies an objective God—denies that G d is an object to be worshipped." This is not correct. We hold that we finite beings cannot have an exhaustive conception of an infinite G d. imminent and totally present in matter and in split. We can imagine no limitation to his exist ei ce, his power, his wisdom, his justice, his love, his holines, nor his absolute free tom. These who have heard Miss Neitie Peace at spiritual meetings will all say that her prayers are the most sublime and beautiful and apparently heartfelt they have end occurring and apparency near test they have ever heard. We hold that G d's will can make any soul grow in goodness; that he wills they should grow in godness. Brother Hepson holds that G d's love is limit d; his godship more in one place than another. He holds that God can't have any love for the souls of the damned. We can't imagine God infinitely good, Jet couting an abso late evil-a devil that God can' make good. We say all is from God, and if there is a devit, the evil of his nature must have come from G.d, who cre n'ed hin; our we regard God as perfectly good, from whom 70 evil could come. No people have such protound admiration and love of God as Spir itualie's have

The Divinity of Christ.

Stranger.—Was he not right in a ying you deny the divinity of Corist? Spiritualist —We hold that the infinite God—allwise and all powerful is the au hor of all that is. God is the only cause, the only providence, the only power, no existence can be without him, no a om of matter or world can be without his presence and control. There is no early, no he wen, no hell where he is not as truly existing as in any other spot. The finite cannot comprehend the in finite. We can't even imagine any spirit as that which can see without eyes. God being all and in all, man has divinity in his nature. God breathing into him gave him existence. God has manif sted himself more strongly in some than in others. In that sense, Christ was divine, but we con't say that what one flaite being doe, is a sin or a merit in any other being,

More Comment.

Stranger - Did any other point in E'der Hopson's discourse strike vou? Spiritualist.—He says Spiritualism denies the judgment. This is not s). We hold that punish ment surely results from she in this or the Spirit World. We go turther than Elder Hopson, who believes that judgment may be avoided by putting the sins of others upon the sinkss Christ. He says Samuel d'du't say to Saul, "and to morrow shait thou and thy sors be with me." but, according to the Greek, 'Thou and the sons shall tall.' Why didn't he translate the original Hebrew instead of the Greek? He translated the Old Testament text from the Greek to avoid the force of the com-munication Samuel made to Saul, "To morrow, thou and tay sons shall be with me," which was certainly something that Samuel in l'ie had not told Saul. Spiritualists have just as high an appreciation of true marriage as Elder Hopson.

How About the Manifestations.

Stranger.-Has he presented your manifestations inc rrectly?

Spiritualist.—Yes, very; but perhaps be did not intend it. He said: "These spirit rappers and these mediums The women rap and the men write It is best for the women to do the rapping, for their sex and their dress prevents them from exposure. They always do the rapping." Every Spiritualist will laugh at this ab surd statement. For a time spirits communicated by raps They rarely do so now, except when they can't write or speck. The writing mediums are both men and, women. In some ceses the spirits use the organs of a medium, and speak through them; in others the spirits are able to speak audibly. The spirits commu-

nicate now in many ways. Any person can communicate with them and get messages, and have tests that the spirits are those of dead persons, who were known in the bedy. Eder H p on said, too: "I want to say whether they are rapping mediums, as the women always are, or writing mediums, as the men are; they are all gentiles; all children of Japheth, or children of Ham. Grd never made communications to man where they didn't come through the children of Shem. When you get it through some Jew, you will get it thr ugh the proper source, but all these mediums are white men or women of Japheth origin, or negroes, children of Ham. G d never authorized them to speak. He always does it by the children of Shem, a Jew, but J. ws or J. wish mediums are not. Jews don't rep and don't write." He enlarged on this by showing that all political power thoughout the world was accordingly to prophecy, to go to the children of Japheth, and all spir tuel intercouse and power to the children of Shem. He said, "even Balaam was a Shemite. Christ was a Shemite. The Apostles were Shemites. There nev r was an inspired prophet or Apostle who was not a Shemite. If you hold that you may communicate through Gentile mediums, whether black or white, and you contradic every part of God's prophecies and history. Cariet said "Salvati n of the J-ws. Tat se tles the question forever.' Now, Elder H poon did not know as hundred of Soir itaalis's de, that there are nany exc. lien. J w ish mediums, and ma y H. brew Spiritualists in Louisv lie and elsewhere. I could tell him of a number. He would not have said what he did if he had known better. He suggests that it may be all trick?

Stranger.—The answer is easy. We claim that any man, woman or child, who wants to hear spirit communication can, by getting in the proper mental and other conditions have such intere urse for himself or herself, can be a medum, can in tranca, hear spirits influence them, can see spirits and can lave them speak. Is ah this trick or legerdemain? There are hundreds in Lausville that can verify this. There are a romo r of developing circles, the members of which all have or exact to have the manifestabons, the mediumskip each for himself or her-

Stranger.-Demonstrate that and some will

suspect it is du bolical? Spiritualist - A few days since a clergyman received a message alleged to have been written by spirit hands on a slate. It purported to be from the spirit of a little boy who was one of his Surday school scholars. It wis in the by's hand-writing. It gave the boy's name. The communication was, "Tell my Sabbath-school that I am very very happy." Was that much like a devi-? Every week hundreds of persons in Louisvile, New Albany, and J ff reconville have loving messags, purporting to come from hu bands, wives, friends, tathers, mathers, and children who have died. The messages almost invariably notice to bother lives. Is in possible that all these investments to be to the college. that all these incitements to but er lives, all these kindly messiges, come from devils? Spiriut-lists say that some aprils are not reliable. Toey are not d veloped, but many give good advic. Try the spirits

S ranger.-What good has ever come of it? S ranger.—It has convinced bundreds of pers neof the exsence of a Go'--- and of the im mortality of the soul. It more than a yother religien stimulates char'y and hum in kindness It makes man feel that spirits ere observing his life. It takes away the sing of death. It makes a man know when heri she will suffer as a consequence of such sin. It makes a man happy in every circumstarc: of li e.

S. ranger. - What sorts of mid ams are there? Springles.—Trev are all described in the 13 h chapter of Corinthians, and 5 h chapter of Tacksalenious, and in another epistle, where is 18 declar d that tiese signs shall continue with them that bolieve.

Mediu.18.

Stringer.--What are middings? Spiritualist. - A mediu u is any person who is in proper condition to be influenced or controiled by spirits. What this depends on we don't know. A wire is needed for telegraphing, and magnetism or electricity seems an element in getting communication with spriss, Number of Spiritualists.

Stranger.—E der Hopsen estimates the num-

ber of Spiritualists at a million and a hall? Spiaitualist - There is no data upon which to base that oponion, but they are very numerous. Many ir minent men now avow their sympathy with the Spiritualist movement. Mr. Whiting and some Cathol c statisticans think there are eleven millions of Spritualis s. Stranger.-Will Mr Wniting reply to Elder

H pron? Spiritualist -- Oi course he will. We would be very much gratified if some of our learned and ab'e clergy wou'd consent to debute the question in a or per, candid manner, without bitterness, without insinuations of unworthy motives, with simply a desire to attain truth.

The firegoing comprise gleanings of conversations with half a dezen leading Spiritualists. upon the topic which now excites great interest. It furnish a some information alou: the pica har views, price i es and feelings of the Spirituslist. Elder II por deserves creat credit for his very able discourse, which was a Bible view of Springlism, to show that consulting the dead was wrong. If he speaks again, he will, doubtless, in showing the diabolical charac ter of Spiritualism, di cuss the vital point of difference between Spiritu dism and Evangelical Ciristianity-which is the Atonement, Dr. Hopson referred to this, but he could make a whole discoura upon it.

PROF. HOWE'S

SEVEN-HOUR SYSTEM

THE RESERVE OF THE PERSON OF T

GRAMMAR.

The writer of this useful book has had a practical experience in the art of teaching of upwards of thirty years. He had long been impressed that a shorter pathway to grammar than that which led through the perplex ug subilities of the text books could be set ured, and with much skill devised his "Seven-Heur system" of oral teaching. Appeals from his audiences and requests from correspondents abroad became so numerous and repeared, that he was compelled to put his ideas into print to satisfy the public demand. His discoveries in the science are many and startling, reducing the into print to satisfy the public demand. His discoveries in the science are many and startling, reducing the labor, in many instances, from years to minutes. The limited governing power of the Transitive Verb from 30.000 words to seven; his rotating or vibrating "S." securing syntactical agreement between the Verb and None; his exposition of the Subjunctive Mood and Preposition, with many other in creating features of the work, are not only original, but might with very great propriety be considered inspirational. These are of the utmost value to the the public writer, the platform

propriety be considered Inspirational. These are of the utmost value to the the public writer, the platform speaker, the clergyman, or the senator. Fifteen minutes attention to any one of them will protect any intelligent person from erring once in a lifetime:

The work is got up in pamphlet form of about 50 pages, strong and neat covers, with large plain type, containing everything within, in its simplest "asonce, to constitute the Practical Grammarian. It is not sold for the value of the paper, print, or binding, but for the Seven-Hour grammatical education contained within Price:—cloth \$1.00 P.per 50 cents. For sale by the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, 187 & 189 S. Clark St., Chicago.

A NEW PROPOSITION. To any one who has never token the Journal we will send it for three months on trial on receipt of fifty cents.

NATURE'S



Contains no Lao Sulphur, no Sugar of Lend, no Litharge, No Nitrate of Silver, and is entirely free from the Polsonous and Health-Destroying drugs used In other Hair Preparations.

Transparent and Clear as Crystal, it will not soil the fines, fabric, -perfectly SAFE, CLEAN, and EFFI HENT, - desideratums long sought for and

Found at Last!

It restores and prevents the hair from becoming grey imparts a soft, glossy appearance removes dandruff, is cool and refreshing to the head, checks the hair from falling off, and restores it to a great extent when prematurely lost, prevents headener, cures all humors, cutaneous eruptions, and unnatural heat.

AS A DRESSING FOR THE HAIR IT IS THE BEST ARTICLE IN THE MARKET.

Dr. G. Smith, Patentee, Groton Junction, Mass. Prepared only by PROCPER BROTHERS, Gloucester,

The genuine is put up in a panel bettle, made expressly for it, with the name of the article blown in the glass. ASK YOUR DRUGGIST FOR

Nature's Hair Restorative.

And take no other. At wholevale by Jno. C. Buvdy 187 & 189 S. Cark St., Chi ago, and by the following WHOLESALE BRULFGISTS:

Bornh mard Fon, 1 & 3 Randol: 1 St. Van Shanck, Stephonson and Reid, 50, 92 & 91 Lake St.,

N. B. When it cannot be obtained at your drugglets, send your order to J. O BUNDY, and he will see that it is promptly sent by expres: \$1.00 p r bottle, or six bottles for 5.0% Cash to accompany the order. v8n18 26t.

FOR ALL WHO READ. ALDEN'S

READY BOOK BINDER.

[Patented Feb. 4th, 1868.]

For filing temporarily, or binding permanently, Bucks, Mazzines, New-papers, Music, Sermons, Manuscripts, Letters, Bills, and papers of every kind. Enables peries to do their own binding. Costs less than bookbinders' prices. More durable. Attractive in style.

PRICE LIST.

A few of the publications for which the Binder is adapted.	Size of Binder	Leather and	Ciorh and Paper,
1 Scripture History,	51/2× 71/2	\$ 45	S (3)
2 Mursery.	6 x 9	£45	
3 Our Young Fellis.	6 29	cn.	
4 Little Corporal,	31, 8 9 5	£.	
5 Harner's Magazine.	6, s10	60	
6 Hiverside Blacazine.	7 RIU	65	
T Littles' Repository,	Therit's	100	45
E Sunday Magazine,	A 1111	- 70	45
d typicatic Josephi.	* 13 × 11 · 1	1.77	(r)
l'i Leslie's Magazine.	9 x1,33	1.1	- F(F
Il Demograta Managira,	Digate	- 1944	69
13 The Bright Side and Western Bome,	10 2134	- 15Og	(i)
is sheet Music	MINISTER LAND	1 19	Fig. 1
Is Every Main Aur.	III ix16		
is Harry to Weekly, and Family Circle,	21 1x171.	1 70	T this
16 Waverly Magazine,	12 48 14	1.4	1 1:
Rural New Yorker, and Y'ng Polks Rural	10 3,0%	1 111	1.23
18 New York Leiger,	140182. 0		
19. Western Rural and Prairie Parmer	100 3828	1.75	1 46
of New York Tribune, .	10 4 1 2 6 4	2 2	1 7
I The In dependent,	53-5-530-		
23 Chicago Tribune	14.100	2 00	2 (4)

Sent by express to any address on receipt of price, When o dered in quantities amounting to not less than \$10.00 the charges will be propried at this office, Actives RELIGIO-PHILD-SOPHICAL PUBLISHING HOUSE, 187 & 189 South Clark St., Chicago.

THE

WOMAN WHO DARED.

BY EPES SARGENT. AUTHOR OF

Planchette, or the Despair of Science.

"Honest liberty is the greatest foe to dishonest 12 mo. Cloth; 270 pages, fine tinted paper, git top, extra heavy binding, with bevelled edges,

A very Interesting and Cheap Book. Price \$1,5%. Postage 20 cents. For sale at the Religio-Philosophical Journal Office.

NEW EDITION,

REVISED AND IMPROVED.

THE STARLING PROGRESSIVE PAPERS COMPLETE

Comprising liberal and logical essays on the following sub-Comprising liberal and logical essays on the following subjects:—The Spirit of Progress—Divine Development—Life—Individual Reform—National Reform The Divine method—The Spiritual tepublic—A Remarkable Vision—Despise sot Prophe syings—Soularity—What am I, whence produced, and for what end, whence drew 1 being, to what period tend?—Ideas and their Progress—The Nazerine—What think ye of Christ?—Regeneration—The utility o pain—A Plea for little ones—angels, what are they?
What is man—World of wonders—Observalmess—Utility, of tears—Expusst words to mothers—Selfhood—"And whey he come to himself?" What is faith, Be not afraid only believe. A private Seance. Spiritual Phenomena. The Brokes

lieve, A private Seauce, Spiritual Phenomena. The Brokes sword, The rustic necklace, Hair-cutting by spirits, Spirit Painting, The mysterious hand soft as a womans, News from the Spirit world, Transformation of our globe and final disappearance of even and all diseases. The book nurs bers nearly one hundred pages, with illuminated title pege and will be mailed to any address for the low price of 25ct; Piease address W. D. Belchner, No. 207 Carter St. Philadelphia, Pa For sale at this Office. Address S. E iee 189 80. Clark St. Chicago.

VILLAGE LIFE IN THE WEST.

BEYOND THE BREAKERS.

A Stery of the Present Day. BY

ROBERT DALE OWEN. Author of "Footfalls on the Boundary of another

Finely Illustrated. Price \$2.00. Postage 24 cents

For sale at the Religio-Philosophical Journal Office

DR. H. SLADE, (Clairboyant,)

J. SIMMONS.

DR. SLADE will, on receiving a look of hair, with the name and ago mate a clairroyant examina ion, and re-turn a written disgnisis of the case with cost of trea ment. A fee of Two Dollars must scoompany the hair, which will supplied on codic ne where treatment is ordered. All letters should be directed to

SLADE & SIMMONS. 207 West 224 St. N. Y. P. S.-Pleave write your address plain.

GOD

DEALING WITH SLAVERY.

God's Instrumentalities in Emancipating the African Slaves in America.

SPIRIT MESSAGES Given During the Years 1860 to 1870, inclu-

sive, - from Franklin, Lincoln, AD-

AMS, JACKSON, WEBSTER, PENN.

and others to the Author. THOMAS RICHMOND.

This is one of the most interesting books in the whole cata-This is one of the most interesting books in the whole catalegue of Spiritualist publications. Its author is well and widely known throughout the Western States, he having been one of the early pioneers and a man of extraordinary energy and ability, who would make his mark in any country. After an active business life of oversixty years, he now, in his seventy-fifth year, is as strong and hearty, and as capable of doing business as he was fifty years ago. His ability, energy, and acquaintance with many of the leading men of the country, pointed him out to Franklin and other distinguished spirits as the most fifting instrument with which they were to accomplish a mighty undertaking. The manner in which they worked through hi a and the results achieved are herein related by the author in a book of 236 pages.

PRICE: Cloth, \$1.50; p. age, 16 cents. Enamled paper sides and chath back, 75 cents; postage, 6 cents.

For Sale, Wholesale and Re'all, by the RE-LIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 187 & 189 South Clark street, Chicago.

LYCEUM GUIDE. A Collection of

Songs, Hymns, and chants, Lessons, Readings and Recitations, MARCHES AND CALISTHENIS.

TOGETHER WITH Programmes and Exercises

(With Illustrations')

FOR SPECIAL OCCASIONS.

The Whole Designed for the Use of. PROGRESSIVE SUNDAY LYCEUMS,

By J. M. Posbles, J. O. Barrett, and Emma Tuttle. The Musical Department by James G. Clark. This new book for sunday lyceums con-

tains all the excellent features of provious works, with such improvements as the practical experience of Lycoums during the past six years have suggested.

Its appendix contains a large un ther of letters from

Conductors of Lyanums and friends of the Institution, il-lustrating its beseficial influence, and giving mu a valua-ble information permining thereto.

This book is complete in every narticular and is illus-trated with TRIBTY FINE ENGRAVINGS of Bauners Emblematic Standards for G-oups, Calisthenics, &c. PRICE: In paper cover, 60 cents; postage, 6 cents. In boards, neat, strong and durable, 75 cents; post ge., 12 cts. In cloth, extra g ld-lettered sides, 61.00; postage, 12 cts. From witch pelces liberal descent will be made on quanties for Lycouns.

For sale by the RELIG-O PHILOSOP HOLL PUBLISH-ING HOUSE, 187 and 189, South Clark street, Chicago.

NEW EDITION-REVISED AND CORRECTED.

THE VOICES Three Poems.

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

By Warren Samuer Barlow,

TIGHES volume is startling to its originality of purpose, and is destined to make deeper forcads among sectarian bigots than any work that has hitherto appeared. The Voice or Suprestition takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moves has been deteated by Satan, from the unider Eden to Mount Calvary

of Eden to Mount Calvary!

The Voice of Nature represents God in the light of Reason and Philosophy—in His unchangeable and glorious at tributes. While others have too often only demolished, the author has erected a beautiful Temple out the specific of t

y are and mature with the centuries. 17 is already admir-ed by its thousands of readers.

Printed in beautiful type, on heavy, fine paper bound in beveled boards, in good style; nearly 200 pages. Price \$1,25 postage 15 cents. Very liberal discount to the trade. For sale by the RELIGIO-PHILOSOPHICAL PUBLISH-ING HOUSE, 189 South Clark St., Chicago, III

THE BHILE IN THE BALANCE,

A Book for the Age and the Times. and one that should be in the hands of every libera. man and woman in the land.

You want it for your own instruction, that you may be furnished with acknowledged authority to meet the arguments of the theologian, historian, chronologist and scientific man with his own weapons. It discusses the matter of Bible canons, versions,

translations and revisions with ability, citing none but authors in the highest repute, and those that are above criticism.

The book is printed in excellent style, 12 mo., on new type and fine paper, with beautiful illustrations of the mounds and mound-relies of the Mississippi Valley. It is substantially bound in cloth and contains three

hundred and twenty pages. The interest felt in the work is so great that orders were received for nearly the whole of the first edition before it was published, one party alone having freceived or; ders for over three hundred copies.

Price, \$1.50; postage, 20 cents.

THE TRADE SUPPLIED.

Address: Relioio-Philosophical Publishing House. 187 & 189 S. Clark St. Chicago. v8 n26 tf.

D. M. GUAHAM. J. W. BRES. D. L. PERRY Notary Public

GRAHAM, PERRY & CO. REAL ESTATE and LOANAGENTS. ROOMS, MAJOR BLOCK,

Cor. La Salle and Madison Sts, Chicago, Ili. City and Country Real Estate purchased and sold. Invest. monts made and Loans Negotiated. Attention given to all business connected with Real Estate.

1200 Lots and Acre Property in Jefferson forSale.

THE LIFE AND MORAL APHORISMS

CONFUCIUS.

BY MARCENUS R. K. WRIGHT.

This little volume, newly revised, greatly enlarged and neatly printed, and containing a Correct Likeness of the Great Chinese Philosopher, is now for sale at the RELIGO-PHILOSOPHICAL PUBLISHING HOUSE, 139 South Clark street, Okicago, Ill.

Tothose who Love Justice, Admire Goodness. and delire to follow a life well recommended for its repre sentation of worthy de ds and exemplary conduct among men, this code of moral procepts is particularly recommended.

PRICE :- 25 cents; Postage & cents,