\$8,00 PER YEAR IN ADVANCE.]

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

SINGLE COPIES EIGHT CENTS

8. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, JANUARY 28, 1871.

VOL. IX.-NO. 19

Original Foetry.

Written for the Religio Philosophical Journal. "ALMOST MORNING NOW."

BY MARY J WENTWORTH.

[Bear Journal, previous to reading the article on the death Sarah Gladstone, as given in the Jouenas of June 4th, I wasin my chamber, and the words, "It is almost morning now," were given by some unseen person. I questioned, was some one blind, and before dying did they say, ""Tis atmost morning now," but I received no answer. When the JOURNAL appeared. I knew from whom those words came. I think Frankie Troxwell guided her to me. If the lines please you, accept them for the Jounnal.]

Smooth away the golden tresses
From the forehead white and fair,
Thinking that a tender mother
Smoothed them once with fondest care.

Fold the white hands o'er her bosom,
Just as if she were at rest,—
Just as though no stormy passion
E'er had surged within her breast.

Shed one tear upon her coffin—
Though an outcast and alone—
Think if she had been thy darling
How in angulah thou wouldst moan t

Think how long she strove with sorrow, Wrestled with her spirit's pain, Till her soul by it was maddened— Till wild frenzy fired her brain!

Think how long the night around her,— Night that lasted many years,— In which she had prayed for morning— Prayed in agony and tears.

Scorning sister, pause in pity!
Pass her not so coldly by,
isze upon her till thy heart aches,
Till the tear-drops fill thine eye.

Think, perhaps, you might have saved her— Might have shielded her from sin; Loving words in kindness spoken Often will the orring win;

In which every trust was o'er: Might have spoken like the Master: "Go thy way and sin no more."

Sister, I see tear-drops gather
As you press her cold, fair brow,
As I say her last words over:
"It is almost morning now."

Sister, woman, heed the lesson!
By this sorrow to thee given,
Ever strive to save the erring,
So thy robes be white in heaven.

REPLY TO "MESSAGE" IN JOURNAL OUTOBER 22d.

BY MARY J WENTWORTH.

Float away on your beautiful pinions. Ye azure-robed zep yrs of air.
And to him that is kindest and dearest
The fondest of messages bear.

Tell him,—well, scarce dare I tell you
The thoughts that have home in my breast,—
Tell him the spirit so storm-tossed
Has found its sweet haven of rest.

And say, that at morn and at even,
When I breathe out my spirit in prayer,
That I pray to God and the angels
To watch him with tenderest care.

SHAKERISM AND SPIRITUALISM.

Meeting of the Shakers and Spiritualists in Cleveland-Spreches by Mesus. Evans and Lomas-The Doctrines of Shakerism Explained.

SPEECH OF ELDER LOMAS.

That Spiritualism is a power in the world is denied by no one; on this, its advocates and its adversaries are a unit The former joy in their conquests; the latter groan at their losses, past and pr spective. To the superstitions of ages one class clings with all the tenacity of life; the follies of miseducation and untruth are the basis of their heaven, while death, and not life, is the redeemer that is to correct the misspent past. The other class have freedom imprinted on their standard, and whatever contradicts the soul's reason, shares the fate of the prophets of Baal. With truth as the only satisfying element, the true advocates of Spiritualism are making searching investigations of man-made creeds, and bowing no more to the Moloch of sectarian bondage, they urge an unrelenting warfare against priestly craft and devilish superstitions, for the enfran chisement of souls generally. For agas the uncivilized have engaged in the conquests of despotism, only to uprear others equally despotic; but the world has never witnessed such an im mense movement of mind upon mind as is now engaging the force of Spirituali m in their attacks upon materialism and religious superstition! And these fortresses totter toward full and complete annihilation. The die is cast, The John the Baptist of our day is Spiritualism. for the ushering in of a more perfect day! The weak, wicked and pusilianimous can rend and wreck; the infant in its swaddling clothes, can. in a playful freak, raze to the ground the costly edifics that marks the accumulation and concentration of the w alth and industry of years; but it is the strong, the brave, the wise and pure that build up temples to end are eternally. While it is clearly seen that Spiritualism has been, and is, the most powerful element of disturbance and disorganization among the churches-the element of dissolution to erroneous and unreliable instruction—to what are its advocates direct the unfortunate to look, as a substitute for what they have destroyed? The sincere Methodist they have destroyed? The sincere Methodist heavens the same; like causes produce like dies, and, coming back to us, says: "I am not in the grave, nor in heaven; I am the same, in made it the prize of conquests, admitted that

every respect of feeling and disposition, the body only being absent, as when in earthly life; and we Methodists find that no Doctor Jesus has taken physic that we poor Methodist patients might get well i' and thus Spiritualism is undecelving the masses, but while it is knocking from under the old creation their erroneous foundation, is it building up a new creation upon a foundation that will be eternal? Until we can present a better hope for the sectarists than the much abused Bible with its multitudinous renderings, let us not take away that hope, nor make a chaos of their institutions until we can present to them an ark of safety, sailing on the elements of r. velation, reason and common sense. It is fully time that Spiri'ual sts generally formed the nucleus of an organization that some in particular have done and are sustainsome in particular have done and are sustaining; it is full time they generally presented in life, elements above these commonly practiced, in the role of churchal society, and unless they do present features of difference in life, and even of contrast, other than these that are heard in lingual bluster, there will be a terrible backsliding into infilelity and dishonor. When I think of that great and good Spiritualists Jesus of Nazar these who formed that noted cluster of Nazireth—he, who formed that noted cluster of individuals into an organization, which organization was really the great act of Jesus, tis then I learn whereon true Spiritualists must build, if they would be successful in organization; 'tis then I behold with sorrow, wherein those who claim Jesus as their atoning God, have forsaken the life of their Savior and are worshiping an idola'rous image and an empty name. The very name of Spiritual at should imply, not only a difference of opinion, but mortality living the life of the heavenly immortals—one of an organized body that aspir s above the sonsual, earthly and spirit corroding, to live as the angels do. Unless the tone of life in a Spiritual. ist is attuned on a higher key—more in conso-nance with the heavens than with the earth, the calling is belied and the cloak of hypocrisy is apparent. God is calling Spiritualists up to the Christ life. "I love Christ," said Henry C. Wright, " but I hate Christianity;" and the difference between Christ and popular Christ grade their calling nor conscience by becoming popular Christians. But, "order is Heaven's first law;" and organization is desired, yea, de manded. What shall be the central figure about which the millions of Spiritualists can gather? Shall it be the demoralization of free-love doctrines? Can marriage be continued in the proposed organization? Does true Spiritualism admit of private property? . Will war or peace be engraven on the binner of its organization? Will it encourage or eschew the bad habits of the age, in the use of rum, pork, tobacco, sick-ness, drugs, and doctors? The late Emma Hardinge proposed Justice as the emblem and corner stone of the compact. The cries of her abused sex had reached the heavens, and she was the medium to demand justice as the means of peace and continued satisfaction. To the great honor of Spiritualists it must be observed, they recognize that wo man has a soul, and rights equa' to anything that breathes; that she is the peer of manhood! Will they recognize that through the influence of feminine mediation wars will cease, and the nations will cultivate the arts of peace alone? There can be no such thing as organiz tion of society where woman's rights are not respected; hence marriage is disorganization; so is sickness; so are private property, war, promiscuous lusts, etc! Then what shall be the foundation of permanent organization? If we look into the heavens we can see how the angers of God live; or if we look to the happiest of Spiritualists, the apostles on the days of Pentec st, we shall see the basis of thorough organization and religion. Spiritualism is no more religion than is anatomy or physiology; many claim it as their religion, but they would be batter religionists as botanists or physiologists. Spiritualism is a call for higher religious observance in life; hence we find the highest class of Spiritualists organized in the heavens and on the earth, with self-denial as their savior, a virgin life their basis, and the practical operation of the Sermon on the Mount their religion True Spiritualists do not under-estimate self denial; they see the elements of eternal life in a celibate life, and freedom from war, slavery, sickness and destitution by living a life above the plane of mere earthly loves and sensual excitements. Let Spiritualists organize on the principles of eternal, never changing life, and they will see the shackles of marriage, war, private property and disease—all the relations and conditions of temporary corruption—fleeing as does the dew before the rising sun—the sun of the Millenial day. The great lights of Spiritualism view the two

sual and polluting to harm my with angels in the purar walks of life! SUNDAY MORNING.

On Sunday morning the meeting was opened by singing, and after the usual exercises, Elder Frederick Evans was introduced and made a short address.

distinct orders of life—the natural and the spirit

ual; that one belonging to the earth—earthly; this, to the Lord from heaven and all progress-

ive Spiritualism. And in the lives of these great

leaders may be observed leanings from the sen-

He was pleased to meet with the progressive friends of C eveland; when he thought of the order of Shakers, among whom were not many worldly, noble or great, while among many other organizations we can see much that is good and great. For years has orthodoxy ruled as with an iron rod; now we find liberality of thought circulating between those who differ in their views, adding gladness to the hearts of all. The Shakers are the successors of those who have been Kesenes of all time. We find the

they found a higher state of civilization than they knew of. God is the Author of all races, in all the worlds, and is n t merely the Gol of this earth. Tois world has had its various races who have left their records, for which we have the most respectful regard—we believe the Jew-ish records are the best that we know of. We believe a man of God to be one that possesses the spirit of God.

There have been many men and wom n who have risen up as the agen's of God, but who have lost the life and vitality of God by clinging to the material and sensual. We read that "darkness covered the earth and gross darkness the people; that the "sun would be dark," and the moon turn to blood;" these are not literal sayings—the sun represents the revelations of God; the moon the reasoning faculties; and the s'ars that f.ll, the priesthood that beg in their missions in the spirit of God, but ended in works of the

During the time of the French revolution great dissatisfaction was prevalent with the systems of religion, and an element of reason arose in Mirabeau and his comp ers. The Catholic church was called the great whore of Bibylon, and the Protestant church the daughter of the Catholic church. All persons are ei her Catholic, Protestant or Jews. We have the marks of these on our countenances, or exercise them in our daily habits, and consequently we have ignored all revelation. Taught to believe that divine revelation had closed, the priest and the book were our all and only hopes. If a Spiritutilist made an attempt to communicate with the unseen a great uproar resulted. Spirit manifestations created war among the churches, which first disputed the fact, and then declare i all manifestations to be of the devil, and declared it unlawful to communicate with the spirits of the other world. This was especially the case in the French revolution, which was the horns of the beast that ame up to affi ct the Catholic church and her Protestant daughters, which cre ated a great reaction against religious insitutions, and this infidel element warred with the churches; and this war became a war of nations; churches against churches, and churches against tortured fifty millions of their heretic by racking them, and then having the doctors by to cure them, so they could stand another racking. We do not improve the understanding by whipping the body, nor change the ideas of a heretic by burning him.

We may stand here and judge of these forms of evil, but they are vanquished in our sou's, so that we can tolerate the various religious ideas without having the persecuting spirit of the church of anti Carist rise up within us. Here is the work of Shakerism-when i's founders, who were of the multitudes of all religions, prayed fe vently that there might be an outpouring of the spirit of God beyond their present revelation; and they were assured by the spirit that Christ would appear within the year. A party, looking for some sheep, came across the country of A'bany, New York, and there in the wilderness found Ann Lee, with six or eight souls preaching the testimony, they had been as ured would be the forerunner of the appearance of the Caurch of Christ. Visions and spirit manifes'a ions were rife with this little people, identical with those they had experi enced in a measure. Ann Lee told her fl ck that she saw in vision souls coming to receive her testimony "as the doves that fly to their

Joseph Meacham, a Biptist preacher, was one who came from New Labanon to see Ann Lee and her follo were in the woods. He found Ann Lee to be an ignorant woman, but possessing the deepest spirituality of any being he had ever known. She was taught by the spirits, loved the spirits, and was educated by them into the mysteries and learning of God, beyond that learned by the priests at our ecclesiastical collegie. And when Aun Lee met those who had been earnestly watching the spiritual sig is of the times, it was the meeting of two clauds. Her testimony was accepted, and it was so simple and truly evident that many souls gathered to her and learned of her, and lived out of her teachings. By vision she saw that all had purtaken of the original sin, all had eaten apples very improperly. From the perversion of one propensi y all became corrupt "by the law of abuse," as Adam Clarke said, and not by use. Fron the cause of perverted use, came the doctrine of total depravity—which the Shakers do not believe. Nor do they believe that evil can ever be done away with until the source is discovered and corrected. The source of all evil is lust, and the conquest of lust is to create a new order of things, that calls upon men and women to take up their crosses against every lust; to live pure, to deny unto ourselves private property, and war, and to live in peace and as brethren and sisters in Carist. Ann Lee only reproduced and carried out in life the principles enunciated by Jesus; and an unblased investigation of the life lived by Jesus would assure the investigator that, instead of the Shakers introducing any new dectrine to mankind. they are only calling upon humanity to carry. out in their practices the self-denying princi ples of the meek and lowly Son of Gid-the Christ—as manifest in the man Jesus. And what ver appears strange in the character of the Shakers, finds its pattern in the life of the Jews.

Mr. Evans, in opening, said he thought the society of Friends worthy of a great deal of credit for the forms of civilization known to the world. He made a slight distinction between theology and religion, and thought the word heathen had been used years against persons who merited it not so much as they who employed the world. He regarded the Jewish Bi-ble as the compendium of the literature of the

Jewish people. It was no more the word of God than the literature of every other nation is. They were all worthy of respect—the Hindoo, Chinese, Koran, etc. He believed the God of Abraham was a God, or tutelary divinity of that people, and not the God of all the worlds that float through space. The word Christ eignified the annointed, for he was annointed with the Carist-spirit as all of us need to be. Stakers believe in God according to our definition, and do not hold ourselves accountable for what we do not unders'and or frame. We believe in the

do not unders'and or frame. We believe in the devil in the same way.

In ans wer to the question what will become of the human race if we were all Shakers, he saked what would become of it if there were no Shakers. He then said the glob; was limited in siz; and the populative element was unlimited, and that population would so mover un the powers of subsistance in the world. There must be he said so no central navor to reader must be, he said, so ne central power to moderate this, for war would not do it. He then referred to the "seven worlds" from the one we compy to the Carist world. What you call free loveism, said he, is nothing more than an effort of the mind and the ministering angels, to de stroy the cylls of the marriage system. It rans into abuse, but there are corresponding abuses in the marriage system. There is much dissatis faction with the civilization of the world, and Shaterism is one of the instruments by which corrections are to be made. Its object is to ra'se certain portions of the world out of the productive class, who will have a house in com mon and be fathers, mothers and sis'ers, but produce no children. Certain changes of char-acter were instituted through Abraham, such as circumcision, which was a sign; not an organic change, but a sign indicating that a change would be made, that another order of beings should be formed in the world, who would beget no children. Among the Jewish people there was always an order above the orders of reproduction, like Abraham and Sarah, to the latter of whom the angels promised a descendant. Adam and Eva were not born into fall grown manhood and womanhood, but were produced by the action of the elements. So, if the race created again by the force of nature.

He stated that a Shaker had gone to a num ber of merchants, telling them of wrongs he had committed in business with them. They all reddened; each felt that he himself had done wrong. Contessing one's wrongs always had a good ef fec', produced a good spirit and was better than fighting. Jesus, after his baptism, began to lead a life of celibicy and was a Shaker It is a misnomer to call any man or woman a Caristian, no matter how good they are, who are living in the order of reproduction. They are good Jews, bat not Caristians.

Jesus told his disciples that the Kingdom of Haven was among them, not above them, in the stars where they could not see.

The speaker said that in a lec'ure before Andrew Jackson Davis, he had advocated the duality of the delty-a god father and a god-mother, which was accepted by the meeting. Three male gods, he thought, was monstrous. If a female god existed in our minds, women would occupy a higher position, be permitted to vote. occupy seats in the Senate, and there would be no more wars then. The world would be leavened by Spiritualism, and from the great fountain of Shikerism a good influence would flow throughout society. Then many social evils would cease.

At present there is great trouble in Europe to support paupers, and men have as great difficulty to take care of their property as paupers have to live without it. This is the result of wrong organic laws, and we do not call for a community of property, but for a revision of laws. After the Indian the land in this country belongs to tae people.

Jesus said, it any wish to be my disciple, let him take up his cross and follow me. He meant let him leave wife, child, father, mother, houses and lands. Many of you have never understood this, because you have never been baptized in the Carist-spirit. The Christ germ which is in every sint, has never been developed in you. You need Shakerism preached to you, that the bands of vice and lowness in you may be

We are but mortals, and our lov for what we have is not eternal. A man forsakes his father and mother for his wife. The world calls for this, and soon the Carist spirit calls on him to forsake lather, mother and wife for a higher sphere. You may die without becoming Shakers, but we will follow you up in another world. and when you mourn the loss of earthly rela tions we will preach to you of something higher that you can not lose. As long as you are satisfied with your present positions stay there. We are satisfied if you are. You'll not find much vengeance in ua.

Wuen you are occupied in seeking the Christian spirit, your happiness is much greater than when engaged in earthly pursuits. The motive is stringer.

The co operative system was reviewed by the speaker, who said that nearly all the co-operaive societies of the world had failed.

Tae Shaker system continued, and it forced every one to work who ate with them. Years Bg) he walked eight hundred miles to jo'n the community at Massillon, which broke up in a short time. The Caristians, he said, broke it no He, with others, started another community. with the idea that there should be no Christians among them. Thus he thought peace could be maintained. He heard of the Shakers, not know ing west they were. He was but twenty two years of age, and was astonished to find Shakers, believing in Christ, living so well together. He examined their society and found many persons there of his own principles, and when he found so much tranquil, social enjoyment among these

people, he was astonished. He respected them, for they worshiped God in spirit.

One night, while in bed, he heard something come through the window and surround him. It affects his reason so that he could see every thing clearly. For three weeks these visitations followed him, and he was soon converted from materialism, by Spiritualism, to Shakerism. For forty years he had been under this infli ence, a spiritual fountain influencing all his con-

Mr. George A. Limas made a few remarks on the question of Shakerism. He would say a w rl as to the question of sacrificing the hum'n nature to community life. If we look back he said, we see a person leading a band across the Red Sea. When the journey was over, the prop'e were hungry, and accused Moses of leading them into trouble. He then prayed G d to give them something, which He did, but not the food they had been accustomed to. They lived then in a community of interest, which is right. Why is it, he asked, that there are rich and poor in the Christian church. Among us no one will wear fine clothing if a'll can not do it. If we can all eat fat turkies we will do it, but if all can not, none shall. We shall all be served at ke. A good young man came to Jesus, whom Jesus loved as all noblemen love each other at first sight. He asked how he could get eternal life. Jesus told him to go, and be a perfect Jew. Jesus loved him as we all love those who are willing to provide out of the love those who are willing to practice self denial. We sacrifice our wives for something better. If there were not something better we would not ask our friends to give up their husbands and wives. If we would make all happy let us divide, for there is enough in the world for all to be bappy. We find that by each one giving his heart to God and his hands to work, we have more transenough for ourselves; we are happy, and come all the way to Cleveland to tell you how happy

E der William Raynolds of North Union Village, Ohio, was very thankful for the spirit that pervaded the meeting, and loved to witness the good feeling existing between the nepple of Cleveland and the Suakers of North Union Vil-Lairty-inree years ago ne passed tarous this city en route for the South, and learned that there was a union of Shakers on his way. He was a Methodist, very orthodox, desiring nothing but religion. He visited the Shakers, and asked what he had to do to b come one of them. Confess all your sins, right all your wrongs, and dai'v take up the cross against all evil, was the answer. He prepared to remain with them a year, and soon felt that he could find the true religion among them. Tae ravivals, which existed but for a short time, he said, among Methodists, lasted for years among the Shaters.

The addresses during the three meetings were interspersed with singing, which excited a great deal of merriment. The strange dresses of the friends, and the spirit with which they entered into the proceedings, bordered on the comic to those not accustomed to such exhibitions, and as the old and young, in the midst of a hymn, broke out in a stamping of feet and clapping of hands, many fac s were toriured to suppress the rising burst of laughter, yet but few, if any, could lack in respect for those persons who were so enthusiastic in their religion. The meeting adjourned with a song, which was loudly applauded by the large audience.

A NEW PHYSICAL MEDIUM

Letter from C. Rockhill.

BRO. JONES: I am requested by the spirit of -John Catwell and Jennie Mead, the controlling spirits of R. J. Harisel, to report to you the progress being made in his development. Mr. Hartsel is a young man, only sixteen years of age. He has been in the habit of meeting in social circles at my house, -his parent being unfavorable to Spiritualism.

When in the circle, he is influenced by Indians, relatives and friends, who have left the form. He see and converses with them, as with a neighbor, face to face.

About two weeks ago, the above named spirits began to manifest by tying the medium, ringing balls, playing the guitar, whistling and such like. They carry the ins'ruments over the room, touching the ceiling, walls and floor; tapping some heads and b imping some noses in the circle. The oldest Spiritualists of the place seemed astonished at hearing of this giant wonder springing up in Alliance. Our skeptical friends bave been saying of mediums that stopp d here, "They are strangers; we don't know what art or trickery they have been practicing" What will they

say of the boy at home?
Lust night the manifestations assumed to some extent a different phase.

Spirits apoke in audible voices under the table, in different parts of the room, away from the medium. A wardrobe was used for a cabinet. The controlling spirit, discoursed on the subject of benevolence. While Atwell was conversing with the audience, the medium was talking to my little girl in a clear and distinct voice. Before taking the cabinet, Atwell passed around the circ'e very slowly, ringing a bell, atroking some on the face, and touching o hers on different paris of their person.

Alliance, Onio.

The Analytical Healer.

Dr. Dake remains in Kansas City until February 6th, heals at Eldridge House, Lawrence, Kas., until the 19:h, Tefft House, Topeks. balance of February, 1st of March returns

Original Essays.

Written for the Religio-Philosophical Journal. REPLY TO "LESTURERS' CLUB."

By Mrs. M. J. Wilcoxson.

To SPIRITUAL LECTURERS' CLUB:-Through the Secretary of this newly organized traternity, I have received a copy of the articles of Associ ation, and likewise a printed circular, addressed personally to such lecturers as are invited to endorse and co operate with the movement.

I have not the least doubt of the integrity and honorable sims of the originators and present officers of this society, whose names are appended to their circular. Indeed, having some personal acquaintance with the worthy Secretary, I know of no pers in the spiritual rarks, who has been more devoted to our precious cause, then our indefatigable co laborer, G. A. Bacon, E q. But while appreciating the interest and respect the club have shown me, in inviting me to j in them, it is impossible for me to do so. In at empting to establish regular prices for lectures, I can readily perceive it has been dono with a view to secure are ate; remuneration. and thus prevent, if possible, the poverty and dependence of really capable and selt sacrificing. laborers-while it is deemed but just and honorable that spiritual speakers should receive so reasonable a salary, when churches and literary societies are paying ten and twenty times the amount for no better discourses. But, me friends, when you say, "You are hereby earneatly requested to conform to this rule, &c," I must tell you candidly, my honest, clear convictions forbid it. Mark my words, we cannot enforce this rule—we cannot "conform" to any such demand. The plan will never prove successful, except with a few who are called to the most prosperous societies, and who seldom go any where else.

Those speakers who pledge themselves to this measure of a fixed price cannot, of course, be expected to do missionary work. Feeble societies and bigoted communities, who will do nothing but oppose our progress, must be left behind, the one to languish and pine for the religion of angel love, the other to fiel its immunity from our innovation, and its power against us. Indeed, let the world but know that now we have set aside our apostolic title-renounced our former trust in the angel world, and done what no orthodox denomins ion or church has ever done, but to damn itself-and it will withdraw its meagre patronage—lose its confidence in our sincerity, and think us as exacting, as circumstances will allow us to ba

Our missionary field, instead of contracting, is daily widening. In many parts of the South, in Texts, in Canada, and it is provinces, the Mac donian call is rively to take the pealing of a ball that is never a least till mail the States of the North and least till marking. of the North, are pleas still unvisited. The doors of the penitentiaties are now opening for us to go in, and nour the sp'kenard of angel love upon the stricken, unfortunate victims of had organizations and bad and aences. Will we now stop at the threshold of duty and mercy. unl si we can secure \$10 per evening lecture, and not less than \$15 for any Sanday of two lectures? I have never been b und by an orgardation, have never been assisted by one, and never expect to be. But my b'ersed guides have led me on; I have simed at a wise and ra-tional obsidence, and I have been blessed with means—with true friends, and a clar conscience. Some engaging me, ray me well, and when they can affird to pay others well I can demand it and receive it as my right. But, thus replenished, I turn to the neglected and fan ishing, more than grateful for the success which erables me to feed them. I ask no better care than kindest of friends have, in many cases, lavished upon me; and I know that by the tender, faithful guidance of angels, my more than blessed teachers,-I may any time, when I langu's', be led by them to some Bethesda. At this moment, convalescing from an almost fatal illners, in which my senses have been nearly oblivious to the realities of this mortal life-hear's warm and gentle, tender and true, bountiful and devoted, have lavished upon me all the watchful care and comforts that this world or heavenly love can give. No mother ever more faithfully tended her sick child, than these true friends, to whose home I was led by my ever wise teachers of the higher life. I rise from this fever dream of human helplessness with a new trust, a riper confidence in the protective wisdom of those who have called me to my work—and as long as my mediumship and my powers of inspiration last me-as long as my earnest voice can be made to serve the angel gospel and help to break down oppression. I shall not ' conform" to any measure which I feel in my soul, would eventually weaken our cause.

When we come to set an arbitrary market value upon our gifts; as a farmer does upon his potatoes, (admitting, which I certainly must, that the motive of the originators is of the highest order). I can conceive how many of our speakers, with their fare excellencies, would be forced, like an unsold commodity to wait a modification of terms. An active and truly inspired soul would much rather work for the lowest wages, than withhold the light and talent we have been bless'd with.

Many of us, it is true, have seen hard times. In our school of preparation, we have had to meet much injustice. But permit we now to affirm, that looking over the past, I find that organizations are not always just. Contrac's made with certain efficial Boards for a stated price, have not always been respected by them. Ambatious men, elect d to "honorary" positions, have in a most unprincipled and irresponsible manner, used speakers to draw a good house and good pay, which has, to my certain knowledge, been used to liquidate rents and other debs of the society—worle the speakers have been put off ner r to receive justice from such men, though saving the society from insolvency. Two societies in large cuies have thus defaulted with me by their measures—one to the amount of \$50, the other to the amount of \$60. I am happy to say, however, that such cases are rare. I am happy again to say, that where I have gone without my fixed contract—where I have broken entirely new ground, and that against the most bitter prejudice and batred of the clergy, the loyal and appr ciative spirit of my congregations has cheerfully contributed of the needful, and that in more generous measures than some of our weather-wise, but weak and calculating

It is true again, I have not only sometimes worked for nothing, but paid money out of my own pocket, to reach some creed-bound commusities, or carry oil to those whose lamps were frimmed, and waiting the needful measure.

But in all this, I have been blessed-nor has pain, trisl, hardship, exposure or sickness, failed to festives or reward me with its purchased wishen. I feel that no power or promise on cars can compare with the daily inspiration. the good of priceless value, which rolls up to us significal lustre from the crucible of earthly car pute and experience. Sprittalism, again, sightly sought and one ished, shough leading us Track many & G thre have, is the great pofree in perfecting our highest individuality. We the coroperation of angels an established twa to our lives, our reliance upon them and our tighest powers, as quickened and kept | told, our needs explained, the right hand of fel 3. 78 by their influences, necessarily causes us to | lowship will be lifted in our behalf by thousands

lock first of all to them in matters of doub-less wisdom-std I find that by the law of spiritual perception, as well as the law of progress, I am dally becoming more and more a non-comform-

Like our now tran lated Brother, Henry C. Wright, I have come to feel the genuineness of his authoriy, as expressed in these words at a convention, "I know no God, no ruler, but the G d within. Whatever is right to Henry C. Wright, is right, and whatever is not right to Henry C. Wright, is not right,"

Now for the beneficial department of this Association. It is argued that the mejority of our speakers are poor, homeless, and objects of hos-pitality and charity, and how is an experiment proposed by which they shall be benefited and relieved from their uncomfortable condition? But all benefits secured by this Association, de-pend upon just as rigid a tax and initiation fee, as any similar fraternity in existence. And after paying such initiation fee and monthly tax, we read this sentence of proscription and refusal, "The non-payment of dues for three months will forfeit the claim of the delinquent upon the beneficiary fund."

Poor delinquent! did you fail to get employment at \$10 for week evening lectures, and not less than \$15 with traveling expenses, &:, per Sunday? D.d you manage well for one, two, three years, paying your monthly dues promptly-and then cid some misfortunc-some disappointment, some sickness of your dear ones, reduce your means, and prevent the monthly tax, till you were expatriated as a "delirquent?"

Let us look at this plan, and see if we can discover where the promised advantage lies. We thought these speakers were to be cared for, but lo! this plea of delinquency almost shocks us. Is this the only and best p'an by which mediums or speakers can fratern'z:?

Listen, fre de. You contend that lecturers are not ad quately paid. We concede it, but can not help it. You propose that we shall demand a regular price, and enforce it as a rule. You osters by claim a protective oversight of the welfare of these speakers-in a word, you promise them security, but they shall pay for such promise, \$6 per year, basides initiation fae, and then the whole amount deposited there, shall be yours, at the moment the member withdraws or fails to meet the three month arrange-

Just think, too, of that cruel expulsion, in addivion to the sacrifice of all invested there! Why, an ordinary National Bank would restore not only principal, but interest, and never men-tion the word "delirq ent," which must go like a dagger to the heart of that member, who vainly looked for, at least, the benefit of a spiritunl symputhy and love It is here that all organizations err. They demand the full price of every promised or prefended benefit from every individual becoming a member. They must apprint a Brard of . flicers to see to the administration of the laws, and keep the benefits subject to their lawful distribution and appropriation. They may create "hon wary members," and expel, dishonor, and strip of all benefit the most carriest souls, who have fellowshipe with them, as soon as poverty or inability provents the monthly stipend! And "any member of this Association may withdraw at any time, up on the payment of a larrearages and not fication to the Society."

I pray you, do not misapprehend me, but in the name of truth, what are you after? Is the payment of the monthly due and initiation fee, added to "the payment of all arrearages," the St. Peter's key by which we are invited to go in and out of that Club? Is this ra'try amountare there hard-wrung dues the last hope of the devotee,—more to that acciefy than the great principle we thought some day to wear as a hearis? Is the speaker "earnestly requested to confer to this measure, by which he buys his policy with his own means, only to be s'ripped of all rights and privileges, in the hour of his createst need or inability? And who shall be judge to decide his case?

When we held our first Convention of Speakers at Racine, Wis, we were few in number, but most successful in results. We proposed to inaugurate a plan which should never tempt the cupidity of rulers or officers, or arroganily as sume the distribution of funds—and yet this plan, simp'e as it was, has proved itself superior in every sense, to any thing we have yet be

come acquainted with, as a beneficial system. We made our appeal to all Spiritualists and others ready to cooperate in behalf of our homeless and self sacrificing workers. We stated the perils and needs of our mediums. We proposed that every person interested in their welfare and the onward might of our gospel, and provided with means to give weary and sinking mediums temporarily a quiet home and rest, should simply give us their names, so that we should know where to find them. Then we elected a "Counciling Committee," where duty it shou'd be to keep a list of the names of these humanitarians, and inform all worthy applicants where they might find help. As a safeguard against (rones and vampyres, who have preved upon the hospitalities of our most benevolent Spiritueliste, we preposed that the list of names should not become public property, but be held in trust by the "Counciling Committee" We further agreed, that even the wayward and seemingly erratic and fraudulent, should be treat ed as more unfortunate than criminal—and in the case of unbalanced and discordant mediums. we would plead for a temporary home for them, where they might have the saving influences and teachings of charitable, comp ssionate souls, and be brought out of the web of unfortunate and demoral zing conditions. But we did not propose to dispense other people's charities. We did not propose to create a treasury, or touch a dollar as initiatio . fee, or tex any body, much less speakers, in order to secure a benefit. Nor would we assume that souls nob'e enough to give-compassionate enough to feed and bless our objects of charity, should be called upon to relinquish to an Official Board the exalted privi lege of doing their own work. We felt instinctively how ennobling and refining is the exercise of pract cal benevalence, of active sympathy and persevering effort in the cause of human brotherhood. Our object was to arouse the dormant, slumbering divinity in all parties. We saw how both recipient and dispenser would be educated, disciplined and blest, by being brought face to face in this pilgrimage of need and duty. And no gooner did our little Convention look upon our platform, as yet un-itained by one mercenary or cruel resolution, than one unanimous expression of approbation rolled in upon us, and eighteen homes were tendered on the spot Tears stood in the eyes of some as they cheered us on in our unselfish work, and one gentleman remarked, " Fuch an object and such a plan, I can work for with all

my heart!" After the published report of the Convention, &c., other noble souls in New York, Ohio, and different parts, offered voluntarily to join us, and thus have we found what rich mines of sympathy and co-operation we have, whose transparent worth had never before been sought with the divining rod of a true percep

tion we feel and know from our lumost souls that all over this land are homes for our descrying and languishing speakers-homes where the oil and wine of a true hospitality are as free to us as the breath of heaven. When our story is of true Spiritualists! Hatherto, we have groukd too much, and demanded conformity. The wise and observing have been disappointed by our promises, mera than they have been assured by our practic I benevolence. We have some of us dictated too much, and indulged in unbecoming censure of those who did not run on the Association line.

We have semething to learn, as well as these "indifferent" piritualists, of whom there has been so much complaint. For us to talk of compelling them to our terms, is simply ridicu-lous, and we know it would be worse than ridiculous with our crahodox opposers, whose charges against us must be met at the same risk of every other ref makery operation. But we are now better acquainted with the growth of Spiritualism than we were two or five years ago, and we know that its rocts have struck deeper and deeper each passing hour. We know, too, that just as soon as a true and unselfish loyalty to our cause raises its voice in behalf of any earnest reform, from hundreds of farm houses and crzy little homes, gemming the hills and vales of Columbia, will float in up on us the sweetly answering response of faithful c)-operators in our arduous work. Here is a sponianeous outgushing of tender love and sympathy, which will serve us a thousand times better than cold, execting laws or regulations of any kind-ind Spiritualism in the future, will be known by its in egrity, more than by its printed resolu lo s. But to return to our movement in the West:

I regret that our Chairman has not called a semi yearly session of the "North Wes'ern Fraternity of Speakers and Mediums," but we hope to meet again in the Spring, probably in May, and we humbly and cordially invite all appreciating our movement, and having the disposition and means of giving our needy speakers a private room and whotesome rest for a few week; or days, to send in their names for our honorary list. Now, friends and co workers in "the Lecturers' Club," we are perfectly willing you should try your experiment, at the same time, that with the most fraternal feelings we repeat, we cannot conscientiously "conform."

Terre Haute, Ind.

Written for the Religio-Philosophical Journal. SPIRITS AND SLEEP.

By Wm. B. Fahnestock.

Do spirits impress, or appear to mortals during sleep-and if so, what is necessary to its accomplishment?

"It is, undoubted'y, a well verified fact, that spiri's can and do impress the minds of mortals during sleep more readily than at any other

I could subscribe to the above, if the word generally had been placed before the worls "can and do impress," etc., bat I must also insist that under certain conditions, it can be done equally well at any time. But the question is, What is absolutely necessary to its accomplishment? It is a mistaken idea to suppose, that the sleeper is in a more negative condition, when a spirit impresses, controls, or appears to him, than when he is in a normal condition. On the contrary, if impressed at all, his faculties will be

than when they are in a natural state. This fact can be easily proved, and if any one who is in an impressible condition, be requested to awaken any of the organs of the brain, the moment he does so, that organ is a blank, or incapable of acting as long as it is kept in a normal conditi n; or, if on the contrary, one or more of the faculties be thrown into the impressible or somnambulic condition, that organ, or organs, will only be capable of acting, and althe rest, be a black. Those in that condition. will be the only ones that can be addressed by spirits or men-consequently, they are in a

found in a more active, or positive condition,

more active condition than when in a natural state. B fore I proceed, it will be necessary to remember that to mediums or somrambulists, as well as to spirit, there is no such thing as space. consequently, to them, everything is in close proximity-near by, or an eternal here, and as distance, darkness, and matter do not prevent or interfere with the exercise of their faculties, there is no necessity for a connecting link, or of a magnetic, electric, or nervous fluid of any kind, because their faculties are within reach of everything to which they may be directed. It is entirely different with persons who are in a normal condition (whether they are mediumistic or not), and it will be found impossible for any one who is not in a somnambulic condition, to impress any one who is. This is a law that cannot be changed without a change of conditions. Somnambulists can impress each other when they are in that condition, or be impressed by spirits, but neither of these can be impressed by persons who are in a normal condition-and vice versa. No spirit or somnambulist can impress a person who is in a perfectly normal condition; but they can read their mind, in spite of any efforts upon their part to

chologist" may desire, must read their mind to do so, or he can not get it at all. This being the case, the power is with the subject, and not with those who would as

the contrary. Therefore, subj cts who are in a

somnambulic condition, not being impressible

by persons in a normal condition, to get at a

knowledge of the so called " operator or psy-

sume it. These truths I know are objected to by those who still cling to the idea of a power within therselves, but, as it has never been demonstrated that "animal magnetism" has intelligence, power, or tangibi ity, it can have no existence in nature. Therefore, the "animal magnetic" theory, or the idea of a power in the operator, must fall to the ground.

In the case of spirits it is quite different, and there can be no doubt that they can and do impress, control, and appear to mediums who are in a somnambulic condition, whether in the natural or the artificial state, and it is only while they are in one or the other of these conditions, that they can do so at all. They can also, when there is no resistance upon the part of the subject, have them dream just what they desire to impart, and the only way to prevent communion, is to throw themselves out of the

condition entirely. But to explain: When spirits impress per sons while asleep, the functions of the will in the various organs of the subject's brain, are in a passive or mactive condition,-bence, the rest of the functions are easily impressed, but because they are so while in this condition, or because subjects or mediums who are in an artificial state of somnambulism do not resist, it is no proof that they could not do so if they were so inclined; and it is only their ignorance of the true nature of the state and their powers while in that condition, that enables those who profess to be "magnetizers," "operators," or "paychologists," to impose upon them, by making them believe that the power which is inherent in themselves is virtue in the operator, thus robbing them of their power, and, for the time being, making those appear idintic, whose intelligence, when not imposed upon, is greater than their own.

There can be no doubt, that every person during some night or nights of their life, have been in the somnambulic condition, and may have been operated upon in the same way-not. perhaps, as easily as in the case of mediums or natural somnambulits, who are nearly always in that condition, and who can let any part of the body fall into that state at will, or often do so

from habit, unconsciously. There can also be no doubt, that the one who desires to enter the artificial state, can be taught to do so if sufficiently persevered in, even to throwing any para of the body into the condition independent of the rest, and to be clairvoyant, clair sudient, or perfecily clear-minded, in all

his faculties at will, independent of any one. D.sconnected dreams, are the result of the activity of certain functions of the brain independent of the judgment in the same faculties, and are incongruous, or otherwise, as the various functions in the faculties act in concert or not. Such dreams generally take place in a semi conscious state.

The difference between dreams of this kind and som sambalic visions, etc., is, that in the latter case, the faculties are in a deeper condition, or the spiritual is more completely abstracted from the material—consequently, subjects, then, possess attributes or powers, which are only superseded by those who have put off the mortal entirely, and are then most easily impressed by spirits, or persons who are in the

> Written for the Religio-Philosophical Journal. THE RAIN GOD.

By Solomon Jewett.

In the early days of the white settlements in this part of California, some gold hunters made a pitch on Kern River, and on the eastern slope of the Sierra Nevada range, at a point now known as Kerseville.

The "Medicine Man," "Rain Chief," or "Rain God," as he was termed, held his tribe of savages near this town. A dam was built across Kern River, and a flume, at considerable expense and trouble, by this settlement, for the express purpose of conveying water on to the gold beds near, to wash the sands and separate

In the summer, after the " rainy season " had fully past, and no expectations of any rise in. the river for months, the flume and dam aforesaid had given way at many points, letting off the water before it came into use; it all sifted through, so that the work on the gold field hal to be suspended for a time.

It so happened that this Indian, who had made himself notorious as a Rain God among this and other tribes, by drawing on the clouds for drafts of water from time to time, came into this young village, and finding its chizens idle, in consequence of the leakage of water from their dam, the Raia Chief invited all those interested to come into his camp. He was surrounded by some twenty of his tribe, all of whom had implicit faith and confidence in his miraculous works. Soon after the gathering, the mee'ing was opened, and the R in Chief proposed and counseled them to furnish him with twelve pair of woolen blankets, 250 pounds of flour, 100 pounds of sugar, and fifty dollars in cash, as a compensation for all the water they might need to carry on their business, and that it should be furnished within three days. He was asked "How can you do it?"

"I will go up the river, and make it rain suf-ficiently to take down a sediment which will settle on the dam and flume, and stop the leak-age," and that he would have to go back on to a favorable location, and pour down the rain, to return for their pay.

Apparently all was accepted in good faith by the whites. The chief and his tribe departed. within the time sp c fled by the Rain God, loud peals of thunder were heard, and the dark, portentious clouds began to gather around them; rain commenced to fall, and soon the stream was raised three inches with water and mud. and the leaks were closed by the sediment settling on the dam. The gold hunters again re assumed their work in good earnest.

At the end of three or four days, the chief and his posse all came into town, and demanded their pay, which was utterly refused,—congratulating them with the story that they had no power over the elements, etc., etc.

This happened in mid summer of 1852 or 1853. The chief urged then to fulfit their promise; "for," said he, "if you refuse, I will go up the river, and within five days will wash out your

The chief and his apostles in attendance departed in disgust. On the eve of the fifth day the flood commenced, and swept out all before it,-much to the astonshment and chagrin of those of little faith, and particularly interested. This statement is a common household word here among the oldest inhabitants. Hon, W. W. Hudson, and the telegraph operator, J. Newton Ewen, of Fort Bijou, in this county, will corroborate these facts. Those theologians who sneer at this miraculous power might profit by reading some of the sayings and doings ot our blessed Medium and Mediator, Jesus of Nazareth,-to wit:-

"Verily, verily, I say unto you, he that be-lieveth on me, the works that I do shal! he do also; and greater works than these shall he do, because I go to my Fatner." Jesus arose and rebuked the winds, and allay-

ed the tempest, after addressing his disciples,-"O ye of little faith !" Again, we read of his being called up to rebuk the winds and the reging of the water, and they ceased, and there was a caln; and he said

unt) them, "Where is your fai h?"

hath power to destroy.

Christ by faith had power over the elements. Did he no say that he "could calllegions of an nls around him" "He that asketh receiv th." The poor Indian! By his faith you se his works. O ye skeptics! how many spirits do you think were hovering around and over this little band of believers? "By their works shall ye know them.' "Show me your faith by your

works." He that hath power to create, also

The Apostles often saw spirits, and conversed with them. When they saw Christ walking en the sea, "they first supposed it to be a spirit." The Apostles at one time gathered in an upper chamber, praying for the delivery of their colaborer, Peter They heard raps at the door, and all supposed it was a spirit. See Mark 6: 49 and Acts 12: 15 It seems the Apostics would sooner believe that an angel was knock-

ing at the door, than even Peter himself. This happened at an earlier date than the "Rochester knockings." Our clergy will read and believe what they have never heard, or reen, and reject and denounce that whice is today witnessed by mil ions of tru hful persons all over our land. I can but exclaim, "O ye blind guides" "Blind leading the blind" The ditch will ca'ch you in the end.

General E. F. Reals, now a resident of Chester, Pennsylvania, owner of 255 000 acres of land in this (Kerr) County, and Samuel A. Bishop, of Sana Ciara California, owner of the railway connecting Santa Clara with San Jose, are persually knowing to many of the facts stated ab ve, in relation to the controling of the elements, etc.

Respectfully submitted by SOLOMON W. JEWETT. Rio Bravo Ranche, Kern Co., Cal.

Voices from the Zeople.

AUBURN, N. Y.—E. L. P. writes.—I he pe that hallstone will not leave God so incompreher sible that it will be useless to pray to him. We have dayl'ght for our wakeful hours, but we want God and augels night times.

RICHMOND, MO.—Emilius Wood writes.—I live almost entire y isolated from the society of Spiritualist, for which reason I cannot send you a list of subscribers, which I would gladly do. Your valuable paper is doing a glorious work in the family of humanity, and long may it flourish to gladden the hearts of untold thousands. In your "Scarch after God" I think you are a long time in finding him. Some of our clergy would allege they could find him in half the time.

VALPARAISO, IND .- George L. Parchal writes. Accept my thanks for the many profound articles which have appeared in the paper of late, especially the "Search after God." Be assured that your cfirst are highly appreciated. The paper is a welcome visitor.

PORTLAND, ME.—3. B. Hopkins writes.—i like your Journal. The incontrovertible tests that are found up n its pages, are invaluable. They tell more with the skeptic than long discretations. I consider your articles on the "Scarch after God" worth two year's subser ption

TIPTON, IND .- J. W. Matthews writes -- En. closed please find six dollars and sixty five cents, as a renewal for six months, from No. 20, and for books. Can you not publish the "cearch after God" in book form? It certainly would sell very rapidly, having the advantage of being all togethrapidly, having the advantage of being all together. I want it bodie, and cannot keep the paper on file, because I lend it to hungry souls in the church, who dare not take it, and still want to read its pages. They read it by stealth, and I think I am deing some good that way.

MARINE CITY, MICH --George Spit ks writes. I am much pleased with the philosophy of tour paper, and especially the "Search after God, which suits my mird exactly.

KELLOGSVILLE, OHIO —W. P. Woodbury writes.—I do not know how to do without the paper, and hope soon to see more from Mr. C. Bradway. The "Search after God" I consider a masterpiece, and think it will do much good.

JESUP, IOWA.-H. and E. Harding write.- As our subscription runs out the first of January, we with you to continue the paper, for we cannot do without it, as long as we can raise the dimes to pay for it. We like the bold stand you have taken in facing all opposition. The paper might justly be by those seeking for light and truth, the scales of old fogylsm soon fall from the eyes, and the cry is, How have we been held in bonds of darkness so long! We have been lending the paper where we can find one who will read it, and it is getting to be a welcome visitor with others beside no. We be a welcome visitor with others beside us. We thick you will soon get one or more subscriptions from this place, as there are a few souls who seem to be e-meetly seeking for light. The "Search atter God" is really worth the money the whole paper costs, and we do not want to was a single number. You will still continue in the money. number. You will still continue in the name of our blind daughter, A. Harding. May God and the good angels streng hen and prosper you in the great and glorious work in which you are now en-

NEWARK OHIO-J. K. Scott wiltes.—I am very much interested in your 'Search after God.' It is very interesting reading, and opens up many new thoughts on this interesting subject. But this is not all that I am interested in. There are many other articles in every number that are rich gems for the mind.

PLUM HOLLOW, IOW 3.-John S. Shirley writes.—I have assiduously worked to acquaint my friends with the Journal and its teachings. Have sent copies to my friends in Kansas and M issouri, and think my Kansas friends will become regular patrons. I am very deeply interes ed in the "Search after God," and shall be pleased to be permitted to follow the wilter through his various researches, until he either finds the great I AM or gives up the search I am going to try to organize a circle here, and if we could only have a good lecturer come and enlighten us upon the sunjec, I think perhaps we might build up a cociety, but I have failed to get even an answer from one or two whom I have invited.

ELUORA, IOWA .- W. Barnard writes - A neighbor loaned me a few numbers of the Journal like the bold and independent stard you take in religious matters. Am somewhat interested in your search after that tyrannical orthodox God, and it is my stacere wish that you may not find him. Enclosed you will find fifty cents, waich l wish to commence on for three months.

PLATO ILL .-- John Wilson writes .- Enclosed please find one dollar for another four month's subscription. The longer frake the paper, the better i like it. The isst numor is fast of good things, and I am becoming deeply interested in the "Search after God."

CAMBR'DGE, ILL -Orris Tuttle writes,--When you find Gcd. I wan you would try and find out how big all space is, or if there is any such thing as the whole of it, or even such a thing as one half of it, any more than there is one-half of never beginning or never ending time.

LAKE CITY, MINN.-William F. Green writes. The paper has become about as necessary as my daily food, at least I do not know how to do without it. That "Starch after God" has added to my train of thought. I hope you will find him—at lea-t find one better than the old fossilized theological God, for I think, what a blessed thing it is to be free, and not have an old arch enemy, or devil, or serpent, or bugaboo, or something else, stationed at every door opening into the temple of knowledge, to frighten one back to the dark caves

FRANKLIN, IND .-- Lewis C. Garr writes -- Contions my paper for another year. I was just thinking yesteroay evening whether the so called Christians who take the sacrament every Sabbath, feel the same anxiety and cleasure that I do when the days arrive for the mail to bring the paper. Your "Search after God" is good. I see that a great many of your patrons with you to publi h it in pamphlet form. I would mige you to. Spiri unism is a live institution here. The church undertook to break it up some few months back, but it was like a rubber ball that bounces back from the wall, It has bursted the courch up completely.

RICHLAND, WIS-R. A. Kan writes-Find enclosed, three dollars for my next year's subscription. I am interested in your "search af er God, end hope you will find one that is more congenial and ration I than Mores God was, whom the religious sects have adop ed. He is too vascillating a character for me. He does not know his own mind long enough to be depended upon. He is like many men of the present cay-persuaded to chinge, and do bad things.

CUYAHOG A FALLS OHIO .- W. B. W. writes. am well pleased, and very much interested with the reading mater of your valuable paper. Hope you may look live to promulgate the truths so ably and fearlessly advoca ed. You cannot fail to win applause from those who value truth, honestly declared and well considered. Those well digested considerations in the "Search after God," cannot fail to have their due weight on every thoughtful te der who may tenture carefully to digest those unmasked trucks so policated presented.

Ezra Mills writes .- Let me say that the "Search after God" has done more to destroy supersti ton and bigotry in this section than all the efforts of the churches from the days of old drunken Noah to the present time. Let me bid you God pred with your great mission in the work of salvation for

MANHATTAN, KANSAS -George Payne writes. The Journal is a spendid paper, and I sm glad to think it is doing such a glorious mission. The Search after God" is worth twice the money, besides all the other good and interesting matter. And may the good angels influence you and your workers to figuragainst wrong.

PALATINE ILL.-J. P. Baldwin writes,-The "Search atter Goa" is wor h more than the price of this fearless foe to old orthodoxy for one year. Dear brother, I slacerely hope that we all a all keep searching with good and honest hearts until we find the true God.

"TRIUMPH OF CRITICISM."

CRITICISM ON THE THEOLOGICAL IDEA OF DE-ITY; Contrasting the Views E itertained of a Supreme Bring, by the Ancient Grecian Sages, with those of Moses and the Hebrew Writers,—and Blending Ancient Judaism, Paganism, and Christianity into a Common Original. By M. B. Craven. Barclay & Co., Publishers, Philadelphia.

The above is the title to one of the most interesting and useful books we have had the pleasure of perusing. The author is a man of c'ear head and comprehensive mind, and no lib. rary is complete without the result of his investigation on its shelves. We quote from the first chapter on the "Theological Idea of Deity:"

"The reader is not to suppose that it is our cb ject to make an assault on the attributes of Deity or advance theories derogatory to the immutable laws of Nature. Our design in treating the sut jet—as before stated, is merely to show that the narrow and selfish idea of what is adored as God-and his general character, as conceived and portrayed by the Biblical authors, is becoming outgrown by the human mind in the present genercus and scientific age, and only adapted to the religious intuitions of those periods that produced them.

Theologians assume that in consequence of human reason being unable to attain to any certain knowledge of the will, law, and attributes of the Supreme Being, a divine revelation was necessary, and that such a revelation the Jews and Christians only have ever possessed. However superior the Jewish and Christian idea of God. in connection with morality may have been in chical utility to that of other nations, and however well adapted the Biblical view of the nature and qualities of Dei y may have been to the inspired feeling of its authors, -it is our present purp as to demonstrate their reputed revelation of God, and his position in relation to his creatures, to be iccongrams with the light and reason that humanity has inherited from Nature, that the views therein contained are only presumed by the writers, and that they in reality were as ignorant of the first Great Cause as the Pagan seers and sage, who claimed nothing more than the light of Nature in excepitating their more relevant ideas in regard to Deity and his so called attributes.

Mythology proves that Moses in declaring the supremacy of one God, did not d first thereby from the Pagan or G ntile nations. Orpheus—who was to the ancient Greeks what Moses was to the Jews, said, "There is a Being incomprehensible, the most ancient, the most exalted of all, the Greator of all things. This sublime Ba-ing is life, is light, is wisdom," &c. Siphocks, also says, "There is in truth only one G d, who made the heaven and earth, the sea, the air," &c. Parmenides. Melissus, Euclid, and Xen phanes, toge her with Store philosophers, also entertained sim lar views concerning the existence of one Supreme intel'i er ce as the Creat r of all things, But while the E eusinian mysteries were popular in Egypt and Greece, this doctrine was secretly criffined to the priests and learned sages: and to Moses belongs the credit, (if credit it be,) of publicly divulging and rudely endeavoring to coerce that belief and form of worship among those ignorant people for whom he legislated.

Though he portrays God as a corporeal being of bodily parts, and subject to human passions. yet Rabbi Maimonides, in the Articles of the Jewish Creed—as drawn up by him,—at variance with such sensuous conceptions, represents God to be incorporeal, without bodily parts or qualities, constituting the beginning and end of all things. Such a comprehensive idea we might suppose would recessarily include all things in the intermediate time; which is fantamount to the whole body f Nature, constituting God. This view is apparently confirmed by the apostle Paul, when he save, "In God we live and move, and have our being." And Dr. Dwight, says, "that the only way in which the existence of thirgs universally prove the existence of G d, is by supposing that G d is demonstrated in things universally."

Our divines contend that by discarding belief in such a personal God as was conceived by Moses, we des'roy the foundation for religion; when in reality the rejection of his sentement would only strike at the root of such a religion as he incu'cated, which was based on fear, and only adapted to an age of tyrauny and despotism, - soon to be prestrated by the march of humanity, and superseded by religion founded on, and embodied in love. Fear of vergeance never was an auxiliary in the cause of love and virtue. These inclined to be upright meet with no detriment to human welfare, by ignoring the assumed personalities ascribed to G d by Moses. For in propagating his ideas of God, he assimulated the divine character with his own partial and vindictive nature. True godlines - which consists in charity and benevolence toward our fellow creatures—with gratitude to Divinity for the blessings of existerce, was not in the least enhanced by his revelation; for he placed but little valuation on the lives of his own people, and much less on those of other nations. The intrinsic element of religion is manifestly a development of humanity, produced in natural accordance with the regular and established order of what in the present age of growing philanthropy, is supposed to constitute the divine Prin-

In vindication of a personal God, as worshiped by Christians in harmony with the B ble, Dr. Paley, whose writings in its defense, stood conspicuous in a past century, says "That contrivance establishes the personality of God; and that the marks of design is conclusive that Dasign must have had a designer—that designer must have been a person—and that person God." If, as he maintaine, God is a person, and in agree ment with the Mosaic assumption assists in human destruction by fighting, we inquire whether he can be organized like a person and subject to all the feelings that characterize human nature? Whence came he? or how did he originate? Could he have been produced by an agency in the same manner that he is said to have formed us? It is as fallacious to suppose a person without an organization, as it is unreasonable to suppose design without a designer. And design and orgenization are equally dependent on antecedent causes.

Dr. S Clarke, whose theological genius stood unsurpassed in his day, on the "Being and Attribut s of G.d," says, in answer to Hobbs, Spincza, and others. "Now to be self existent is not to be produced by itself; for that is an express contradiction. Bu it is, I say, to exist by an absolute necessity originally in the noure of the thing itself." If it is an express contradiction for a selt exi tent being to have been produc d by itself, it is equally idegical to suppose that a being that held its existence through any other cause, should be the Crestor of all things. To merely assert that he exists through "absolute necessity according to the nature of the thing," without an original cause, is no stronger argument in defence of his personal existence, than that the disordered state of the moral world prove the absolute necessity of a Devil. And the modern conception that God is an incorporeal escence, utterly precludes the possibility of his being a representative of a material crea ture, and renders the theological idea of Deity as founded upon Mosaic revelation, incompatible with the impressions of the present more mature eta e of the bum in mind.

Yet the Rev. H. L. Mansel, on Miracles' says,

"Paley's criticism is, after all the correct one once believe there is a G.d, and mir cles are not incredible; for an impersonal God is no God at all." But we can with equal plausibility argue that a being who would deviate from his regu-lar mode of procedure and resert to such eccentric and thauma urgical explois as performing miracles for the purpose of effecting what his natural and established system was ineffectual in accomplishing can not, agreeable with the intellect and reason that m ris the present day, be consistently terme l Deity.

It is said the Pagan philes oher Simonides, on being asked the question, What is God? re-quired a day to think on it. When the day was epent, he asked for another; and still more time for consideration. Finally, when asked a reason for his delay in giving an answer, he replied that the longer he meditated on the subject, the more obscure it became to him. And thus with all the presumed light that Coristians claim to poisses concerning a Divine Being through the revelation of the Bible,—they would, with serious contemplation, find themselves involved in as much ob carity in regard to what God is, as the Gracian sage; and more influenced by that humble spirit that prompted Socrates to say on the subject that he only knew that he knew

Anax agoras calls the Daity an Infinite Mind. Pythagoras defines him to be a Mind diffused through all ports of the world, and permeating all Nature. Salustius says he is not to be contained or comprehended in place. Thus the Gentile philosophers ascribe omnipresence to God -whereas Moses and Hebrew writers frequently assign him some locality for his residence; as shown by the repeated use of such language as going from the presence of the Lord." Though in fact, according to the record, he does not seem to have had any permanent or special dwelling place before the time of Solomon, for that voluptuous monarc's is said to have built a house or a settled abode for him to abide in forever, (1 Kings 8 13). The idea of his having no home of his own, and being found in heaven, in hell, and the untermost parts of the sea, wrought so effictually on the sympathy of the palmist, Divid, that he both swore and voiced unto the Lord, that he would neuner give sleep to his eyes, nor slumber to his eyelids, until he had found out a place for the Lord, an habita tion for the mighty God of Jac.b, (Ps. 139: 8, 9 and 132: 2-5) But his cash and vow we t for naught, as the Lord preferred Solomon for his builder; who, with the help of a Tyrian architect ard Pagan workmen, completed a house for him, (2 Chroa. 2:13-18). When it was finished, the Lord expressed his approbation of it by saying, "mice eyes and mine heart shall be there perpetually." As the house was sub-sequently destroyed by a more advanced and powerful Eastern nation, he could not have re-alzed it to be a perpetual dwelling place in agreement with his anticipations. But unfort unately for the harmony of opinion among B blical authors in respect to God's dwelling place, Solomon, (1 Kings 8: 12), s ates that he dwells in thick darkness; whereas, according to Paul, he dwells in light that no man can approach unto. (1 Tim. 6:16).

Mr. Craven has done great service to the cause of truth, by presenting the world this book. He treats the various subjects connected with the God-idea, in an able manner, and presents a large number of facts which cannot be found in any other book. No library is comple'e without it.

CHARLES H READ.

Letter from M. O. Wagoner.

BROTHER JONES-Dear Eir :- Mr. Charles H. R ad, the "physical medium," otherwise the "mysterious man,"-being the same mentioned in Mrs. Emma Hardinge's work, entitled "American Spiritual sm." on page 289, has recently, and is now giving seances in this city, to the wonder and admiration of all who have witnessed them. He purposes visiting your city soon, and I trust you will give him that reception his merits so justly deserve, for he certainly excels anything we have ever witnessed in this city. His audiences have been chiefly composed of scept is and members of different churches, who have applied the most severe tests, and have failed to discover any im position. Look out for him.

Toledo, O., Jan. 13, 1871. REMARK'.-Yes, Brother, we will do all we can to bring the celebrated medium before the public. All we ask in return, is that he practices no deception under any circumstances: and that which the spirits can's do through him as a physical readium, in a tru'y spiritual sense, he shall let go undone. That he

A REVELATION!!!

is a good medium we doubt not.

of the

EXTRAORDINARY VISITATION

DEPARTED SPIRITS!

Of Distinguished Men and Women of all Nations, as Manifested through the Living Bodies of the " Shakers."

The Spirits of WASHINGTON, FRANKLIN PENN. GIRARD, ST. PATRICK, NAPOLE ON, JOHN WESLEY, BYRON, GEO. FOX and Hosts of Celebrated Characters of the Past, who take Possession of and Discourse through the Living Bodies of the "Shakers," of New York, giving Wonderful Informs

tion respecting the Events of their Lifetime, and their

Opinions of Present Criticisms concerning those Events, as

well as their immediate Condition in the World of Spirits. PRIOR:-25 cts; postage, 2 cts. Liberal discount to the trade.

ADDRESS :- BYLIGIO- PHILOSOPHICAL PUBLISH. ING HOUSE, 187 and 189 S. Clark street, Chicago, Ill.

MORSELS BREAD OF LIFE.

Inspirationally given through D. S. Cadwallader This interesting little pamphiet of twenty-four pages is This interesting little pampales of twenty-four pages is well worth reading. It consains chapters on Inspiration God or tie Universal Spirit, Angel Whispers, The Spirit's Destiny, The Philosophy of Spiritualism, The Science of Life, and sere al beant ful Invocations.

Price ten cents; postage; two cents. For sale at the of-fice of this paper.

THE LAW OF MARRIAGE,

BY C. L. JAMES.

An exhaustive argument in layor of liberal divorce legislation. For sale by the author, Louislaya, Mo Postpaid for 95 cents, 70015-tf.

LIFE IN THE BRYOND. BRNJAMIN PRTURS; an Undeveloped Spirit's Rictory, Francis H. Smith, Medium. Frice, 18 cents. For sale at this office.

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

HEREIPPER 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 rosrm in regard to changes, and in addition to that, EXPRESSLY indicate a willingness to aid in the circulation o the Joys-MAL both by WORD AND DEED.

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

J. Madison Allen, Ancors, N. J.
O. Faunie Allyn, Stoneham, Mass.
M. 4. A. E. Alten, 121 West Washington street.
Dr. H. Axely, 184 south Clara St., Chicago.
Harrison Augir, Charles City, Iowa. Addie L. Ballon. Address Chicago, care of Bautoto-Putte OPHICAL JOURNAL.

Dr. J. K. Bailey, box 394 Laporte Ind. Bev. J.O. Barrett, Glen Beulah, Wisconsin. Httle Srown, Trance and Test M∴dium, will answer calls to Lecture Address: 18 West Washington street, Chi-

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

Mrs. Bell A. Chemberiain, trancespeaker and to t medium. Medoord, Minnes ts.

Wm Bush, 119 Clark street, Chicago.

Mr. and Mrs. r. W. Calkings, Tranco, Test and Healing Mediums, will answer calls. Green Garden, Ill.

H. T. Child, M. D., 634 Race St.. Philadelphia, Ps..

Mrs. A. H. Colby. Tranco Speaker, Pennville, Jav Co., Red Mrs. S. B. Coles Magnetic, Healing and Test Medium, 28614 South Clark attest.

1801 South Clark street.

F. B. Dowd. Rosicrucian. Davenport, Iowa.
Lewis F. cummings, napirati nal Speaker and Test Medium. Address care of Religio-Poliosophical Journal. John Corwin, Five Corners, N. Y.

And on Jaosson Davis, Orango, N.J. Dr.H. P. Fairfield will answer calls to keoture. Adress Ancors, N.J. A.J. Fishback, Victoria, Missouri.

A. J. Figlosok, W. Strik, Missur; N. Y. Rev. J. Francis, Ogdensburg, N. Y. I. H. Garretson, Bichiand, Iowa. K. Graves, author of "Biography of Batan." Address Mrs. M. Huyes, Trance Speaker, Test and healing medium. Waterios, Wis.

Miss Helon Frover, Bloomington, Ill. 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. Hamilton, Healing Molium, and Normal Inspira-tional Speaker. Beloit, Wis. Miss M. Lou Hopper, Inspirational Speaker, St. Louis, Mrs. S. W. Jorgensen, B. om 57, Honore Block, near P. O

Dr. Wm. R. Joscelyn, Lecturer
Address atm in care of this Office, 189, South Clark Sreet
D. P. Kayner, M. D., Clairvoyant, Eric, Pa.
L. Lewis, Vasparaiso, Ind.

Atba Lord D x in, iti , Box 166. R. P Lawrence, Inspirational Speaker, Ottumwa, Iswa. Geo. W. Lusk, , nipi a toust Spinter, Rs on Rapids Mch. Mrs. F. A. Logan, care of Warren Chase, 837 North Fifth Street, St. Louis, Mo.

J. Mansfield, Inspirational Speaker and Healing Medium, J S. Maulsby Esq., Vancouver, Washington Territory.
Miss M. C. Moulendon, Inspirational Speacer, Rock Island, Ill. Seville, Ohio.

P. C. Mills, Riverside, Maine. Dr. G. Newcomer, lecturer, 288 Superior st., Cleveland Mrs. S. A. Pearsall inspirational speaker, Disco, Mich Dr. E. Perkirs, Princeton, Kanes. Mrs. L. H. Perkins, Trance Speaker and Healing Medium,

Washington, D. C.
Harriet E. Pope, Morristown, Minn,
J. S. Rouse, Casey, Iii.
Dr. P. H. Randolph, 59 Court At., Boston, Mass.
Mrs. S. A. Bogers, 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
Mrs. J. H. Stillman Severance, M.D., lecturer, on Spiritualism, Medical Reform, Physical Culture, etc., Milwaukee,
Wis.

Mis. Liura Cup py Smith, care of th's office, Chicago, E. W. Stevens, Drawer 49, Janesville, Wis. Mrs. L. A. F. Swain, Union Lakes, Sice Co., Minn Benjamin Todd, Portland, Oregon. Mrs. Benjamin Todd, Inspirational Speaker, Portland, Dragon.

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

J. B. Tupper, trance speaker, Jamestown, Wis. Hudson Tuttle, Berlin Heights, O. Dr. Samuel Underhill, Tonica, Ili.

J. William Van Names, Trance Speaker, Elmira, N. Y.
Mrs. M. J. Wilcoxson, materational speaker. Address
Care of Religio-Philosophical Journal, Chicago, Ill. Uare of Religio-ranosophical dournal, unlesgo, in.

E. V Wilson, Lombard, Ili.

A. B. Whiting, Albion, Mich.

Elijah Woodworth, Leslie, Mich.

B. Whe luck, Blairstown, Iowa

Mrs. Fanny Wheelock, Medical Clairvoyant, Blairstown

lows. Em us Hardinge lectures in London for the next mrs. smms. Datumes 6 Vassail Terrace, Konsington, W., Loudon, 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 Oplum-Eating, and the wonderful discovery of a permanent and painless care for the terrible habit, and containing interesting letters upon the subject, from Firz Huan Lundow, and others, will be sent to any address, free of charge, upon receipt of one

three-cent stamp.

Dr. Collins 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 NATURE

BY EMMA HARDINGE.

AUTOBIOGRAPHICAL INTRODUCTION.

CONTENTS: INTRODUCTION.

L Astronomical Religion. II. Religion of Nature. III. The Creator and His Attributes.

IV. Spirit-Its Origin and Destiny. V. Sin and Death. VI. Hades, the Land of the Dead. Outline of a Plan for a Humans Enterprise.

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

Price, in cloth. \$1 00.—Postage, 12 cents,

paper, 75 cts———4

For sale by the RELIGIO.PHILOPOPHICAL PUB. Lishing House, 187 & 189 8, Clark St. Chicago,

> DR. H. SLADE, (Clairwoyant,)

J. SIMMONS.

DR. SLADE will, on receiving a lock of hair, with the name and age, mave a clairvoyant examina lon, and return a written disgurate or the one with cost of treatment. A fes of Two Dollars must scompany the hair, which w I expelted on a edicate where treatment is ordered.

All letters should be directed to

SLADE & SIMMONS 207 West 224 St. N. Y. P. I .- Please write your address plain,

MEDIUMS'

DIRECTORY.

The Religio - Philosophical Journal being an especia friend to all ton mediums, will hereafter publish a complete Directory, giving the place of all professional medi ums, so far as advised upon the subject. Tile will afford 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 pafrom time to time that we may keep their place of residence correctly regis

CHICAGO.

Mrs. A.E. Ailen, 231 West Madison St. Mrs. A. d. Robinson, 148 Fourth Avenue. Dr. W. Cleveland, 85 West Harrison St. Mrs. M. Smith, 1418. Clinton St. Dr. J. Wilber. 71 N. Shelden St. Mrs. M. M. Jenks. Mrs. Ettle Brown, 128 W. Washington St. Mrs. Lowring.
Mrs. Lowry 411 State St.
Drs. J. T. Lewis and wife, 75 Third Ave. Drs. J. T. Lewis and wife, 75 Third Ave.
Dr. Sargent, 75 Third Ave.
Mrs. Jorgen en. Parlers 28 and 29 Honore Block
Mrs. Norgenve, 188 20th 8t.
Dr. E. Dwyer, 233 West Madison St. Chicage
Mrs. A. Crooker. 173 S. Clark St., Chicago.
Dr. L. P. Griggs, 229 W Madison street, cor. Peoris.
Dr. D. O. Date. 211 Wabash Ave., Chicago.
Dr. W. M. and Mary A. Williams, 217 State street,
Mrs. M. E. Weess, No. 187 221 street, Chicago.
Dr. A. E. Herman. 174 W. Lake street, Chicago.
Mrs. T. J. Coles, 29614 Clark St.
Dr. McFadden and wife,
Dr. Wright and wife,
Dr. Johnson and wife,

BOSTON.

BOSTON.
Dr. H. B. Storer.
Mrs. Julia M. Friend, 116 Harrison Ave.
Mrs. S. J. Stickney, 333 Tremont St.
Dr. Main, 226 Harrison Ave.
Mrs. A. C. Latham, 292 Washington St.
Freeman Haten S Soaver Pisce.
Mrs. L. W. Leich 97 Saisbury St.
Airs. Marshall. 39 Edinbero St.
Mrs. A. S. Eldridge, 1 Oak St.
Mrs. A. M. Hardy, 162 W. Concord St.
Samuel Grover, 23 Dix Piace.
Mrs. F. C. Dexter, 231 Tremont St.
M. C. Littlejohn, 26 Hanson street, Beston, Mass.

PHILADELPHIA. Mrs. S. A. Anthony, S. E. Cor, of 7th and Catherine D. S. Cadwallader, 1005 Race St. Mrs. H. J. French, 1325 Ridge Aae. Mrs. A. Goodfellow, 412 Enterprise St. Mrs. A. Goodfellow, 4'2 Enterprise St. Katle B. Roben on 232 Brandzwine St. Mrs. Reynolds, 10:3 Parrish St. Mrs. R. Moneil. 1348 Hat over St. Mrs. Taylor, 855 North 10th St. Mrs. Stocdard 21 R Mt Vernon St. DeWitt C. Hough, 2:03 Mt. Vernon S.

NEW YORK CITY. Jenn'e Danforth, 54 Lexington Ave.
Miss Blanch Foley 631 Third Ave.
Mrs. H. Seymour, 140 Bleeker St.
Mrs. J. Cotton, 247 E. 31st St.
J. William Van Namee, 420 Fourth Ave.

Miss M. Lou Hopper 633 Brooklyn St., St. Louis, Mo. BLOOMINGTON, ILL.

Mrs. Helen Grover. BAYONNE CITY, N. J. GREEN GARDEN ILL Mrs. Calkins.

SAN FRANCISCO. Wm. H. Hatch, 128 Kearney St. ST. CHARLES, ILL.

SAN JOSE, CAL. Mrs. Mary E. Beach. WHITEWATER, WIS. MISCELLANEOUS.

Mrs. Orrin Abbott Weston Mich. Junatura Allen, Genesco, Ill.
L. dema Atwood, Lake Mills, Wis.
Dr. J. M. Holland, 208 Upper Broadway, Council Bluffs

Iowa.
Jadge L. D. Rov, M. bile, Alabawa.
Dr. H. Butler, Wellsboro, Tioga Co., Pa.
U. S. Hamilton, Beloit, Wis.
Mrs. E. A. Blair, 166 Ride ct., Salem, Mass.
A. B. Severance and Mrs. J. H. B. Severance. M. D.
447 Milwaukee street, Milwankee, Wis. Mis. P.W. Stephens, east side of 4th street, between I &

Bacramento
M. C. Vander Cook, Allegan. Michigan.
D. P. Kayner. M. D., Eric, fa.
Mrs. J. A. Drake, 24 Hoffman Block, Cleveland, Chic.
J. W. Kenyon, Watertown, Wis.
Ivaso Jacks in Slean, Covington, 1nd.
A. Thomas, Lynden Station, Ohio.

SEXUAL PHYSIOLOGY.

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

BY R. T. TRALL. M.D.

The great interest now being telt in all subject relating to Human Development, will make the book of interest t every one. Besides the information obtained by its pers altinearing of the various subjects treated in improv ing and giving a higher direction and value to human ii: can not be over-estimated.

This work contains the latest and most important di coveries in the Anatomy and Physiology of the Sexes: 12 plains the origin of Human Life; How and when Mentires tion, Impregnation, and Conception occur; giving the law by which the number and sex of offspring are controlled and velocible 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 ey gravings.

This work has rapidly passed through ten editions, and the demand is constantly increasing. No such complet and valuable Work has ever before been issued from th press. Price; \$2, Postage 20c. Fer sale at the Religi-Philosophical Journal Office, 187, and 189 So. Clark Stree-

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 Presework, Superior Binding. Price only \$1.00; postage 16 cents. This Book is Preighted with Thoughts for Men and Pictures for Children.

* For sale wholsale and retail by the Religic-Philosophical Publishing House, 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, gill top, extra heavy binding, with beyelled edges. A very Interesting and Cheap Book. Price \$1,50 Postage 20 cents.

For sale at the Religio-Philosophical Journal Somo

Prof. Spence's Positive and Negative Powders, for sale at this office, Address, S. S. Jones, 139 South Clark street.

NEW ADVERTISEMENTS.



[Paul and Judas Entering the Cave of John the Bartist.]

JESUS OF NAZARETH,

PAUL AND JUDAS.

Through Alexander Smyth, Medium.

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

MONDERFUL BOOK

in the whole line of Spiritualistic Literature. It is the only true and reliable history of the remarkable medium called Jesus, ever written. After waiting eighteen hundred years, Paul and Judas, fluding 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 neurping all his pow. ers, giving a continued series of well connected scenes, presenting scenery, characters 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. There was, probably, no book ever 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 portrayed that an actual jurney through the country could hardly be more Interesting. The characters in this unexampled drams are so faithfully portrayed, that, as you are introduced to each in turn, you seem well arquainted and delighted with your company, and the many points of interest you are called to visit. The book is replete with laterest from beginning to end, and contains 319 closely. printed pages.

Parce, \$1.50; postage, 20 cents.

For sale, wholesale and retail, by the Religio. Philosophical Publishing House, 187 & 189 South Clark

NEW BOOK!

TRESH EGGS AND YELLOW BUTTER."

This work san exhaustive treatise on these sub-jects, and shows how to keep eggs fresh for year at an expense of less than one halfe at per dexen!

There are two egg seasons each year; first, April and May; second, from middle of July to 'middle of Uctober, when eggs can be purchased from 10 to 15 cents per desen, and if preserved until winter, they can be sold from 80 to 35 cents per dozen. The processes are sure and reliable Over three hundred thousand dozen eggs are already preserved this season by persons who tested Dr. B's proce

last year. Rancid Butter, (which can be bought for less than one-half the price of good butter), may be restored to a perfectly sweet condition. White and streaked butter made to immitate good June butter; and an Improved Butter Preserver, for keeping new butter in a sweet state,

Merosene Oli Barrels rendered clean and suitable for all purposes.

This book also contains many other new and valuable formulas, with full directions, so that any one can prepare and use them, being the result of fifteen years' research and experience by a practical chemist. This invaluable work should be in the hands of every grocer, produce-deal er, dairyman, farmer, manufacturer, and others who may wish to engage in a pr. fitab e business. PRICE, 810.

For further particulars, send for Descriptive O lar Sentfree. Address: Dr. W. C. Bruson.

Author and Publisher. 145 Lasalle St. Chicago. N B, Also fresh at the BRL 1610-PHILOSOPHICAL PUBLISHING HOUSE, 187 & 189 South Clark

THE PSALMS OF LIFE.

Si. Chicago.

v8 n23 tf.

A COMPILATION OF

PSALMS, HYMN8. ANTHEMS,

Embodying the Spititual, Fragressive, and Sentiment of the Present Age. By John S. Adams. This work has been prepared with special reference to the large and increasing demand for a volume expressing the sentiments and views of the advanced minds of the present meeting the requirements of every species of Embodying the Spiritual, Progressive, and Refermatory times and meeting the requirements of every species of Reform. It is entirely free of Sectarianism, of all the theological dogman of the past and fully recognizes the presence and ministration of Spirit, in every condition!

CHANTS,

This book contains five hundred and twenty-two choice Selections of Poetry, with suitable music on each page

Handel, Hadyn, Mozart and Other Distinguished Composers. It combines the advantage of "Hymn" and "Tune" Book.

It is prefaced with a Classification of Subjects, and Complete indexes of First Lines, Tunes and Metres; and being of convenient size, is generally accepted as the Standard Music Book of Spiritualism, Radicalism and General Reform.

allke desirable for the LECTURE-ROOM and the HOMES OF THE PEOPLE. "I think there is in the book a great or proportion—no. I think I ought to may a greater Amount—of beautiful and truly spiritual poetry than in any other collection I have seen, whatever the size of the volume."

Rev. John Pierpont. PRICE: .--Paper cover, 50 cents; Postage, 6 cts. Board cover, 65 cents: Postage, 12 cts. Cloth-bound, 30 cents; Postage, 16 cents.

For Sale at the RELIGIO-PHILOSOPHI. CAL BOOK STORE,

187 and 189 South Clark St., Chicago, I

WANTED -THE UNIVERSAL LIFE IN-W envance Company, of New York, is now prepared through its manager at Chicago, to arrange with active and reliable men for District agencies in the various westand reliable ment for bishies recore to them the bighest pay and allowance for expenses w tich are ever paid to general and state agents. The contract is one that secures he heagent all the rights prospective, as well as present. Men who propose to work personally for applications are invitate over spond with T. ORMSBES. Manager Western Department, No. 124 Washington street, Chicago, Ill. v8 n24 tf.

Written for the Religio Philosophical Journal. PHYSICAL HEALTH A RELIGIOUS DUTY-DISEASE A SIN.

By Hudson Tuttle.

The first demand made of man, as he enters on the responsibilities of mortal life, is to appease his bunger and thirst; the second, to protect himself with c'othing and dwellings, and having there, his intellectual and spiri ual nature asks for cultivation. It is thus that all religion and morality, however exalted their ultimate air, must begin with the food we eat, the clothes we wear, and the houses in which we

In order to exist in this mortal life, we are suijected to certain physical laws, and these must be fu filled, or misery is the result, and the purpose of our existence thwarted. The mind cap not attain its full and rounded completness in a diseased b dy. The philosopher can not solve the problems of nature, or the poet reach the lofty flights of fancy, if their nerves are qu'vering with pain. The heat of fever, the paralysis of cold, even the scute pulsation of a single nerve, diverts the current of thought.

The starving man can not become a moral philosopher; the fre zing man a poet, reveling in flights of the imagination. The body must first be cared for, and is ratural wants supplied, and the answering of these demands is as religious a duty as the supplying of the most spiritual aspirations of the mind.

All these demands are answered by labor either our own, or some one's else. As no one has any just claim on the labor of any one else. it follows that we should by our own exertions supply our needs. As the labor of the whole world is barely st flicient for the main ainance of. all, the work escaped by one is unjustly thrown on others. That one may remain idle, a score must over work. That man exists, is Indisputable evidence that he has the right to exist, H's spiritual capabilities elevate him above the animal, which has no right but the power it possesses to maintain itself by its brute force. Commeacing in his physical body-his immortal progress, his being, proves his right to be. Nat only that, but his right to a proper share of the necessities of being, and any means whereby he is deprived of these necessities, or rather the opportunity of acquiring them, is radically false, and sooner or later will be overcome.

Labor is the direct prayer to nature and to God, and is always answered. It is the most ncb'e of soist cracies. Its escu'cheon is pure, without blot or stain!

As the physical body is the basis of our immortal existence, greatly modifying its manifestations while the two are connected, and ex citing an influence indifferently extended be youd their separation, only perfect health is comes ible with the highest intell clual or moral growth.

The mind may think into se'y in a diseased body, but what is the sua are of the correctness of is corcusions? We know that diseased organs tinge every thought of their possessor, with shades p culiar to then s lyes.

A direased liver or the initiative of dyspepsia, silet, though not as evidently, the tone and current of thought, as the disorganization of the brain itself. Pure blood, flowing through nure chancels, propelled by a heart with porfectly measured systole and diastole, is as nec essary to heartfelt thought as to a healthy body. To gain or maintain this desirable state, the body mu-t be allowed exercise, and when such exercise is devoted to production, it is labor, and in a just order of things the amount of la bor required to provide for the wants of each. would be exactly the amount requisite to preserve physical vigor.

In the present methods of society and education, the head is divorced from the hands. Laber is degraded and degrading, and two classes are formed, to the detriment of each. Schools are established for the mind only, and the body is allowed to care for itself. The child with preoccious intellect is forced forward, stimulated by the foolish praise of parents and teachers. The race through college is won, and the victim, a physical wreck, fails at the very outset of prac-

The child of more obtuse mind, who should be urged forward, is discouraged at every step, and perhaps driven entirely from the intellectual field to one of physical toil, wholly neglecting his mind.

Precocious children either die early, or, exhausting their vitality, become mediocre men, a fact indicating the delicate sympathy between the mind and the body.

The graduate returns to his home a subject of disease; he enters the profession, to feel it gathering strength day by day. It is not astonishing that ministers preach the dismal doctrine of endless punishment and the torments of hell, when their blood is filled with the bile th ir torpid livers should extract, or that lawyers deal in Billingsgate, when their brain is fevered with blood, fr m ha f digested food.

The learned professions exercise the mind, at the ex, ease of their bodies, which retort the abus es they suffer. The masses, doomed to exhaustive physical exertion, brutalize their minds at the same time they cestroy their bodies. Inharmony, in either case, results, and disease, suffering and untimely death take the place of health and happiness The object of the toil may be worthy of an angel, yet if the requirements of the lowest law of our be ne is not complied with, the result will be disastrous in exact ratio to the departure from such compliance.

Nature holds these laws, whereby the spirit is connected with physical life, as sucred as those of the highest angelic morality, and as severely punishes their offinders.

The very reverse of this has been taught from immemor al time. A ductrine first appearing in the mysticism of the East, from what parental source derived is unknown, has ex r eised a deep and deplorab e influence on all r 1 ge ious ystems, a: d mo e especially through Curis tianity, impressed itself on the highest civilizations of the past two thousand years.

This doctrine is that the body is impure, while the spirit is pure. The crucifixion of the flesh, the source of all evil, is most praisworthy in this view, and so far from studying the laws which control it, that its wants may be supplied, and its health maintained, it was considered bereath the thought of any one who aspired to holiness, and its laceration and abuse was indicative of spiritual purity. To this day in the regions whence this doctrine came, the highest form of worship, the most acceptable to Ged, is the horrid laceration of the fl.sh with knives and hooks, and the cheerful endurance of the most excruciating tortures.

We have passed this conception by many a dreary age; still it lingers, and Religion is shocked when told that her sphere extends to the care of the body as well as the spirit. A very charnel house of a man, a whit ned sepelchre full of loathsome corruption, is none the less religious, aye, may be a shining light of

Christian piety. Religion as taught has nothing to do with health. It deals only in observances and formplated morality. The spiritual science of life covers the entire ground of man's relations, not only of all faculties in their inter-relations, but to the ex ernal world. It teaches that, as the spirit is originated and sus a ned through and by the physical body, its perhet, complete, and harmomous development is essent at to the perfect growth of the spirit; that disease '8 always the result of sin, either our own or that

of our arcestors.

Leligio-Philosophical Journal

e. S. Jones, EDITOR, PUBLISHER AND PROPRIETOR. J. R. FRANCIS, ASSOCIATE EDITOR.

Office 187 and 189 South Clark Street.

ATLIGIO-PHILOSOPHICAL PUBLISHING HOUSE. All letters and communications should be addressed 4. 5. Jones, 189 South Clark Street; Unicago, Illinois.

CHICAGO, JANUARY 28, 1871.

TERMS OF THE Heligio-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 draft on New York, or Post-Oysics Jones Onder, if pos-ble. Where neither of these can be procured, send the somey, but always in a migistered levers. The registrain the has been reduced to Pierran cannot, and the present egistration system has been found by the postal authorities to be virtually an absolute protection against losses by had. All Postmasters are obliged to register lotters when

aquested 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 nent of all arrearages is made, as required by law.

No names antanad on the subscription books without

he first payment in advance. BUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is the for the ensuing year, with or without further reminder

NEWSPAPER DECISIONS.

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

Payment.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it. until payment is made, and collect the whole amount,—shether 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 and leaving them uncalled for, is PRIMA WAGER evidence of wtentional fraud.

LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has seen made. For instance, if John Smith has paid to Dec. 10th, 1870, it will be mailed, "Smith J.—10 Dec.—9." The years 1870. If he has only paid to Dec. 10th, 1889, it would stand thus: Smith J.—10 Dec.—9, or perhaps, in one cases, the last two figures for the year, as 70 for 1870, 1869, 1969.

**Those sending money to this office for the Journal, should be careful to state whether it he a renewal, or a new subscription, and write all proper names plainly.

· A SEARCH AFTER GOD.

Is there any Work in Nature or Art that does not Point Significantly to Individualized Man as i's Author?

NUMBER TWENTY-FIVE.

No doubt our readers on perusing each additional article, have their curiosity excited in regard to what will follow in the discussion of this subject. We have trave: sad all conditions of life, and in previous articles conclusively proved that design in nature was no evidence of the existence of an infinite God, and in articles that followed, proved that the existence of such a being an impossibility. The world is full of speculation, and the ideas advanced by Paley and oth r prominent personages intimately connected with the crthodex church. have acted as a sort of a mirror in which minds that did not think for themselves, thought they could discern a God. Notwithstanding all these theories and ideas advanced by d fferent ones, the world to day is enshrouded in a pall of darkn as in regard to this question. and those whose minds are accustomed to thinking closely, will even tell you that the finite can not comprehend the infinite, hence, all search after God will prove fruitless. Having conclusively shown that design in nature is no evidence of the existence of a God, we desire for a while to let our mind wander among the vast works of the universe, examine its structure, the working of those laws connected therewith, and see if we can determine whether there is a God connected therewith or not.

A wise sage stands before us. His silvery board falling in profusion over his bosom; his massive forehead, his calm, dignified expression of countenance, and towering form, impress us with the fact that he has long lived in the Spirit World, and that he is endowed with remarkable wisdom. For ten centuries he has been searching for God. Amidst the formations of suns, stars, planets and comets, he had traveled year after year, without being able to dicern the nature of that being who na certain few had recognized as God. He never prayed; his eyes were never upturzed in reverence to any being, and words of praise to the Great First Cause never escaped from his lips. His whole soul seemed directed in one channel. and his persistence was worthy of emulation Hundreds like him have searched for God. Some have him impregnating all Nature; others make him Nature itself, while others represent him as the Soul of the Universe. But this spirit desires to give an illustration, and he whispers as follows:

"Beneath the burning sun of Africa, and sitting on the banks of the river Nile, reposes a negro. As we glance at his dark skin, his retreating forehead, his fiendish expression of countenance, at his thick lips, wild, haggard look, we consider him the embodiment of a fiend. Reposing there, he has some vague ideas of God. He is regarded as the great man of a warlike tribe, standing in the same relation to his nation that Agassiz, Hitchcock and other noted men of science do to this. He has invented a superior bow and arrow, and with that missile of war, he has won a reputation which is as dear to him as that of Colt and Remmington is to them. With his own people he is deservedly popular, and is held in high esteem. He is the King of that tr.be; his word is law; his commands are implicitly obeyed, and all his people fear and respect hin. The progress that he has made in inventing instruments of war, particularly in improving the bow and arrow, stamps him as a great min of his nation. He has his ideas in regard to Deity, and being of an investigating turn of mind, and having accumulated a

tortuce by carrying out to file with the English. he resolved to visit different countries of the world, and find the being that he called God. So he started forth, s.iled to England, and having previously harned the English larguage, he got along without much difficulty. One day he was talking with an individual in regard to Deity, and he told him that he e uld take him to heaven and introduce him to God and his wife. Obtaining the permission of one of the Lords who lived in a palatial residence, he tack the Negro there, showed him the beautiful eci fice, the fige carpets, silken settees, downy beds, frescoed work, printings of various kinds, and then conducted him into a parlor where a little girl was playing on a piano, and the music was indeed ravishing to his ear. Finally he was told that he would be introduced to God and his wife. He was then taken into a mage fleent parlor, where this eminent member of p rilament and his wife were sitting, awaiting the result. No sooner introduced, than the poor Nogro fell upon his keets and uttered a fervent prayer to them, that they would ever furnish him with everything necessary to satisfy his corporeal wants. This poor Negro had found God in a Member of Parliament. None but a God could make that piano, those beautiful pair tinge, that palatial residence, and the numerous works that greated his vision! After allowing the negro to worship them for a while, much to the amusement of those present, he was compelled to take his departure therefrom. Shortly after, he returned to Africa, and getting his tr be together, told them how he had found God, visited him, and witnessed the grandeur surrounding him. His tribe believed him, and he instilled within their minds a certain degree of respect for the G d he had found. Poor Ne gro! searching for God, and fourd I im a puny mortal! It would indeed be easy to convince a Negro that God made Crosby's Opera House here in this city, and he would worship any being who should be pointed out as the archi tect thereof. The Negro saw in that palatial residence enough to convince him, that God, an All Powerful Being, had constructed it, and he stood ready to pay him all homage. The man who introduced him to this Member of Parliament, did it to try an experiment, and he was amply repaid tor his trauble-he was merely a s. cond Moses, catering to ignerance and superstition. Finally, this Negro, actuated with the spirit of investigation, and fired with a zeal to see more of the world, resolved to visit Peris. After his arrival there, and securing the services of an honest interpreter, he started forth to survey the wonders of the finest city of the world Why, there was more grandeur here than he had ever seen before. The buildings he 18 w. the paintings presented to him, and the curios. ities that were constantly attracting his attention, greatly exceeded those in the House of the God he had been worshipping for several years. Finally, he asked his interpreters if God lived in England. The interpreter was astonished, and answered that he had never been seen, and that he lived in the skies somewhere. Strange hal'u ination! The N gro had lost his God. He had been imposed upon. He had not been as highly favored as he supposed, and the peor man wept in serrow.

In England, in the spacious temples of France, and in the wonderful development of the arts and sciences there, this poor N gro had searched for God, but all his off ats resulted in ridiculous failure. He found, that, conrected with everything he could see in Pais. there was individual zed man. True, however, to the instincts of his nature, and actuated by a determination to find Grd, he concuded that he must reside somewhere among the stars. Until informed better, he was fully sat sfied to accept the Member of Parliament as a God, but alas! he had been deceived, and now he must locate him somewhere else, only to have him vanish again when progressed to a certain point.

Among nations of the past, there was an idea entertained in regard to God, that only prevailed until they could see the fallacy of their ideas, but when they banished one God, they immediately crystal zed another, to be broken in turn, and have its place supplied. Thus Gods have been created and destroyed, until now, the world, having made brilliant strides in knowledge, no longer recogn'ze the brazen image as a suitable object of worship; but true to the impulses of their aspiring natures, they have located a God in the heavens, beyond the stormcloud or the figree wind, and to him they bend the knee, and make him an object of adora ion; but by and by, when the starry hights have been scaled by the aspiring mind, they will find that he, too, is a myth, an object of the perverte! imagination. As man progresses in knowledge. as he advances step by step up progressiou's lidder, the God he forms will van sh like a drop of dew before the sweet kiss of the gentle wind, his vision will b come clearer, the laws of nature will be easily understood, and he will finally exclaim, No God below me, then way one above me!

Different minds possessing different degrees of intelligence, have different Gods. The poor Negro learned that the one he supposud to be Gid was merely a human being, possessing certain characteristics that distinguish the whole human family.

There are millions to day that believe the statements of Moses and Jesus in regard to Gid. and who are laboring under as great a mistake as the poor Negro. They do not locate their God on earth, but somewhere—oh! who knows where-in some place where golden harps are thrummed, pealms sung, solemn praises chanted, and God praised eternally. Ah, how disappointed they will be i

But where is God? As the man, simply man was connected with that palatual residence which the Negro supposed was the house of God, is not man, simply man behind all the works of creation. The watch points to a wetch-maker; the engine to the practed machinist; the house to the mechanic; the pain ing tien, or to remo an old subscription.

to the artis; this earth to an earth-maker. Mau is connected with all improvements on earth, why not then in the regions of space? The spirit then ceased his "whispers," and we give his thoughts to the world. To be continued.

Harry Bastian-The Physical Medium.

We had the pleasure of attending one of Harry Bastian's searces a few days : g , and witnessing the marvelous manifestations given through his mediumship.

Mr. Bastian is comparatively a young man, in the full vigor of health, and whose face bears the expression of honesty and sincerity, and who is doing a noble work in the cause of the Harmonial Pailosophy.

At the seauces whic's we had the good for tune to attend, we securely tied the mediu a with about thirty feet of rope, and in a manner that, if he desired, he could not ex ricate Lim self. As soon as the lights were extinguished the raps were heard on the table, and then a spirit announced his presence in an audible voice, and carried on a pleasant conversation with those present, responding to questions, and giving directions in regard to conducting the seance. Occasionally a light would be struck, and on examination the medium would be found secured exactly as when first tied. A guitat tambourine, bells, trumpet and harmonics. were lying on the table by Mr. Bastian's eide, and occasionally the spirit circle engaged in causing the manifestations, would produce music on all of them at the same time, and even while the instruments were being played, the medium, with the chair to which he was securely fastened, was lifted on to the table, and then to the floor again. In order to convince us further of his genuineness, he allowed his feet to be placed on paper, and pencil marks made around them, and at the same time pennies were placed on his feet, legs, hands and head. and the moment the lights were extinguished, the music on the various instrum. nts commer cud, and after a few moments, the lights were again struck, and the medium found securely tied in his chair, the pennies and his feet in the pration where first placed. Again, with his mouth full of water, no less than three sp'rit voices were heard at the same time. What better evilence than this do we want that spirits can communicate with the mortals of earth? T e evidence on all sides is accumulating. that the "gates are ajar," that the avenues between the spiritual and material planes are open, and that the medium for physical manifestations, has as important a mission in connection with the Spiritual Philosophy, as the most elequent trance or inspirational speaker. Those who desire to attend Mr. Bastian's seances, can learn where they are held by calling at this office.

The Journal.

In this week's issue, our essays lead off with Mrs. Wilcoxson's reply to "Lecture Club," followed by "Spirits and Sleep," by Fahnestock; the Kin Got," by Eolomon Jewett: "Pavehology. by-; "My Confession of Faith," by A. J Fish. back; "More Chips," by Dr. Bailey; Letter from Dr. Sheen; "Interesting Communication," through the mediamship of Miss Hayward; "Triumph of Criticism." On the 1st page will be fourd poetry by Yarv J. Wentworth, and Address at the meeting of Speakers in Uleveland, and a letter from D. Rockhill. In Brother Wilson's and Child's Departments, on the 5th and 6th pages, will be found the usual editorial items full of interest to the enquiring mind On the 4th page will be found an article from the pen of that distinguished author and lecturer. Hudson Tuttle, and the continuation

of the "Search after God," with other I'ems, The fact that the JOURNAL is devoted exclusive. ly to Spiritualism, and the defense of mediums, makes it a general favorite, and our subscription list is rapidly increasing.

Mediums.

David Turpin of Crawford, Ohio, writes:-Can you tell me the best method to develop the mediumistic powers? I would like to know. Also, by sending questions to some of your circles, can I get answers through the Journal? Tie e are many questions I would like to ask iyou, but do not wish to intrude upon your valuable time. Can you refer me to any good relia-

REPLY:-Send to this office for Artificial S mnamoulism and Underhill on Mesmerism. In these two bloks, which will cost, delivered at your own post flice, three dollars and twenty five cents, you will find scientific instructions for developing mediums. Any one wanting instructions of value, should have both books, Mediums can't work, for nothing. They have bodies to feed and clothe-corsequently it is not to be expected that you can get answers to your questions published in the Journal, unless you pay the medium for his or her time.

Yes, we can refer you to good and reliable medlums. See the Mediums Register and advertisements in this paper.

N. B. We publish test communications and such other spirit messages every week as are sent to us, and which are of such a nature as to interest the general reader.

Skunks.

It is rarely the case that we find the striped backed as imal in human form. One James V. Fill. of Lock Haven, Pa , to whom some person donated a three month's subscription to this paper, at the expense of fifty cents, writes a scandalous letter containing more nauseating matter than the sinkny snimal referred to, could impart under most favorable circumstances. The ring to which Fill belo ge, would bet on his head as against the thunk, and be sure to win every time.

Our triends should be more careful where they send the pure white winged messenger of light.

Attention Subscribers!

When you remit money for the JOURNAL state distinctly whether it is for a new subscrip"The Voices."

It is not often that a period produces a poet,

from whose pen there priceeds practical truths that agitate the whole world; an iconcelastic poet, one who has the logic of a Plato, and the beauty of a Virgil or a Tennyson, and within whose verse here are notes that not only tell of bubbling springs, rainbow tinted flowers. and the green-carreted earth, but also those that fish lightning, sound thunder, create euribquakes, and cause revolutions—such a poet is Warren Summer Barlow, author of "THE VOICES." The third edition of this peem is now cut, and we regard it as one of the best productions of the ninet, enth century. The author is the only iconoclastic poet of the age. He writes to some purpose. His ideas are not intended to tickle the fincy for a few moments and then to pass awey,—they are a staple article,-and leave a permanent effect on the mind. Not like Wacsworth, Tennyson, Long. fellow, or any poet of ancient or modern times. he combines the practical with the beautiful: the artist's percul with the sledge hemmer: the beautics of meral sussien with the fierce cutting sarcasm af a revolutionis; smiles of love with the eyes of anger and hate; the grandeur of na. ture with rugged hills and precipitous embankments; the builder with the destroyer, and the peace maker with the warrior. He is like no other peet, yet presesses the merits of all. You see Barlow in his V. ICES, his individuality is there. You see him scattering star dust and flowers, as well as the seeds of revolution. While he causes the bads to blessom and the springs to bubble sweetly, he is firing guns,sending shells and death missiles at the pressing phalanx of error. No liberal person can peruse his sentiments without considering the same an intellectual feast that strengthens as well as exhilirates. Some men BORE for poetry, the same as the artizan for water, and and after labored efforts, it comes forth, and you can measure its quality as you would calculate the depth of a well. With Barlow it is different. There is a bubbling spring in his soul, and its murmurings produced the Voices. You can not measure its depth, nor can you measure the good wrought by the sentiments it expresses. Ber'ow is one of nature's noets. He combines the rugged mountains, the fertile valleys and the forming cascade, and in his teachings you find each separately expressed. He sustains truth, and defends her from the attacks of error, by erecting impregnable radoubts. His legic is irres'stible, his corclusions wisely drawn, and Lis atticks on an old effeta Theo'o, y so dex reusly managed, that you plainly hear the rattling of the dev-bones thereof. In one of his "Interludes" says:

We would not notice this disgusting tale, Did not believers of its truth prevail: Whose many sects are scattered far and wid-Through every land across the ocean tide. To every tongue these errors would be sent And for this purpose gold is freely spent, To shackle reason, and debase the soul, By loving God whom Satan does control. And men who seem quite honest and sincere, Yet preach those errors and this God revere: lisrobe the great First Cause, all fust and wise And make a God that Reason must despise, Possessing all the lower traits of man, Without the power to execute His plan; A tripartition Godhead all in one, Where Father is not older than his Son. That Pather, Son, and yet the Holy Ghost, Are three, yet one, who rule the heavenly hose, To combat sin, and extricate mankind, And yet with Satan most are left behind. Oh, would that it were true that this was all, That only man corrupted had a fall! But oh, how sad, while we the page pursue (Yet doubly sad to those who think it true), That God is made to foster sin and shame, And be the willing author of the same. Read, pause, and ponder on the subject well, All preconceived ideas at once expel, Receive with candor that which seemeth right And thus reject all evil with delight: While thus untrammeled and with heart sincere, Let judgment dictate and you need not fear.

Barlow is not afraid to question the orthodox Deity. He criticis s his actions as narrated in Genesis, as he would an incompetent workman, and by his pertinent inquiries, shows that he is ignorant, weak, vascillating, and entitled to little if any respect from the civilized world.

Papers always discontinued on request. provided arrearages are paid. Honest people never find their names in the Black List, and need not look there for it.

The poor and unfortunate can get an extension of time by asking for it, and stating about when we can expect payment to be made.

An honest man orders his paper discontinued himself, instead of leaving it to a postmaster, who frequently allows it to run several months before doing it, and then when questioned about it, lies, by saying he did it at the time the paper was first refused. If all Spiritualists were of the class who thus wrong publishers, they would break down every Spiritualist paper in the

Special Notice.

country.

We regret to say that circumstances of a business nature have arisen, since our last issue, that will compel J. R. Francis to delay answering calls to lecture for the next six or eight weeks

He will take great pleasure in serving those who have made application for his services at the first convenient opportunity.

In Sheffield, Vt., on the farm owned by Wm. Gray, there is a large granite boulder, lying apparently on the surface, on the top of which is a spherical excavation constantly filled with water, even in the dryest time last summer, with no visible inlet. What makes it more curious is the fact that it never was known to run over, but is always full. When the water has been dipped out, it immediately regains its usual fullness, without any rain.

Colored children have been admitted by th public echool authorities of New Orleans to the public schools. Which were herelofore attended by white children only.

Bersonal and Focal.

Austin Kent makes the following report: A. S. Buff, 85 cents; J. M. Browne, \$1; R. L. Kays, \$1; Mrs. M. L. Sherman, \$2 50; Caroline B. Reese, \$1; Annie Lord Chamberlain, by the request of a young female spirit, called May Flower, \$1: Wm. Van Namee, \$5. Other friends, \$13. in all, \$24, 10. Many, many thanks, and a happy New Year to all the

Stockholm, N. Y., Jan 8 h, 1871.

-Joseph Baker makes the following report: "I have received the following contributions to aid me in my distress, for which, thanks. Southern Wisconsin Association at Dark n, Wisconsin, \$ 4; Blebard Dean, \$1; friends at Appleten, Wis., per Mis. Hungerford, \$7."

_"Criticism on the Theological idea of D.ity," by M. B. Craven, an extract from which appears in another column, is a very valuable and well written work, containing a vast amount of information. and much close reasoning. We are new prepared to fill orders for it at the office of this paper. Price \$1,50, postage 16 cents.

-The demand for "The Bible in the Balance" is as great as ever.

-Mrs. S. A. F. Swain writes from Union Lakes, Minn., speaking in high terms of the tests given through the wediumship of Mrs. Bell.

-It is a very encouraging sign of the times and of the growing intelligence of our people to see the great and increasing sale that all really good works on health are meeting-and of all these works, there is none better than Dr. W. W. Hall's "Health by Good Living." People are now buying works of this character, and learning to depend on their own resources for assistance in restoring health, instead of sending for the family physician to cure every simple disease.

-Parker & Stone, of Beloit, Wisconsin, an old firm of manufacturers of agricultural implements, have recently received the meed of preise for honesty and integrity in the form of public resolutions, at the hands of their fellow citizens. Brother Stone is an avowed Spiritualist, and one of the best business men in Wisconsin.

-Our gifted friend and brother, W. S Barlow, is undoubtedly much gratified to fird his book "The Voices," so highly esteemed by the reading public. It has become a standard work and no collection of liberal works is complete without it.

-Mrs. M. I.. Sherman is baving remorkable success as a psychometrist. She is giving genuine satisfaction to all who have en opportunity of testing her powers. Her address is 306 South Clark Street, Chicago. See her advertisement.

-Do you went to know all about the orthodex devil? Then buy the "Biography of Satan," by K. Graves, and become familiar with the history of his Satenic Mejesty, who has so frequently (so the Bible says) proved Limself one too many for

-E. B. Wheelock has visited Pleasanton, Kansas. W. C. Glbors speaks in high terms of his lectures. -Q. W. Curtis writes to us not to send only one copy of the paper to his address. Please give your present post office address, then we can correct the part of women of neutral countries against

-Dr. H. P. Fairchild will speak in Bangor, Me., during February. He will make arrangements for

the error.

The Banner erys that "Dr. J. K. Bailey is still doing excellent service in the lecturer's field in Western New York."

-C. L. James has published a pamphlet on the "Law of Marriage," which is well calculated to excite within the investigating mind a great deal of thought. He evinces a good deal of earnest spirit in his investigation.

-What is the latest and most approved fountain for family use? "The Fountain with Jets of New Meaning," by A. J. Davis.

-Our old friend, Dr. Wilbur, in compliance with the negent demands of his numerous friends, is now on a professional tour through Illinois, and adjoining states. For further particulars, see his advertisement in another column.

-A circle at Urbanna, Ill., has succeeded in brirg. ing out eleven mediums. So writes Brother Al

-We must beg the indulgence of numerous correspondents who nave ordered some of Professor Denton's works, and who have not yet received them. The fact is, it is difficult for us to keep a supply on hand, the demand is so great. But we shall endeavor to do better hereafter.

-We should say, judging from the quantities of Underhill on Mesmerism and Artificial Somnambulism" that we are constantly sending off by mail and express, that all our readers would soon be well posted on the subject.

_Lyman C Howe is still drawing large houses at Croeby's Music Hall, each Sunlay morning and evening. The eliquent words of reason which fall from his in pred lips, are truly a feast for the hungeting souls who gather to hear him.

- If you want to read a true history of the man called Jesus, send for "Jesus of N zareth," given by Paul and Judas through Alex nder Smyth-undoubtedly with the assistance and approval of Jeeus himee's.

- Mrs. Laura Cuppy Smith is now on her way East. The Omaha Republican alludes to her as follows: "Her lecture was attentively listened to by a very intelligent audience, last Sabbath evening. It is to be regretted that Simpson's Hall was not engaged for this lady, and the lecture delivered under more favorable circumstances. Mrs. Smith prefaced her lecture by reading a short poem, en-itited 'Eternal Justice' The method of her lecture was to take up one after enother of the objections urged against Spiritualism by orthodox Christians. and suswering them in turn. We have never searched deeply into the mysteries of Spiritualism, but we are certain of one fact, which is, that if this earth was peopled throughout with human beings who held the pure and noble sentiments adbeings who held the pure and noble sentiments acvocated by the lady in question, it would be a happy region in which to dwell. To sum up: Mrs.
Smith has an earnest, heart felt, faith in the doc
trine she advocates, has evidently made it a subject of close study, is an educated, refined lady,
and one of the best lecturers we ever heard. The title of ner next lecture is, "Out of the Depths," and she informs us that it has nothing to do with Spiritualistic belief. We do not hesitate at all in advising our friends to see to it that they hear this

-Moses Hull speaks in Titusville, Pa., during

_F. B. Dowd, the Rosicrucian, gave us a call on Saturday last. He is one of our charpest writers and clearest thinkers.

-Dr. Underhill, the author of a work on mesmerlem, is in town, and though somewhat advanced in years, he can make an excellent specch on almost any enhiert.

-By all meangeend and get a copy of "Jesus of Nazareth."

Zhiladelphia Department.

SY..... TENRY T. CHILD, M. D.

subscription will be received, and papers may be obtained who lessels or retail, at 634 Race street, Philadelphia,

Mrs. Howe's Pe ce Movement.

We have been much interested in the movement set on foot by Mrs. Julia Ward Howe of Boston for calling a Woman's Peace Coagrass for the world. We publish below an address drawn up by that lady and adopted at a m.et ing held in New York on the 23rd of D cember last. Although calling the meeting a "Womau's Congress," it is not designed to exclude man. The effort is to unite the best men and women in the world in carrying forward a work which comm nds itself to the good sense and judgment of all mankind-that of arbitration for the settlement of all international difficulties-there can be no argument against this. It is a self evident improvement upon all other modes of settling these difficulties, and now that the women-certainly the best half of the race-are awakening to an interest in this subject whic's is of quite as much importance to them as to the men, we trust something effectual will be done. Spiritualists, having realized the value of woman's lebor, will join heartly in this good work.

ADDRESS TO THE W. MEN OF THE WORLD. The Woman's Peace Convention sends greeting to all, at home and abroad, who have the welfare of mankind at heart. It merely deems that to such the present moment, with its cruel and unremitting waste of human life and of human power, must be a time of human sorrow and perplexity. The weight of this serrow is so great, its voice so piercing, that we who meet here, are called from our homes by nothing other than the necessity of answering it. For God's providence perpetually calls upon us to decide whether things shall remain as they are, or whether we will have them bettered. And we, who feel ourselves thus questioned by the aspect of affairs, are fain to say that we would have them far other than they are at present.

.The war which is at present wasting two nationalities, which is crippling a whole genera-tion, mu'cted in the costly tribute of its ablehodied men, cries out before high heaven for some supreme authority to stry its bleody progress. The governmental the ries of men and their diplementic relations do not, in their view, allow them to attempt any efficient interference between the two beligerent parties. The men of the world are bound not to interrupt the fight. And now we women begin to see why Gul has left us out of gov rament so long. We are not subdivided by nationality—we are not c amped by assumed conditions. The den who have answered for our civic will, have not answered for our social and individual conscience. We are free on the one hand to unite, and we are bound on the other so to unite as that our pretest may make itself heard and felt in the presence of all men.

While Mme. De Gaspario, in Szi'zerland. was penning her appeal for a general patition on the & n'inuance of the pre ent war, the thought of a congress of women, meeting for the first time to celiberate on the great interests and safeguards of humanity, had taken shape and utterance on this side of the Atlantic. Although these plans were the results of suiden and irresistible impulse, they reason and the logic of events. Women are non combatants; women are outside of diplomatic conventions; women are the methers of m n These three classes furnish us with substantial ground for our own spontare us ction. Never having er joyed political rights; no party in power has any pretext for dietating to us cur political cu ies. We are at liberty to derive them directly from our religious faith and morel convictions. These tell us that the present effusion of blood must be stayed, and stimulate cur feminine ingenuity to devise means to compare what the skill of man has left unattained.

In these very days the combitan's them-elves may be very naturally supposed to ask, "What do the mothers say about the war?" If they will listen they shall hear us say: " Disarm ! in God's name, disarm!" We shall say, moreover, that this bitter custom of war has its source in the dcc'rine that there is one morality for man and another for woman. Women must be pitient and forgiving; men may be savage and vindictive. Women must be pitiful; men must be pitiless. For women to fight would be monstrous; for men not to fight would be shameful. This unequal reale of morals disorganizes the world. It it is wrong for women to fight, it is also wrong for men to fight. What is fol'y fir the one cannot be wisdom for the other. forgiveness of ir juries, the patient, peacable vindication of right, is becoming to "en and wo men alike, and the contrary is alike unbecom

ing to both. We who send forth this address are not ignorant of the endeavor of thoughtful and excellent men to eff ct the substitution of peaceable arbitration for the fore ble settle neat of luter national difficulties. Nor do we overlook the fact of our own uppreparedness to cope with the legal and political d fil u ties of this grave mat ter. Yet the needs of the bour so imperatively call for interference and remedy that we, was have taken heed of this call, cannot rest until some alleviation of present wils shall have been sought and tried, until the question, "What is my duty to my neg ib n?' shall bave rec ived such attention as the world is able to give it.

The men who have a ught to remedy these evils have relied in great part on the instrumen tali les ot literature. These are undoubt-cly valuable, and, to a certain degree, affilment. But armies do not study belles lettres. The grandet treatizes will not stop the effa-ion of b'ood. In an hour like the pr sent, the living will and the living action must be brought to bear upon the issues of life.

We women therefore, and men who support the independent action of women, implore those able to plan and devise that some practical measures may be initiated at once for the relief of the present distress and the prevention of its recurrence. We have sturied in some measure the good words which have been written and spok en on this question. We find the conscione and intelliger ce of markind determined against the violent redress of wrong or pursuit if ad vantage. We find the interests of the masses and their instincts equally on the side of peace. We find the ambition of rulers ever busied in blinding and misleading this is a tret. We flud the fatal trade and profession of marder adorned with the prestige of rank and talse glory. Fr an the horrible real of the moment we glance at the serene ideal which the labors of peace bave set above the charms of society. Weak when a crone of these is powerless to help the other and as cur faith decenot a low us to believe that it is, we ask that all who share this lait. shall aid, after their own manner, in the commonend of bringing the affairs of na i me to as purely moral a settlement as is employed in to affairs of individuals. We demand that source thing shall be done at ouce to stop the present war, and to impress its terrible lessons u, on the future rule of conduct of markind.

The stritude of Garmany in the present can test she we how much remains for civilization to do in the intercourse of one nation with another. The barb rous co: struction which allows a defensive campaign to waste and devastate at pleasure and wi hout limit the country which it makes costile, is worthy of medi val studidity and darkness. The formula, "Vengeance is a duty," lately uttered by the professors and students of Gottingen, is a leap back toward the ferecious dominion of the beast. Not by such savir gs does o country show its superior culture. Not by such deeds does it adva: ce its rank among civil z d nations J. wash prophets know b tt r than this. It is a pity if Christian Protestants do not. This u terauce must not be allowed to a and as one of the devices on the crest of the Nincteenth Centiry. The Germans of free America have enjoyed civil and religious ther y to little purp so it they know not how

to rebuke it. To ur friends in Ear pe and America, we shalsay: Dar brothers and sister, whose faces we know not, but whose human hearts we knew, we American w. men invite you to unite with is in one great act of Christian fellowship and hospital tv. We open our continent to your extles and wa derer copen yours to our thoughts and sympathis Let us hold in Europe, this very sering a general festive and communion of good will, whose basis shall be that of absolue huminity, of absolute C ristianity. Let there be not in imagination but in earnest, a a wide communi n and interchange of thought and opinion between men and women of all fortunes and 'ogrees in which the wante, the rights, and the duties of human beings shall receive the m at liberal and practical discussion. Let the Biole in these deliberations appear as the Bak of Freedom. Let this gradual d ffasion of good wil at the foundation for a mode of action and legislation which shall place the rem edy of all wrongs, individual and national, on a higher plane than that of violent and personal action. Let our living faith ent'r ne in the temple of numenity that image of God which the large of Casar too long displaces. Fear not that we shall not find willing instruments for the execution of this good work. Many a lenely evangehst, many an ob cure apostle, is lab ring in circ es l reer or lesser, without the encouragement which the reunion of this great Church of Caristian love should give. Let such as these know that the world's heart is bearing in unison with their patient off ris, and a new flome, a Pentecostal enthusium, shall quicken g in the diversities of tongues, talents, and natio aliver.

As in dest Christmas communi n was held with the siege of J rasalem in prespect, so let our least of love be teld in the very pres nee of battle and carnage. Thus can we best make our protest against every form of violerce and dissention. God has made of one bood all the nations of the ear b. Christ b q t a hed his inme at blind trall the nations of the world. Out let us seek to build this spiri and unity up in the natural unity. Let the Caurch of the future and the faith of the present have a central z al, an encyclical inclusion, which shall filly tegre sent the have of the Almighty, Universal Fa her.

Boarding House to Rent.

To REXT-A nice, controlly I cated dwelling house, of iwelver a ma, with he tand cold water, bath room, gas fx ures, n ce cellar and store rooms, and in first-rate order for a good board ing houses, -ail especially adopted for a home f i Spiritualists residing in or visiting Chicago. Will be rented on reasonable terms to a person able to turnish and keep a good house. The patronage of the "Home for Spiritualists," heretolore given to that noos; which is now closed, will dubtless, be given to this one, if well kept T.r.s, \$65 per manch,—payable montaly in B VeliCe.

Any one derirous of renting the same can address: S. S Jones 189 South Cark S Cuneage,

Who are They?

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

A tull explanation of the manner of keeping these accounts, will be found at the head of the Editorial column on he fourth page of the paper. We speak of this mater, most emphatically meaning that payment is expected from subscribers now in arrears, wi nout delay. If any mistake is found upon careful examination of the account, inform us of the fact, and it shall be corrected. 11 any one has been unfortunate, so as to make it very difficult to pay now, write, and inform us of the particulars, stating when payment can be made, so that we can know what to rely upon, and time will be cheerfully given in such cases. If time is wanted, it is certainly worth writing for, and we can know what to depend upon.

We are weekly breaking the very bread of life to our numerous subscribers, 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 relieve us from the heavy burthen we are constantly carrying for their benefit. A remittance (is part of what is our due, is much better then 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 until justice it done.

We mean 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.

Obituary.

MADAME DELLEMBACK DAVIS.—The many friends of this remarkable clairvoyant will feel sad to learn that ...h. in is passed to it report home, January 14th, 1871.

Mrs D vis as a re-ident of Rochester, N. Y. Her disease was dropsy, from which she suffered much. She was a kind and noble woman, and greatly b loved. She was a good rince medium and friend to all. Society will greatly missing her, but, she has done with earth, and gone to the society of angels.

Yesterday morning, Dec. 11th, 1870, the angels came for Katharine Gise, sged about twenty months, and car ried her across the river.

Thus, one by one, the links of life are broken. Taue, one by ne, the heart-strings torn apart. Faneral services by the writer, at the Spiritualist HARRIET E. FOPE. Morristown, Minn.

Passed to the world of spirits, Jan. 7th, 1871, Mrs. Abirail Bilgs, wife of Fiermin Bilggs, aged 78 years. The body was rendered and for the spirit of dwell in, by disease. She occasionally remarked that there were angel vistors around her hed. The typing between early vistors around her hed. The typing between the departure in a time her sister who had be not the spirit world for flaty years or more and went through the process of staking hands with her; she also spine the cames of her dans her and grandeon, who had plassed in a five her and smooth that separately. She exclaimed: "O I am happy! but y thappy as I can bet Gory i glory i glory hallester.

To Rev Mr. K now es preached the funer I sergion, the Rev all R do to permurating interpretation in the many desired back of the hundred years for all of his permutal light who it communications are received will over the line from our spirit i lends, except were through hims block the war.

L. C. CHATFIELD.

Shurdn Center, Medina County, Ohio.

NEW ADVERTISEMENTS.

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 Savag Nations; and of Certain Beverages and Stimulants in Comion Use anong the American People.

"THE SOCIAL EVIL"-Remedles for it. WOMAN'S RIGHTS-Marriage and Divorce. CHARITY CHILDREN-Suggestions Relative to their PRISON DISCIPLINE.—FEMALE PRISONERS.

55 pages, 3 vo; paper, 25 cents, postage free.

THE SPIRITUAL PHILOSOPHY

VS. DIABOLISM.

IN TWO LECTURES,

BY SAME AUTHOR-SAME PRICE. CONTENTS

The Doctrine of Evil Spirits Considered.—Order the Law among Men, More and More, the Higher they illse in the Scale of Intelligence; and Legislation the Order wherever there is Scalety. there is Society.

The Power which Controls the Evil Disposed, and the Lawof Spirit Guardianship and Control, as applied to Spirit
and Earth Life.—Law is Fulfilled when Evil Spirit are
Prevented from Diffusing their Influences.

"Obsession," "Possession," and "Infestation," Considered
are and con.

pro and con.

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

Shall Spiritualists Have a Creed? In Two Lectu es - Fame Author - Same Price,

The World Asks to Know Definitely, What is Spiritualism?

—The Necessity? r Theories.—The Author's Declaration of Principles in 29 Distinct Propositions.—The Necessity of Organization Considered.—Declarations of Principles 2 Necessity.—Authoritative Creeds Utterly Discountenanced.—Influence of the Greeds of Christendom.—Opinions must be Expressed before they can be Compared.—The Good of a System of Faith is Lost to the People, unlarge the Principles are Plaint Declared.—The Remountility. less its Principles are Plainly Declared. The Responsibility of Spiritualists, in View of the Sacred Charge Committed to them.

PAPER DOCTOR IS COMING!

J. Wilbur, Magnetic Physici in of Chlorgo.

Will be at Onarga Id., Jan 2d and 3d, 1871. Effingham, 4th and 5th. Casey, 7th and 8th. Martins vite, this and 10th.
Will be at Sherman House, Mirshall, from the 10th to

At National House, Terre Haute, Ind., from Jan. 19th to Feb. 1st. In month of Feb., will be in Indianapolls and Richmond, Ind.

He will be remembered as the man performing so many wonder'n cures all over the Uhited States, with his Magnetized Paper. v91.16-tf.

TO THE WORKING CLASS.—We are now prepared t furnish all classes with constant employment at home, th whole of the time, or for the spare maments. Business new, light and profitable. Persons of either sex easily earn from 50 cents to \$5 per evening, and a proportional sum by devoting their whole time to the business. Foys and girls earn nearly as much as men. That all who see it is notice may send their address, and test the business, we make this unparalleled off r. To such as are not well satisfied we will an about the results of the translated with the profit of the translated of the satisfied we will an about the results of the translated of the satisfied we will an about the results of the translated with the profit of the satisfied we will also satisfied the satisfied we will be a satisfied the satisfied we will be satisfied the satisfied the satisfied we will be satisfied to the satisfied the satisfied we will be satisfied to the satisfied the satisfi send \$1, to pay for the trouble of writing. Full particulars, a valuable sample, which will do to commence work on, and a copy of the People's Literary Companion—one of the largest and best family newspapers; uddshed—all sent free by mail. Reader, if you want permanent, profitable work, address E. C. ALLEN & CO., Arcurst, Mark. v9 n17 3m.

ANALYTICAL CURE.

DR DUMONT C DAKE'S SPRITUAL MAGNETDIC MEDICATION—purely vegetable for the speedy cure of the following complaints—remedies furnished for 0 e month's treatment; Catarth, \$10; fasthma, Throat. Lang and Heart Difficulties, \$15; Kheumatism, \$15; Liver and Kidney, \$16; Dyspepsia, \$10; Diseases paculiar to Fernates, \$15; Epilep ic Firs, \$15; Weak and Inflamed Eyes, \$0; Uleers, Fever Sores, \$5; Pries, \$16; Seminal Weakness es \$5; Diseases of the B ain and Nerves, \$15; Diseases of the Skin and Blood, \$15; Incipient Consumption, including Galvanic Plates, \$15. Patients at a distance successfully treated. Medicines sent by mail or express. Satisfaction guaranteed. Permanent address 211 Wabash avenue, Chicago, Ill.; or, until further notice Kansas (ity, Feb. 6th; Lawrence, Kansas, until February 19th, and in Topeks balance of Fabruary: returns to Chicago in March.

EPILEPSY OR FITS.

A SURE CURE for this distressing complaint is now made known in a Treatise (of 48 octavo pages) on Foreign and Native Horbal Preparations, published by Dr. O. Phelips Brown. The prescription was discovered by him in such a providential magner that he cannot conscientiously refuse to make it known, as it has cured every body who has used it for Firs, never having failed in a single case. The ingredients may be obtained from any druggist. Persons desiring a copy may address Dr. O. Phelips Brown, No. 21 Grand street, Jersoy City. N. J.

MRS. M. L. SHERMAN,

The unparalleled psychometric reader, will give delinealong of character. Her powers enable her to give the leading events of the future as well as those of the past. All letters enclosing photograph, stating age, month of birth, occupation, favorite flower and animal, and whether single er married, with two dollars and return stamp, will be answered by return of delineation and photograph. Address her at No. 386 South Clark St., Chicago III.

\$5 TO \$10 PER DAY. MEN, WOMEN, who engage in our new business make from \$5 to \$10 per day in the ir own localities. Full particulars and instructions sent free by mail. Those in need of permanent, profitable work, should address at once. George Stinson & Co., Portland, Maine.

MRS. LAURA G. RICHARDS,

v9 n17-3m.

PRYCHOMETRIC, BUSINESS AND MEDICAL CLAIRrestonometric, Business and Medical, Chair-voyant, from magnetic influences of lock of hair and pho-tograph. Terms, \$2 and two stamps, Medicines sent if de-sired. Written communications from spirit friends by means of the same, \$3. Pictures returned, Address P. O. Box 1219, Binghampton, N. Y. v9 n18-ct.

J. BROOKS. The Developing Medium, is located at 148 Fourth Ave.,

Chicago, where he will develop these wishing to beoome mediums.

SPECIAL NOTICE.

Miss'onary Work in Wisconsin.

I will commence a series of lectures on the " Reform Gospels," in Sparta, on the 29th inst. Should friends desire, I will lecture in the following towns:

Columbus, New Lisbon, Tomah, Black River Falls, Salem. La Crosse, Portage City, Ontario, Baraboo, and other points in that vicinity; also in towns west of Madison, on the Milwaukee and Prairie du Chien Railrond, and the country condenous. Parties wishing becures, will address me al Glen Beulsh, Sheboygan Co , Wistonsin.

In this work I have the labors of A. A. Wheelock, E. W. Stevens, and C. B. Lynn. Glen Reulah, Wis., } Jan. 6th, 1871. J. O. Bahret,) State Missionary.

- MRS. A. H. ROBINSON.

Healing, Psychometric and Business Medium. 148 Fourth Avenue, Chicago,

Mrs. Roginson, 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 essential 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 a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases,

Of hersel she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediamship, they never fail to give immediate and permanent relief, in curable cases, through the rea rive and negative forces latent in the system and in a store. 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; romember 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 ease the patient is not permanent; 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 stating any changes that may be apparent in the symptoms of 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 the application is by letter as when the the patient in present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and Terms:—First prescription, \$2.00 · each subsequent, \$1.00. The money should accompany the application, to

Dr. P. B. RANDOLPH'S WORKS.

DEALINGS WITH THE DEAD. The human soul, its migrations and its transmigrations; 208 jages,

Price, 75cts., Postage, 12cts.

AFTER DEATH, ORDISEMBODIED MAN. The Location, Topography and Scenery of the Supernal Universe; its Inhabitants, their Customs, Habits, Modes of suistonce; S x after Death; Marriago in the World of Soule; The rin against the Holy Chest, its fearful penalties, &c. &c. Being the Sequel to Dealings with the Deal.

Price, \$1,00; Postage 8cts. PRE-ADAMITE MAN, demonstrating the exislance of the Human Race upon this Earth 100,000 y age ago. Fourth Edition, well bound in elethan Loontaining we Ferry

Price, \$1,25, Postage, 20cts.

For sale at the Office of the Reight of the OPHICAL JOURNAL.

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

SEVENTH EDITION. POEMS

THE INNER LIFE.

BY LIZZIE DOTAIN.

This is by far the finest edition of these Poems ever vit o sued -printed on heavy paperand elegantly domes.

Rrice \$1,25, Postage 20cts. For sale at the Office of the RELIGIO-PHILO SOPHICAL JOURNAL, 187 & 189, South Class street, Chicago, Ill.

[THIRD EDITION REVISED AND ENLARGED." A PEEP INTO

SACRED TRADITION. BY REV. ORRIN ABBOTT.

CONTAINING

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

Price 50 cents. Postage 2 cents. For sale at Religio-Philosophical Journal Office, 187 and 199 So. Clark Street, Chicago.

HAPPINESS.

THE LAW OF MARRIAGE,

BY C. L. JAMES.

An exhaustive argument in favor of 'liberal divorce leg islation. For sale by the author, Louisiana, Mc Post paid for 25 cents. ybnl5-tf.

BLACK LIST.

Late of Lenn, Ill., has gone to Ohio (so says the Postmaster) owing for one year's subscription to this paper. Will some 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 I is 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.

The Postmaster at Ottumwa, Iowa, writes that It. iv. Boot, D. W. Stebbins, and William Sawyer, who are each indebted for this paper in the sum of \$1.50, have left the county,-quite a clearing out for one small town. They have the benefit of this advertisement free until they remit. Will some friend inform us of their present whereabouts.

W. D. THOMAS.

Where is her lie used to take the Journal at kich. mond, Ind., until he got in debt \$4.50 for it. Cheat the publisher out of what you owe for your newspaper. How contemptible!

DR. L. PAPPA.

Who fermerly took the Journal at Detroit, Mich. has left for parts unknown (so says his p.s master). owing \$4 for his paper. We hope some ore will inform us of his whereabouts, and also send him a copy of this notice.

" M. WRIGHT.

Late of De Soto, Mo., has gone to paris maknown to his postmaster owing for this paper, ver since the 25th of Dec. 1869. If he remit- \$3 25 for his arrearages, jug. tice will be done, and he, as well as the publisher, will icel better. It is a very messicet to move away from any place, indeb ed for a new-paper. It would be much better to ask further thee and a change of P. O. address to the n w place of residence. Some one will be sure to advise us of his present address. And another considerations worthy of note is, a mean net loss with a person, let him were no matter how often: it leaves its stain upon him or her. One cannot get away from Written for the Religio-Philosophical Journal. INNER LIFE.

Interesting Communication.

The fellowing was written by Miss Hayward, a girl of some twelve years of age, under infl 1euce, which we call a description of Heaven or, the Summer Land.

Lookt Oaward I move, but what glorious visions meet my eyes! Yonder is an ethereal sphere. As I move, it looks like a far off lake, but as I near it, I begin to see of jects. On that I could linger forever in this calm scenery; forever gaze on the transparent beauties of God's love! Those wanting rest and peace, can have it here,—it is what our Heavenly Father has prepared for those who are tired of the world, and long for rest.

It is not an abode of spirits who dwell there forever, but a place where the weary and heavy laden of earth find rest. Out who could wish for a more quiet place than this; but my stay is short in this quiet and lovely sphere.

Now to my delighted vision comes a scene more bright, and if possible, more lovely than the one I so lately beheld! Its light is like that of the sunbeam. Oh! what glorious and delightful forms, beautiful as all are, mingling together, clothed in robes of that same exquisite love! But as I near, I see more distinctly. Beautiful streams of water quietly roll and tumble over the othereal precipice; but these are not to be seen as you see them. No, the water seems not to be real, for it glistens as never water shone on earth.

Sounds of sweet music greet my willing ear. See yonder choirs,—alone they differ from the rest of this gorgeous scane, b ing dressed in robes as bright as the sun, or still rather, like the light that proceeds from G d's throne.

Hers is not the home of the sparkling and enthusiast on earth, but another sphere belongs to them. It is of a different character than the spheres I have yet visited.

The first welcome view is of the pure green sea, whose shores abound with shells of the most exquisite works of nature.

Aga'n I ask you not to think of these scenes assuch as you are accustomed to on your glob? They all appear like a clud floating to the high heavens—they are flowers of golden and purest white. Trees, such as human beings never yet gazed upon, stretch their long heads high up, with leaves like the nalm in shape, and where limbs are green, and flowers white—the edges tinged with purest white.

Nature, too, appears to have been at work, for such sights as are seen in caves, meet the eye. Stalactics, pure and glistening like the most ransparent glass, seem to comofrom every side of the altars. They help to form upward shoots on these most glorious and glorifled alters. Thousands kneel, and in one sweet and heavenly voice, sing praises to the Lord and King; but I am not to linger here.

Beautiful spirit forms are near me, and lead me to where gate and archway glisten in purest and most transparent golden colors. Above, perched on the topmost arch, is a bird of the same beautiful golden plumage. In its bill, it holds what seems to be a card, on which is written "love" in letters of fire. The gate opens, and I behold thousands of spirits clothed in purest white, who hasten forward to meet

Oh! this is the most beautiful of all the spheres I have yet visited; it appears to be the transient abode of infants and chilren. Wreaths of blossoms rest upon their beautiful heads, and their hands, pure and delicate as a snowil ke, are joined together, and they move forward to meet me, singing, "Who shall sing, if not the children?" Never did human beings cental now they spring gladly forth, and all join in sweet and inimitable frolics. There is no quarrelling, but all gladly share with one another. Tous the rich and poor share alike in the joys that never fade or end.

Near the altar is a living stream of water, where they love to linger, dipping their cherubim fingers, and letting the waves ripple open and flow away, where they terminate in a silvery lake.

I saw a beaming light above, and felt an unaccountable desire to ascend, for I knew that it was a higher and more lovely sphere than those I had before explored. Most of the time I felt myself moving upwards, and, behold! a most glorious scene met my delighted vision. Beautiful ralaces of crystal scemed to be gathered into a quiet little city; quiet, I say, for it was not noisy and bustling, like the cities of your sphere. The streets were paved with something like gold. Spirit forms moved hither and thither, clothed in a mistlike robe of white. They were all moving toward a beautiful chapcl. Sounds of music filled the air. I went there. It did not look like the churches on earth, and, indeed, you might say, why should they have alters, when their whole hear's were raised in one outbreak of praise. My answer is, these are the spirits who are ever thinking tney were lords and noblemen on earth, and although they have a holy desire to ascend higher, they have not the power to move unward to higher spheres. However, saints from the higher spheres had come to teach them how to ascend; the laws were love, humility,

In conclusion, I will give you our laws, so that you may be progressing on earth, and when you depart on your upward career you will be fitted for the higher spheres. I may not be wholly correct in my statements, but they are as I understand them.

You must all love one another, and do as you would be done by. You must not sneer and laugh at others who believe in some other religion, but try to show them what is in your pow-

er to do for their behalf. I wish to have you know that all are not hap py here. Those who have done wrong on this earth are far from being at rest. Their wrong deeds on earth haunt them here for a time,

Now, dear friends on earth, love one another. Obey the instincts of your own souls, and live so as to meet us in the higher spheres, when your works on earth shall have been fin-

Now, dearest friends, I leave you for this

JOTTINGS BY THE WAY.

Letter from Della E. Dake.

In spite of Jack Frost, and a thermometer seven degrees below zero, we arrived here sate ly last Friday morbing, leaving Waterloo Thursday afternoon, arriving at Council Bluff. next morning. With only one change of cars,—at Cedar Kupids.

We hear much of Omaha and Council Bluffs but until one visits in person these thriving cities, he cannot realize their brautiful scenery. their substantial worth and wealth of enterprise, or their future growth and prosperity. Those seeking homes in the West, cannot find any better location toan Council Bloffs or Omaha.

The many permanent and truly astounding cures the Doctor, with the assistance of his augel band, bas made a nee bis coming West, insures him a welcome wherever he goes. Be it in hamlet or city, the JOURNAL beralds his com ing, and whatever it says seems to be the syno nym of truth and reliableness. We meet with mary readers of its pages. All speak in the

most flattering terms of its merits. It carries | light and comfort to the hearts of thousands, who otherwise would now be groping in ignorance and doub as to the beauties of the Har-

monial Pailosophy.

We do not flad here any organized society or lyceum, but we find as fine a cass of Spiritualists as has been our privilege to meet anywhere in our wanderings, -: efi tod, warm hearted and intelligent. Many of them hastened to give the Doctor a cordial welcome, -interesting themselves in his behalf,—a number bringing their invalid friends for treatment. They seem to manifest coneiderable interest, and a desire to do something toward the dissemination of truth,

by way of lectures, etc. We hear of numerous tests Mr. E. V. Wilson gave while here, which are strong proofs against persecution and projudice. He is doing a great work. Angels speed him and all other workers in our cause.

Dr. Rener, our friend and co-worker, during our stay in Iowa, has gone to Des Moines, where he expects to remain for a time, to heal the sick. Those efficied will find in him a gentleman, a true Spiritualis, and an educated physician.

The remarkable cure performed by Mrs. Mr. Mahon, which was published in the JOURNAL, has caused considerable excitement here among all classes. Since treating her child, her arm has been slightly affected with paralysis. She called upon the D cor yesterday, and received treatment from him. It was said a sciently that the virtue passed out of Jesus in healing. Some two years a 30, after D: Dake had treated a severe case of paralysis, his left side was paralyzed over twenty four hours,—: hus showing that the same law existing eighteen hundred years ag exists to day. The leaven is at work, only give it time, Would that every honest person who feels this divine guest within his soul would stand forth and proclaim it to the world, undaunted, and unswervingly adhering to the truth as it appeals to their honest convictions.

Then indeed would our ranks be swelled and our number by doubled. Then indeed would the few earnest workers now in the field feel more encouraged to press on in the rugged pathway that attends every honest moliun. Tue'r lives at best are full of vicissitules, but little would they care for har ships and privations, if they could feel assured that the seed of truth they are sawing broadcast over our land, whull be acknowledged by all who re dize its truthfulness. But alas! so many close the door upon these bright messengers of peace and goodwill to man, who so un wearyingly are asking admittance to the hearts of every one of earth's chil dren, turning them away from the door of the sepuletry of their souls, when if they would only open wide the way for these angel carriers, they would bring them g'ad tidings from their

homes of light.

But Spir tualis's and mediums should not be d scouraged. Time is only needed. "The mills of the gods grind slowly." Big stry, priestoraf, orthodoxy, must and shall be crushed. "Truth is mighty and will prevail." "The gods help those who help thems: lves."

Stand firm, ye brave! Let nothing daunt the true and loyal hearted. The future unfolds divine gif's, untold blessings, to the feeblest as well as the strongest. Lit "Love, Trith and Justice" be the watchword now and for eterni-

Every tongue shall yet sing praises to the advent of Modern Spiritualism. Council Buffs.

Written for the Religio-Philosophical Journal.

PSYCHOLOGY, ETC. Statements in Regard to Different In-

Permit me another brief space on this subject of animal magnetism, as presented by Poctors Fahne. stock and Underhill. Feeling as I do that it involves not only our responsibility to one another, but also our psychological influences, that reach into spirit-life, and make the conditions of this either happy or unhappy, in proportion as our knowledge enables us to use them aright, I deem

It of vast importance to the human family.

fluences.

Having been a self-student for the last seventeen years, my experience on the subject has been extensive and unbiased by any theory. Before knowing anything of medium hip, I was operated on by a professed good traveling masmeric operator, and pronounced the best subject he had ever seen, for feeling, seeing, tasting, etc. Of this if am no judge; but I learned through it that the terrible stories I had heard of operators having an absolute control over their subj cts, was all stuff; and I halieve I can safely say, I was never controlled at the will of the operator alone, -not unless I was willing in connection with some motive power "behind the scene." At repeated trials with other op. crators, about the time I began to learn the better way. I learned that this motive power "behind the scenes" was spirit.

1 agree with Dr. Fahnestock, in your issue of September 1-t, that the lake teachings of an abso-lute mesmeric control, any farther than we suffer our wills to act in conjunction, is most pernicious, destroying both our responsibility and our individuality,—since how do we know we are ourselves. when the influence of others make us what we are. This false theory must be got rid of before we can elevate either ourselves or humanity. We must learn we are self actors.

In a mesmeric state of trance, messages called the "Two Visis of Wrath,"—a prophecy, I have made an unsuccessful attempt to publish,—I think this magnetic question. in its lower strats, is so tully and forcibly handled that could it be brought to the consciousness of the American people, their pride alone would forbid their ever engaging in another war. There are two mental conditions shown me by spirits that I have termed for convenience, p-ychological and mesmeric. The first comes under the head of Dr. Hare's "mental arona," and is what I have called "the lower strata;" It is the channel of thought from spirit life, and I may add in this, that it promots all our wars, and a large amount of the ills of life, through the action of our own will, impressed or psychologized by the very lower strata of spirat-life,—the savage and the barbanan, as also evil characters of the human plane, to which our ignorance and culpability gives ac

cess.
All civilized spirits of any degree of intelligence, gravitate to a higher plane immediately,—far above war or its kindred evils, and hence have no wish to use these influences for aught but a good

Th se psychological influences are felt by all, for both good and evil, -simply because all come in contact with good and evil. But to the pure in heart the evil is resisted, and herein lies his so.

called "free will," -his moral agency.

I will now give you a short sketca from memory from my "Vial Messages," involving the two forces. The monitor came to me either at the commencement. or before the last war, and after showing me that the eff cts of the war would be to greatly demoralize our people, opening the mind of the multitude, that I could read it as in a book, and after discussing the matter, he said to me, in subs ance:

"Come and go with me over the nation, and ow ing to your peculiar mental aroms, you will experience a little trembling sensation in the fish, and recognize it mentally where that demorshization will be greatest."

He then showed me that he bound me to him through a strong magnetic cord, that enabled me to take the journey, and going with him out over the country. I tound his words verified

Again, I have another instance of this magnetic chord seen by myself while in the normal condi tion. I had retired to rest for the night. The room was very dark, and without any will, wish or volition of my own, immed ately this current was

poured before me, of a prosphorescent color and a cylindrical form, composed of fine long rays of light, through which I saw the spirit of a lady friend—it filling the intervening space between her

In the case of my being healed by the spirit, as revealed in my last, and of which Dr. Fahnestock says "I believed and was healed," I must say, being in trance, I was incapable of faith. I believe it most probable that had Miss Mattle H. known her powers, she could have released herself, but being ignorant, my magnetism was necessary.

Again, the Ductor says Miss B. seemed to control spirits that had Miss H. under control, because Miss H. believed she had. The control of a spirit wishing to control Miss H. that I alluded to, is simply this. She had a suitor whom she fancied,

but feared, and after dreaming she had gone to the top of a precipice with him, and something had interfered to save her, she was suit more fearful, begging the spirits through me, to tell her more of him, when one evening t passed under the control of one purporting to be Masmer,—2ccompanied by an old Garman spirit of leavaing, when I immediate the same and the sam by an old Garman spirit of learning, when I immediately saw the spirit of a man whose character, history and intentions were seen as plainly as him self,—as one of a low order, intending to interest himself with Miss H. on the subject, regardless of the truth, and before he had time to take possession or she to possession or she to possession. sion, or she to perceive it, my control was given a power, and with it the knowledge of its use,—that was alarming to those present, and was caused to command him to leave, and a gantleman present to shut the door,—neither of whom could disobey me. I should fear this power, so great was it, did I not know that none but good spirits are capable of using it. It will be seen in this that Miss H. had no faith, for she had no knowledge to predicate

The existence of this magnetic fiuld does not necessarily give the operator control over the subject, except when that operator is a spirit of a high order, and then, as it is always for good, we have only to be grateful for it.

The only savior of humanity, under present conditions, and as long as we refuse to learn, is the absolute power a higher order of spirits hold, through this mesmeric channel, and hence is the great need of prayer, so much cried down by Spiritualists. "Ask and ye shall receive; knock and it shall be opened unto you," said the inspired Nazarere, and this truth is no less glorious to day. We have only to ask with prayerful aspirations and make the actions of our lives harmonize with our prayers, to gather around us many arch augels or spirits of power,-se dy to do for us all that conditions permit, and so counteract evil influences as we advance in knowledge, personal health and happiness

But again, independent of this mental aroms, or the magnetic current, is a physical, planetary, vegetable and animal, forming with them, the spiral stepping stones in progression, bringing animate, inanimate and spiritual nature, forward on the ladder of progress, in the only legitimate way, and is is high time that our common observation, if not our common sense, should enable us to gravitate beyond the plane of war. That war may have been a promoter of civilization when men were iccapable of reaching it by other means, is poss ble, but that day has long past, especially to all spiritually enlightened, and the knowledge that any personal injury to another is prompted by one's own evil heart, or that of a barbarous spirit, should be sufficient to call out the will power, and the aid of a nigher order of spirits to resist it, and so ennoble ourselves, with the mass we are siding

The evil in ones self, and the ignorance, is made the vehicle of the evil and ignorance in another, without the exercise of knowledge and the will to

> Written for the Religio-Philosophical Journal. MY CONFESSION OF FAITH.

By A. J. Fishback.

There is one God, and braides him there is no other God. The soul of man bears the image of the Soul

of the Universe, and has within it the possibilities of unlimited attainments. All men are brothers, and are equally entitled o the blessings of life, liberty, and the pursuit of happiness. They have one home on the earth and one home in heaven.

Truth is man's Savior. Truth-eternal Truth -is the Tree of Life, whose branches are power, wisdom, justice, mercy, faith, hope and charity. Truth is the Light that lights every man. To the young man it is the morning sun; and to the old man it is the setting sun.

He that follows the sun of Truth, rises into the splendors of noon day, and although in the evening he passes beyond the shadow of earth vet, like the sun gone down, he shines no less bright in another sphere.

God is truth. God shall be King over all the earth. "Thy kingdom come; thy will be done." Our creed embraces all truth; our Word of God is the truth; and our Bible is the Univer e. Our aim is self-culture and practical benevo-

The laws of life are our standard of right and We believe that love to God is best evinced by charity to mankind.

Our religion is to do right. We aim to do as we would be done by. We would treat o'hers as the angels treat us. And we would be as merciful to others as God is merciful to us.

We crush no one down, but lift all up We blame no one for doing what we do ourse t, We withhold knowledge and liberty from

none, but open the kingdom of heaven to all. We daily strive to control our passions, and perfect ourselves in the truth.

We honor pure religion, and obey the Gov ernment. Without one doub, we hold the faith in God and man, and ministering angels between; and

with an equal confidence, we hold the faith in angels and men, and ministering women be tween. The spiritual intercourse is the hope of the world. Every good thing comes down from

above. The ocean telegraph may perish, but the mental telegraph, whose line goeth out into all the world, and reaches far up into heaven, can never pass away. We believe that the nineteenth century demands the abolition of all political, religious.

and social slavery, and the reconstruction of society upon a new, broader, higher and better foundation. The new school, the new church, and the new nation, must spring forth from the new family. Inspired women shall be the mothers of the good time coming.

True marriage is the divinest union on earth, or in heaven.

We believe that all earth's institutions need reconstruction; and therefore we ask for a new G d a new Heaven, a new Hell, a new Devil, a new Bible, a new Savior, a new Plan of Salvation, a new Vicarious Atonement, a new Death, and a new Resurrection. We believe that all things shall become new; and hence it is the mission of this age not only to "ring out the old" but to "ring in the new."

We believe that beneath all opinions, deep down in the constitution of man, there is steady ground of truth that changeth not. In the letter all men differ, but in the spirit there is unity, freedom, and peace. "Opinion is the region of difference; truth the region of agree-ment." "Man is the measure of all things"

Finally, we believe that the kingdom of truth is within no; that each is the arbiter of his own destiny; that the Book of Life, from which we are judged, is the hand-writing of God himself upon the eternal tablets of our minds and hearis; that each man makes his own heaven and his own helt; that each mus; think and act for himself; and each stand or fall by his own record, wherefore we dec'are liberty to all, and say, "Let every man be fully persuaded in his own mind."

REMARKS: We never think of creeds without the symbolic figure of a child in small clothes being presented to our vision. "Suffer little children to come unto me, and forbid them not. for of such is the kingdom of heaven," said the Nazarene. Even so let children come and be catechised and taught, and let them ask questions in turn. Thy are good, artless, simpleminded, receptive.

Our brother was a minister,—a childish, artless preacher of Universalism, - hence, being receptive, he graw out of the ism, but still loves a creed, so he announces it. By and by he will grow out of it, as a child grows out of small-

Let us see: "There is one Gid, and besides him there is no other G d." The Jaws believe in Brother F.'s Gxl.

A little farther on our brother says, "We ask for a new God." He believes in the old God that was borrowed from the Hindoos, has served the Israelites and Caristians. And yet he wants a new one! If he finds him will he put forth a new creed?

Brother Fishback's second article, in regard to the soul of man, is as clear as mad. It will need a commentary. Wast believer in creeds will volunteer to write the required common-

Where is the artist who can give us the portrait of the "image of the Soul of the Universe," -either painter, sculptor, or photographer? Bring him forth, and his patrons will be numer-

We forget that we are not to expect language implying ordinary common sers; will be used in writing creeds. "Great is the mystery of Godliness!"

We can't spend time, just now, to review our good brother's creed any further, believing our readers will attend to the remainder of it, or at least wait for a commentary, either by Broth er Fishback himself, or some other creed monger, before adopting it as a finality.

Written for the Religio-Philosophical Journal.

MORE CHIPS.

By J. K. Gailey.

IT MOVES.

The experiences of the last two months, in my endeavors to advance the cause of Spiritualism,—which is the cause of humanity—did the messes but realize this important truth, how much of auxiety and struggling with the many obstacles which beset the way of the humble, shrinking advocate of that cause, would be obviated—had led me into the wilderness-mood of doubting the utility of all this strain of mind; these privations, doubts, fears, and -and almost distruct of human justice and reliability, either of the embodied or disembodied realms of active life. Under the dark shadow of such doubts-rather almost convictions-a ratrospective survey of the field, at first appears draped in anything but charming habiliments. All hopes, purposes and efforts seem as but the air castle toys of dreamy youth, -- pleasing, beautiful, while illumining the chambers' of the soul's imaginative flights, but also tumbling into ruins-not ancient-masses of cold, hard obstacles of life, as the

the gauzy veil of dream-land vanishes. But gradually, as one traverses in thought the almost hidden paths of humb'e-perhaps private labors-here and there are unpretending mile stones of real merit labor secomplished. These modest scintilations of true light—nearly always unobserved by any (often even the recipient of these warming rays)-ever bring back warmth into the soul, and gladness to the heart, which is, spiritually, sufficiently remunerativeimperisbable stock in the great Bank of Immortal E notions. But just as one is cosily seated in this heavenly car of contemplation, the ugly train of outward necessities and obligations of external life—of cold financial considerations and of,-- well one need not enumerate; these facts are ever sufficiently apparent to each, in his own behalf at least, come crashing into the luxuriant Coach of spiritual compensation, when again, one is surrounded with the wreck of these spiritual joys, and beholds impending destruction of purest aspirations, noblest hopes and desires, beneath the ponderous wheels of Locomotive Figances—. xternal duties and neces ties. But it is only when one floats above the

clouds of personal pressure and annoyances. that the field of real use, effect, and moving power can be secured, and a just estimate of results contemplated. All unselfish workers, earnest in the determination, as well as hope for the general good; all who are willing to sacrifice as well as to encourage or urge others to sacrifice worldly considerations, it taking a broad and comprehensive scope of the now as contrasted with the past, can but reach the conclusion that the world of human aspiration, consciousness and condition, moves-has moved on grandly under the genial and intensifying rays of the sun of M dern Spirituslism. Under the blue sky of the broadest humanitarian perceptions, this clear, crystal wave of non-sectarian. non personal perception aura the land-marks of progress are vividiy objective! Whose doubts that postulate, "baving cars to hear doth not hear; baving eyes to see doth not see !

Such facts as the following are visible on every hand : Tarrying over a Sunday, a few weeks since,

in the Cry of Syracuse, N.Y., I listened to an able sermon in the Court House, by Rev. E. W. Munday,-"R asons why I reject the doctrine of the Atonement and Substitution: 1. Jesus did not teach it.

It is inconsistent with a rational idea of the Deity. 3 It is inconsistent with the facts of sci-

ence It does not harmonize with the analogies of Nature."

The reasoning was plain, the arguments bold: the conclusions defi ite, and much of the illustration was such as is used by all Spiritualistic speakers. Among other bold and rational utterancer, he declared that "unnatural and illogical idea of A'onoment, makes of God a Soul Broker -a bad God! Rather a place in Hell, with a

good God, than a place in Heaven with such a God I" This gentleman was several years Pastor of one of the leading Baptist churches of Syracuse. I sm told that he attended "Spiritual Circles!" How could be help breaking through the "hardcrust of or nor ox theology? He became shell' too liber. ('). U tered to many wholesome truth: (?) He could not be tolerated by his creed bound church; took with him from its prison bars a large percentage of its members;

established a new society, styling the new sect, I believe, the Independent Christian Church; and a fine edifice is being erccked, in which to

"worship God" in their own way.

Also found in working trim, a "R diest Club,"
which has a free reading room where can be found not only liberal and radical papers, periodicals, etc., but also the leading "evangelical" publications,—this, in happy contrast with the Young Men's Christian Association reading rooms. On the tables of this "liberal reading room," I noticed the Banner of Light, Religio, Philosophical the BANNER OF L'GHT, KELIG! D'HILOSOPHICAL JOURNAI, and Present Age and I placed thereon teveral copies of the American Spiritualist. Also found there the Beston Investigator, Liberal Christian, and nearly all the magezines now published, the Scientific American, and other publications of that, and of nearly all classes which deserve the patronage of the public.

This club holds a public meeting each Thursday evoling for the discussion of questions of importance and interest. Another public meeting on Sunday evenings, at which a designated pers in delivers an address or essay of a balf hour s length; after which, all present are levited to review or add to the ideas presented upon the subject discussed. The Sunday evening it was my good fortune to attend. Roy. S. B. Calthorp, a Unitarian elergyman of the city, gave the closing remarks. He had just come from the services of his own church. His remarks were very fine, and highly seientific and instructive. I destold: "He is a Spiritualist, or a believer it spirit communion."

The opening address was upon the subject of hygiene, by a lady M. D. of the city, whise name I cannot recall. It was able, practical, and most Instructive.

Being "celled out," I made "a few remarks"

which seemed to gain general favor. I think a large per centage of the members are Spirituelists. This society is very liberal to strangers. Would not societies of this kind be useful in very many places; -especially where our cause can only find advocacy smid the under currents?

As in Syracuse, so in numerous places, particularly in the State of New York, the often numerous believers in the phenemena and philosophy of Spiritualism, hide beneath the surface of the swelling tide of popularity and derision. And yet the cause of truth and progressive ideas-the new impetus pushed into rolice, place and power by and through Modern Spiritualism, moves on apace. BRIGHT & POTS!

Amid the dearth of active work which in so many places in this great State of New York so often painfully visible to the senses of the itinerant. I flud a few bright spots, like cases in the desert where the genial glow of the fires of pluck, determination, action, warm the frigid atmosphere of oft-repeated disappointments, rejection, and the everlasting "can't do nothing ' policy of so many heart-weak or purse-locked drones, who, having "proved through phenomera" that immortality is a fact and hell a myth, only care to take hold of the actualities of this life, leaving the considerations of angelic existence to their own time and place, etc. Remind them that the vital, miral, spiritual, indeed, practically actual conditions of the two realms, interlap and interlace each sphere of exstence—that the law which requires fidelity to the natural and healthy wants of the body as a condition to fraction, from discuss and convergent condition to freedom from disease and consequent suffering, alike requir a the same fidelity to all nat-ural demands of moral and spiritual necessities of expansion, purity and happiness, here and hereafter, and they "guess the future will take care of itself; others must find the light as I did; I do not believe in building up another sect, etc.

Poor souls! How cramped in the idea that self-grow h can largely expand, only in the work of love, charity, and the assistance of needy fellow mortals to rise above the clogs of individual and societary diseases, inharmonies and angularities, I attended the Medium's Quarterly Meeting at Johnson's Creek, Nagara County, New York, on the 17th and 18th of December last. A fair attendance and good meeting is my testimony thereon. Have since spoken to the largest society here, on the 1st, and am engaged for the 15th inst. Here is a good active society, where have been kept up meetings quite regularly for a number of years, and the determination is to proceed with the good

WOLK. Would that such socielies were more numerous. "Where there is a will there is a way," irlends. This society needs a Lycerm, which, once established, would insure permanent p ogress, and ultimate results of grandeur, not possible to the other work, alone.

WHICH IS BIGHT. A poem entitled, "Poe's Rayen; continued from the Spirit Life, (Through the Instrumentality of Thomas L. Harris,") together with an explanation of design, etc., signed, "E. A. P."—was, some two months since, published in the Banner of Light. months since, published in the BANNER OF LIGHT.
The notes, as well as the centence in brackets, above, cleim that the production emanated from the poet, Pue, as a spirit, through the mediumship of Thomas L. Harris. The same poem appears in print in the Present Age, volume four, number eleven, entitled, "A Remarkable Poem. Sequel to the Raven, by R. Allston Lavender, Jr., a Maniac in Lavender, a Maniac in Lavender, a Maniac in Lunatic Asylum at Ruleign, North Carolina." A note preceding the above, ascerts that attention to the poem was called by a well known literary gentleman of Chicago; that it is supposed the pro-

duction was inspired by Poe, etc.

Here is plagiarism, or a mistake of some kind.
Who can and will tell us which claim is genuine? Give us light, friends I can not believe that the gifted Poe, the man of surpassing genius, has "in-spired a lunatic." Will Thomas L. Harris speak upon the subject? We shall see. Johnson's Creek, Nisgara County, N. Y., Jan.

10:b, 1871.

Letter from Isaac Sheen.

Mr. S. S. Jones-Dear Sir: As Mr. Isaac Paden has made an appeal to me in your paper of December 31, I will not through cowardice refrain from sending this reply, whether you shall see fit to publish it or not. Mr. Paden makes a very unreasonable request, in advising me to "first make good" what he calls "the failures of Smith in a written discussion" with him, and "to finish up" that discussion, for I do not know what was written by either party in that discussion, scarcely any more than Neb-

uchadnezzir knew concerning his dream. The questions proposed by Mr. P. are too indefinite and mixed, for some men progress in this life, in sin, some in righteousness, some in the rejection of the truth, and some in the love

If in the second question Mr. P. means by "Spiritualism," the state of being spiritual," according to the primary definition of Webster, I would seeume the effirmative side of the question; but if he means that system of religion which is commonly called Modern Spiritualism, I would take the negative side. So, if Mr. Paden wants me to "finish up" a

discussion on this subject, on either of these terms, let him give me an opportunity of making a beginning, and "have it published in the JOURNAL." The third question—" Is Spiritualism true or.

false?"-is as indefinite as the first and second, both in regard to what is meant by "Spiritualism," and in reference to the truth or falsehood

I might concede that modern Spiritualists are recipients of Spiritual manifestations, but that they are not from the spirits of the dead, and that some of those Spiritual communications are true, that many are false, and that many contain a mixture of truth and falsehood, whereby I would affirm that Modern Spiritualism is both true and false,—one part true and another

IFAAC SHEEN.

Death hath nothing terrible in it, but what life hath made so.

A little wrong done to another, is a great wrong done to ourselves.

Moderation is the silken string running through the pearl chain of all virtues.—Fuller. "Ms, make Bub 'have bisself. Every

time I hit him with a hammer he holler " Receive an injury rather than do one.

Price-Tist Of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention. Age of Reason and Examination of the Prophecies, Artificial Somnambulism. By Dr. Fahnestock......1.40 A Revelation of Departed Spirits among the Shak-ox Christianity, -Wm. Denton, Savenport Brothers, their Remarkable and Interest-faire and True Revival of Religion, by Theodore Raselle, a Tale of the Great Rebellion, by Emma ..1,50 28 .75 06 Davis, Paper..... Hayward's Book of all Religions, including Spiritual 1.25 16 is it the Despair of Science ! by W. D Gunning 15 02

Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell...... Kature's Divine Revelations, by Andrew Jackson Davis. New Testament Miracles, and Modern Miracles, by

Ordeal of Life Through Dr. J. O. Grinnel, Medium, 50 94 Orthodoxy Faise, since Spiritualism in True, by

Poems from the Inner L'fe, by Lizzis Doten, 1 25 16 Philosophy of Crestion, by Thomas Paine, through Horses Wood, Medium. Cloth, 60 08 Paper, Real Life in Spirit Land given Inspirationally by .1.00 16

Soul Affinity, by A. B. Child, M. D., 20 62 Sexology as the Philosophy of Life, by Mrs. E. O. G. Willard 200 24 Elx Lectures on Theology and Nature, by Emma

1.00 19

25 04 1.50 16 1.50 16 10 02

.2.00 24 Cloth
Tobuco and its I flocts, by R. Gibbon, M. D. 20
The Penetralia, by A. J. Davis. 1,50
Underhill or Meamerlam, Post-paid. 1,50
Unbeddy Marriages, by A. E Ch id. 39
Unwelcome Chiid, by Henry C. Wright, Paper. 35
Clofs. 60

Wiscellaneous books of any kind gublished at regular rates, and, on receipt of the money, will send them by mail or express as MAT BE DESIRED. If sent by mail, one fifth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders cannot be had, register your letters.

IS THERE A DEVIL

The argument pro. and con. with an inquiry into the Origiz of Iril, with a review of the popular notion of Hell and Heaven, or the State of the Dead. Price twenty-five cents, ostage two cents. For sale at the Religio Philesophical Journal Office, 189 So. Clark Street Chicago. VI 7 28 tf

SOUL-READING.

Psychometric Delineations.

A. B.SEVERANCE.

Will give to those who visit him in person, or from auto graph, or lock of hair, readings of character; marks: changes, past and future; advice in regard to business; diagnosis of disease, with prescription; adaptation of those

THE WELL-KNOWN PSYCHOMETRIST,

children; hints to the inharmoniously married, etc.

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

349 Florida St., Milwaukee, Wis. ol. 7, No. 13-tf.

> THE CAREER OF THE

CHRIST-IDEA IN HISTORY.

A COMPANION VOLUMB TO

"THE CAREER OF THE GOD-IDEA."

BY HUDSON TUTTLE.

CONTENTS.

I Introductory; II Career of the Chret Idea in Binds stan and among other Races; III Prortecies of the Ac vent of Jesus; IV Conception and Genealogy; V Birti of Jesus; VI John the Baptist-his relation to Jesus VII The sermon on the Mount; VIII Mirscles: IN sending forth the Apostles; X The fatal journey; X Burial and Resurrection; XII The Descent into Hall XIII The Gospels; XIV Resume of the Life and Cha racter of Jeans; XV Causes of the Extension of Christis nity; XVI The ultimate of the Christ-Idea.

Price \$1,25. Postage 16 cents. The demand for these new works of Hudson Tutils both in this country and Europe, is unprecedented. F & sale at the Religio-Philosophical Journal Office-vl⁸n4

> 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 :- 85 cents. The Trade Supplied at Liberal Rates. PURLISHED BY

RELIGIO-PHILES HUICAL 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 him old friends and patrons, and all who may re-79 n8 tf

Hail-Boads.

WINTER ARRANGEMENT.

ARRIVAL AND DEPARTURE

Chicago and Northocatern Rathroad—Council Bluft and Omaha Line—Dopol North Wells street Ticket Office, south-east corner of Clark and Lake streets. Leave. 8:15 a.m. 6:50 p.m. *10:30 a.m. 8:50 p.m. Freepert Line.

 Scokford, Elgin, Fox River and State Line.
 *4:00 p. m.
 *11:10 a. m.

 Geneva and Elgin Passenger.
 *5:30 p. m.
 *8:45 a. m.

 Junction Parsonger.
 *6:00 p. m.
 *8:45 a. m.

 Lombard Accommodation,
 *6:10 p. m.
 *6:50 a. m.

Milionukee Division-Depot corner of Canal and Kinsis street. 3:15 a. m. *4:10 p. ... *9.46 a. m. *2:00 p. m.

Wisconsin Division—Depot corner of Canal and Kingie siresi

.*10:00 a.m. *7:16 p.m

*10:10p m 7:45 a. m, Barrington Accommodation 6:20 p.m. GEO. L. DUNLAP, General Superintendent. H. P. Stanwood, General Ticket Agent

St. Paul Express......

Lake Shore and Michigan Southern Rail-Road. Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street.

..... 5:15 p.m. 7:00 a.m. Detroit and Grand Rapids Line.

F. R. Monas, Gen'l Pass. Agt., 58 Clark at., Chicago. Michigan Control Railroad-Union Depoi, foot of Lake stress Ticket Office Lake st., cor. Dearborn-Passenger trains of this company leave and arrive at Chicago as fol-

*5:00 a.m. *2:05 p.m.* *5:00 a.m. *4:00 p.m.* 15:15 p.m. †*7:00a.m. 1*9:00 p.m. †6:80 a.m. Mail Train... Cincinnati and Louisville Trains *9:90 a.m. *9:20 p. v. 14:80 p.m. †6:20 a.m.

for St. Joseph via New Buffalo. *8.65 p. m. *8.65 p. m Day Express "44 30 p. m. *8 Hanay C. Weneworth. General Passenger Agena. M. D. Earozer, Gen'i Superintendent, Chicago.

Chicago, Burlington and Quency Ticket Office 63 Ciark St., opposite Shorman House. Union Depot, foot of Lake St.

*9 45 a. ra. Pacific Right Express......

Bonust Harris, Superintendent. Samuel Powell, Gen'l Ticket Agt. Office in Gt. Cent. Depot Illinois Ce trai-Depot, fool of Lake street. Cairo Mail.....

*9:30 a.m. *7.45 p. m. †8:36 p. m. *7:00 a.m. *9:30 a. m. *7:45 p. m. *0:30 p. m. *7:09 a. m. Cairo Express On Saturdays this train will On Saturdays that the same leave at the same lea 4:45 p. m. 44:55 p. m. 46:20 a. m. #9:80 m. m *8:00 a. In. *12:10 p. E. *1:50 p.m. *5:15 p.m. *7:85 p.m. #8:00 p. m. #8:16 p. m.
#8:10 p. m. #7:25 p. m.
#8:16 p. m. #7:25 p. m.
#8:16 p. m. #8:16 p. m.
#8:16 p. m. #7:00 a. m.

W. P. Jourson, Gon'l Passenger Agent. Pettsburgh, Fort Wayne and Chicago—Depot, Corner of Madi-son and Canal Streets.

*6 0) a. m. 6:00 a. m 8:00 p. m. 9:00 a. m. *9:30 a. m.

Chicago and St. Lewis-Depot, corner Madison and Canal sis

*810 a.m. *800 p.m. *4:40 p.m. *955 a.m. †6:00 p.m. \$6:00 a.m. ...; 950 p.m. *825 a.m. *Except Sundays. †Runs through to St. Louis every night. [Saturdays and Lundays excepted. }Except Mon-

T. B. BLAGESTONE, Pres. & Gen'l Superintendent. &. NEWMAN, Gen'l Pass. Agt., Office 55 Dearborn st.

CHICAGO, DANVILLE AND VINCENMES BAILBOAD. Milwaukee Depot -- Corner Canal and Kinsie Sis., West Side. Freight Office at C., C. & I. C. Co.'s Office, corner Hal-

ated and Carrott sts.

Mail Train Chicago time,....8:45 p. m. 9:15 s. m hicago, Rock Island and Pacific Railroad. cor Van Buren and Sherman Streets.

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

Cincinnati Express ... *6:45 a. m.

Goodrich's Passenger Steamers.

For Milwankee and West Shore ports *daily at 9 00 a.m.
For Grand Haven and East Shore ports *daily at 7.00 p. m.
For St Joseph and Section Harbor, *daily at 10 a.m.
Green Bay Ports, Tuesdays and Fridays at 7 p. m. Filmadays excepted. †Mondays excepted. †Baturdays ex-

cepted,

A NEW PROPOSITION.

Our friends are scuding us the names of Spiritualists who are not subscribers for the Jouanax, requesting us to send the paper to them for three months on trial, with the assurance that such persons will on receiving the paper remit Fifty Cents for a three months' trial.

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

EMPRESS!

THE "EMPRESS" and other Rubber Goods, FOR

The Use of Ladies and Gentlemen. Son! stamp for circulars. Adiron: " WHPRIME " Co 190 Clark St., Room 1 v Chienge.

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 theusand, revised and onlarged. Price, 10cts., Postage, 2cts.

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

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

JOURNAL Office. Address S. S. Jones, 187 & 189, South Clark street, Chicago, Ill. NEW WORKS BY PROF. DENTON.

For sale at THE RELIGIO-PHILOSOPHICAL

" ORTHODOXY FALSE, Since Spiritualism is True."

Price, 10 cents: postage, 2 conts. THE IRRECONCILABLE RECORDS, OR! GENESIS AND GEOLOGY.

80 pages. Price: paper, 26 cents, puetage, 4 ota oloth, 40 cents, portage 8 cts. For sale by the RILIGIO-PHILOSOPHICAL PUBLISH-ING HOUSE, 187 & 189 S. Clark Street, Chica-

Artificial Somnambulism

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

In this work he treats of the philosophy of mind at 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 gives a rational theory for phenomena manifested.

Dr. Fahnestock is a thorough believer in spirit communion, and teaches in this work the modus operandi, to a demonstration. The following is the table of contents of this valuable

Chap. 1.—Historical Survey. Mesmer not the dis-coverer of the state—His theory of it—Its examination by the French commissioners—Their conclusions—The au thor's remarks.

CHAP. II.—Of the causes which have retarded the progress of the science.
CHAP, HI.—Of the conditions necessary for the produc-Chap. III.—Of the conditions necessary for the produc-tion of the somnambulic state, with instructions how to enter it, etc.; L.—Of the instructor or "operator," II.— Of the patient. III.—Instructions, IV.—Of the sense those experienced by those who enter this state. V.—Of their awaking. Chap. IV.—Theory of this state, Chap. V.—Of the somnambulic proper sleep. I.—Of a partial state of Artificial Somnambulism. Chap. VI.—Phreno-Somnambulism. Chap. VI.—Of the senses: I.—Motion: or, the lower to

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

move.
Chap, viii.—Of the functions of the faculties. I.— Chap. viii.—Of the functions of the faculties. I.—Consciousness. H.—Attention. 1H.—Perception. IV.—Memory. V.—Association. VI. xnd VII.—Likea and Dislikes. VIII.—Judgment. IX.—Imagination: X.—Will Chap. IX.—Of the peculiar functions of perception in the dillerent faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Artificial Sommanbulism. II.—The functions considered when in a state of Artificial Sommanbulism. I.—Consciousness, 2.—Attention, 3.—Perception. 4.—Memory 5.—Association, 6 and 7.—Likes and Dislikea, 5.—Judgment, 9.—Imagination, 10.—Will.

Chap. K.—Of reading or knowing the mind. I.—Hing tration. II.—Hustration. Theory of Dr. Collyer. Ments afficemy or electrifying.

tration. II.—Hitstration, Theory of Dr. Collyer. Ments' alicemy or electrifying.
Chap. xr. I.—Of the identity of other mysteries with this state. II.—Of the mysteries practiced by the med ern maylenns of Egypt, III.—Of the "mysterions lady," IV.—Of the earth mirrors, First earth glass, Sec ond earth glass, V.—Second sight, VI.—Phantasms, Chap. xii.—Tranposition of the senses, Chap. xii.—Natural sleep,
Chap. xii.—Natural Somnambulism, I.—Trance, Chap. xvi.—Of Inuition.
Chap. xvi.—Presentium of foreknowledge.

CHAP. XV.—Of Intuition.
CHAP. XVI.—Presentiment or foreknowledge.
CHAP. XVII.—Of Interior prevision. II.—Of extends
prevision. III.—Prophetic dreams. IV.—Witcheraft.
CHAP. XVIII.—Sympathy. I.—Clairvoyance. Clairvoy
ance at a distance.
CHAP. XIX.—Of the sense of hearing.
CHAP. XIX.—Of the sense of smell and taste.
CHAP. XXI.—Of the sense of feeling.
CHAP. XXII.—Of the sense of motion. Of their physics
strength.

CHAP. XXIII.—Of the influence of Artificial Somnambulism on the system. I.—Of its influence upon a healthy subject. II.—Of the influence of Artificial Somnambu lism upon diseased subjects. CHAP. XXIV.—Artificial Somnambulism considered at

a therapeutic agent.

Guap. xxy.—Of the kinds of disease cured while ir this state. I.—Chorea, or St. Vitus's dance. II.—Epilep sv. III.—Dyspepsia. IV.—Intermittent fever. V.—Fever. VI.—Case. VII.—Inflammatory rheumatism. VIII.— VI.—Case, VII.—Inflammatory rheumatism, VIII.—Chronic rheumatism, IX.—Hysteria, X.—Melancholyfrom unrequited love, XI.—Case, XII.—Case, XIII.—Case, XIV.—Contraction of the muscles of the lingers XV.—Scarlet fever, XVI.—Case, XVII.—Case, Chap. xxvi.—Surgical operations, Chap. xxvi.—Obstetrical cases, Conclusion, This valuable work is for sale at this office, at \$1.55 per volume, postage 20 cents. See book list in another column, The trade supplied on reasonable terms

UNDERHILL ON MESMERISM. WITH

Criticisms on its Opposers.

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

THE PHILOSOPHY OF ITS CURATIVE POWERS:

How to develop a good Clairvoyant THE PHILOSOPHY OF

SEEING WITHOUT EYES.

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

PARTED. BY 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.

PSYCHOMETRIC READINGS.

By sending a photograph of yourself to Annie M. Hull, Hobart, Indians, you will receive an accurate descriptio of the leading personal traits of your character, merked changes in past and future life, with advice with reference to the future; your physical and mental edaptation to the one with whom you contempiate marriage; with approprinte advice to the married, advice concerning business.

Terms for reading, \$1.00 and two three-cent blamps. 79 ml tí.

THE PHILOSOPHY OF CREATION

Unfolding the laws of the Progressive Development o 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, postage 4 cents. For sale at this Office

ce's l'attive and Negative Powder at this office. 111

Dew Books.

DR. E. P. MILLER'S WORKS.

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

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

moral ruin would be prevented, if all were acquainted with the facts contained in this work and followed its excellent Vital Force, How wasted and How Pre-

served. Cloth \$1,00, Postage 12cts; Pa. per Cover, 50cts, Postage, 4cts. Mrs. Francis Dana Gage says; "I carnestly wish that it

could be read by every mother in the country." It is an invaluable work and should have a place in every

How to Bathe, a Family Guide for the Use of Water in Preserving Health and 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.

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

WATERS'

NEW SCALE PIANOS

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, MELCON ONS and ORGANS of six Arst-class makers, at extreme ly low prices, for cash, during this month, or will take from \$5 to \$25 monthly, until paid. Chickering piones are included in the above offer. Illustrated Catalogues malled. Warercoms 481 Broadway, New York.

Testimonials,

HURACE WATER

The Waters' Planes are known as among the very beat. We are enabled to speak of these instruments with confidence 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, Meledeons and Organs, to be found in the United States,—Graham's Magazine.

Musical Doings.—Since Mr. Waters gave up publish. ing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianes and Melodeons. He has just issued a catalogue of his new instrudeons. He has just issued a catalogue of his new instruments, giving anew scale of prices, which show a marked reduction from former rates, and his Pianes have recentily been awarded the First Premium at several fairs.

Many people of the present day who are attracted, if not
contused, with the flaming advertisements 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 there with were ever thought
of; indeed we have one of Mr. Waters' Plane Fortes now
in our residence, where it has stood for years, of which
any manufacturer in the world might well be proud. We
have always been delighted with it as a sweet toned and
powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players
in the city, as well as several celebrated planists, have
performed on said plano, and all pronounce it a superior
and first class instrument. Stronger indersements we
could not give,—Home Journal.

could not give .- Home Journal. Horace Waters, 481 Br. adway, is ismed for the excel-ence of his Pianos and Orrans,—Evening Post. The Waters' Piano ranks with the best manufactured in America.—The Independent, N. Y.

LETTERS TO ELDER MILES, GRANT.

Being a Review of

"SPIRITUALISM UNVEILED."

BY REV. MOSES HULL. Author of "The Question Rettled," "That Territle Question," etc., etc.

This sperp and brilliant little back, by the of cer scutest thinkers and most efficient speakers should be read by
all,

Price: 25 cents; postage, 2 cents.

For sale at the office of this paper. HERMAN SNOW, SAN FRANCISCO, CAL. will receive substriptions for the same. He also keeps 'tr sale, are will receive substriptions for the same. He also keeps 'tr sale all Spiritualist and Referra books at Chicago and Leaton prices. France's Positive and Negative Fowders—Planchettes, etc., always to hand Catalogues and Circulars mailed free. Address Haiman Show P. O. Fox 117. San Francisco, Cal.

Inoll, tf Warren Chese & Co., No. 601 North Fith street, St. Louis, No.,

Reep constintly on hand all the jet licetices of Wm. We he & Co., J. P. Bendam, Adems & Co., English Penciscipical Publishing Association, and all other popular Literal Literature, including RELIGIO-PHILOSOPPICIE JOURNAL AND BARREROF LIGHT, Magazines, Photographic Parler Games

Golden Pare, Stationery, etc. EXETER HALL!

EXETER HALL!

Tas f dlowing are extracts from a few of the notices of Exeter Hall, the Theological Romance:— "The plot and passion in Exeter Hall show an expeienced hand in their delineation. Exeter Hall proves that the author has something to say and knows how to

HAVE YOU READ EXETER HALL

say it." - [Public Opinion. London, England. "It is indeed a wonderful book."-[New York Mail.

"We commend it to the widest popular approval."_ (Banner of Light, Boston.

"We have no hesitation in declaring this a great work."-[Universe, New York. "The book is well and powerfully written, * * *

The most scorching work ever published in America since the 'Age of Reason,' "-[Liberal, Chicago. "One of the most exciting romances of the day."...

[Demorest's Magazine, New York, "Convincingly illustrative of the errors of Theology. -[Investigator, Boston. "The humane and charitable tendencies of the book

must receive the approbation of every friend of humany."-[Daily Telegraph, Toronto, Canada, Price, to cents. Postage, 4 cents.

For sale, wholesale and retail, by the Religic-Philosophical Publishing House, 187 & 189 South Clark St. Chicago.

Frontier Department.

BY...... WILSON

Spirit Photography—Is It a Fact.

The spirit photographer, A. D. Willis, of Crawfordsville, Ind., is a young man in the prime of life, full six feet in height, weighing at least one hundred and fifty five or sixty pounds. His features are long and narrow; forehead narrow, high and receding; eyes m'ld and kindly is look; is soms what stoop nz,-sold om if ever standing erect; his complexion between fair and dark; his manners plain, and m re after the country life than the elty; in conversation unassuming, plain and practical. He is a native of Mon gomery County, Ind. and a member of the Carletian Church of Craw fordsville, Ind.

As An Artist

He is wanting in fine executive ability and artistic skill-at least so say his brothren in the craft. We. however, had several sittings, getting four remarkable pictures or common ferrotypes on from plates, of which we shall speak more in detail. The pictures of our own figure were as good as we usually get, and are pronounced by chics, remarkably like us.

His Ph. tographic Gallery

Instead of being a covered walk, is a third story Instead of being a covered walk, is a third stary square room, divided by board partitions not reaching to the ceiling overhead, dividing the operating room from the reception room, which is again divided, making a small dark room for a stove and wash room. The dark room is a narrow contracted place, i ist large enough for two persons to stand in. All of the furniture is commonplace, and his rooms are not inviting for aris ocratically after the walls are covered with the usual ic visitors. The walls are covered with the usual number of well executed photographs, and we un healtaflugly announce that every hing about the establishment and the min, bears the imprint of housesty and truth, and the concurrent opinions of the neighborhood and all that know A. D. Willis, are, that he is an honest and just man.

Interviewed by us.

Reporter —Mc. Willis, are you able to control the taking of these so called spirit pictures? If so, in what way, and to what extent?

Willis — Well, I'll tell you. I know and can tell when I'll get a spirit picture, or one of these shadows. I feel it, I don't know how, I can't tell you just how I teel, only I know those shadows are present, and I get a picture of one or more persons headers the one sitting.

hesides the one sitting.

Reporter.—Do you in ke extraordinary preparations to procure these pictures,—such as choosing peculiar kin's of plates, or chemicals, or light? Must you be alone in this picture taking matter?

Willis.—I have the usual chemicals. Make no

extra p eparations. Have no choice in plates, in fact, do not care to touch the plate from the time it is taken from the package, until the picture is fully developed. I only require to be in the room or near the camera when the picture is taken. Meporter. -Can you take these pictures in other pages than here? Could you take them in Cincin-

nati or Indianapolis?

Willis -Yes sir; and I have done so. I succeeded In taking good spirit pictures in Delphi, Ind. Mr. Miller, of In ianapolis, an eminent artist in our line, offered one thousand dollars for a spirit picture taken in his rooms at Indianapolis, or in my own rooms, on his conditions, that he could not detect. He was cautioned by Mr. Kenyon and others of this city not to offer the money, as he would be apt to lose; finally he came in disguise,— got a picture of an old woman. He came again, and acknowl deed that he had visited me in disguise. I called his attention to the challenge. He backed down, saying he had no money to lose. I then offered to go to his rooms and produce the picture of one or more persons, not sitting before the camera, and then offered him one hundred dollars if he could do it by any means that I could not detect. He declined.

Reporter.—Have you ever been invited to visit other rooms for the purpose of taking spirit pledures? If so, when, by whom, and where did you

Willis,-On the request of citizens here, and in Delphi, lows, I went to Eversoll's rooms, in Delphi, to meet a loud mouthed boastful artist who could detect me or any one else who professed to take spirit pictures, and could do all they could. The experiment resulted in his complete overthrow, and I succeeded in taking good spirit pictures.

Reporter -You say you are a member of the Christian Church of this place. What about the ministers? Do they ever call on you for spirit pictures, and if so, what are the results? What do they say of this thing?

-Yes! A minister from Green Castle, fows, called on me, talked about Jesus, and the good-ness of God, and the wiles of the devil, and doubt ed the truths of spirit photography. Asked for a sitting. Had one, and got the picture of himself, and on the plate the picture of a little boy. I asked him if he had a son in the Spirit World. He ad mitted that he had, and that the face looked like his son; but he did not pay me anything, but lied about me.

Reporter.—That is very characteristic of min-isters when their craft is in danger. Any other ministers call?

Willie. -Yes. A soul sleeper called Minister Hatch came and got a picture of his dead wife, fully recognized by himself and family. Mr. Hatch took it to his wife's brother in Ohio, who recognized it at once. This soul sleeper is honest, and admits that it is the pic ure of his dead wife, and that there is no trick about it, and told his people so, and if they doubted him to come and sit for themselves; but cautioned them to be on their guard for it was and is the work of the devil. But I thought it rather hard on the soul sleepers, for they having no spirits or spiritual hereafter, therefore the devil must have had the woman bodily. This picture has about killed the soul sleepers

Reporter. -You say that you are a member of a church in good standing. Has your minister, or eny minister of your boilef, called on you, and if so, who, and with what results? Walls—The Rev. Samuel Connor, Christian min-

ister, called on me and had with him an artist by the name of Byrkett, of Troy, Ohio. Mr. C. had several spirit faces taken, but would acknowledge nothing as recognized by him. I seked Mr. C. to explain this thing, and he thought that it was evil and of the devil. I asked Connor if it was the devil who brought him into the room. Connor

"I believe they are humbugging you," and left the room, and I have never heard from him since. While at work taking plotures for Connor, a man came into the room by the name of Clough. We placed him under the management of Counor and Byrkitt. Got a picture of his brother-in law, one Scork Bastion, late of New Richmond, Indiana, who died in the army. On recognizing the face and form of his brother in law, Clough cried like a child, and we had a scene. I refer you to Mr. Byr. kett's report of what he thinks of this matter.

Reporter .- Have you ever been interviewed by the press reporters, or have you ever wrote out a view or history of these facts and your views of them? If so, what paper did you write to, and who interviewed you, and when did you first discover you had this gift?

Willis.—I found this law or phenomena connected with my apprenticeship. This was several years ago. It used to bother me a good deal, and it is now several years since it took definite shape. I began to look at it as a spirit phenomena some three or four years ago, but am not now satisfied that it is spirite. I wrote Brick Pomeroy as fol-

**Dear Sir :—Enclosed please find a picture of four. This picture was taken without any visible form or face before the instrument. For several years I have noticed on my plates a shade, in addition to the sitter, but this phenomenon has not been a general thing until within the past two years. This phenomenon has been investigated by the best sticts and experts in the country, and the only conclusion we can come at, is that they are pictures of personnel spirit-life."

I signed this letter, and had it certified to by the sheriff of our county, the mayor of our city, and General Mansell, member of Congress elect. I then took this letter to Mr. I. Kinvon, an excellent

took this letter to Mr. L. Kinyon, an excellent artist of this city, who ref sel to sign it under the

conclusion that it was spirit, but was willing to say in writing that the pictures were genuine, and not taken by a trick or collusion on my part. Reporter.—Can you give us a sitting, and if so, when, and are you willing for us to test the matter fully, and to our satisfaction?

Willis. - Yes, and to morro s at cleven o'clock we will try. Reporter -- What are y ur own views of thes

plo ares? Willis. -I have a theory that the action of the human mind may produce this phenomena, and yet pictures of things, thoughts and faces, are taken, of which I know nothing. For instance, a man s.t for a picture, and there appeared a death head and cross bones in the back ground. Again, with another man, there appeared a man with a pick ax on his shoulder, and the very thoughts of come sitters have been photographed in plain writing on the plate.

Reporter.—Mr. Willis, do you mean as when pho-

tog ached from printed or written matter?

Willis -- Yes sir, as when written, or as if written on the place of terrotypes.

Leland and Others.

The following are some of the agents in the employ of the Christian clurcies, for putting down Spirituell m:

No. 1.-Leland, the falsifier. Read his libel: "I, S.P. Leland, admit that in a conversation with Justin P. Averil, and others, in Peninsular Hall, on the evening of the 6.h of June, inst, I stated of and concerning Lawis S. Burdick, of Tex

as, Kalamezoo Gounty, Michigan, as follows:
'Mr. Burdick has a woman by the name of Smith,
whose husband is in California, whom he keeps as
a mistress. Winelow says she is his wife's aunt.'
I said: 'I know it.' Being asked, 'Do you mean by 'mistress' that he has unlawful sexual intercourse with her?' I an

'I do; and can prove it by wager; make the

most of it.' I now state that the above statem nts are false, and without any foundation, and I know them to be so, and that the same were made for the purpose of injuring the reputation of said Burdick. In the presence of L D. Dibble."

In the presence of L. D. Dibble."

Battle Creek, Jone, 7th, 1861.
"Leonidas D. Dibble, of the city of Battle Creek, in the County of Calhoun, State of Michigan, being duly sworn, says that he is the person who drew the statements on this sheet, purporting to be signed by S. P. Leland, and also that he is the wit ness thereto that he saw said Leland sign the same; that the interlineations therein were made by demonstrate the same was stoned by said Leland. ponent before the same was signed by said Leland, and that he signed the same at the date thereof, was employed and was commencing a suit for slander against said Leland, which was the cause of his signing the same. Sworn to before me this 27.h day of September,

L. D.DIBBLE
MYRON H. JAY,
Notary Public"

No. 2. - Von Vicek, liar, fornicator and adul

No. S McQueen, the state prison convict and liar. Read the records of the Criminal Courts of M'chigan.

No. 4 -Melville Fay, a worthless liar and vagabond.

To the e men the Christian churches have paid thousands of dollars to tell their stale lies about Spiritualism. Well, go on, my Christian friends. You have a right to flock and brood with filthy birds, wherever you like.

Read the Leland libel, and pass it over to every Christian who quotes him as authority, that they may read it also.

------Amusements.

GLOBE THEATRE.

D. R. Allen & Co., proprietors. Friday night, Jan. 20th, 1876. Benefit of John Dillon. Three glorious pieces. Lord O'Toole, Sawtelle Worded by Dillon, and the Dumb Defender. Dillon in all three. Matinee Saturday, Jan. 21st at 2:30, and arealing Been O'Dore evening, Peep O'Days.

HOOLEY'S OPERA HOUSE.

89 South Clark Street. Grand success of the great combination. Unequivocal hit of the Clodoche troupe, Unsworth and Eugene in their great specialities. Johnson and Powers in their immense song and dance. On Monday night, Jan. 23, will be produced with startling effects, Hooley's great burlesque, Under the Lamp Light.

M'VICKEB'S THEATRE. The brilliant tragic artiste, Mrs. D. P. Bowers, supported by J. M'Collom. This Saturday, Jan., 21st, Matinee, Mrs. Bowers in her great impersonation of Mary Stuart. Monday. Elizabeth, Queen of Eugand. In preparation, the Maid of May-

DEARBORN THEATRE.

Manning's Minstrels. Standing room only! The Great Sensation! The Trip Around The World! Seventeen entirely new and megnificent scenes, new properties, new wardrobe, new and wonderful mechanical effects, new songs, new dances, new jokes, new ballads. The most chaste, unique, nov el, and pleasing sensation ever brought out in Chi-Seats secured two weeks in advance. CROSBY'S OPERA BOUSE,

James Fisk, Jr. Lessee. The grand pageant, The Twelve Temptations, every evening, and Saturday

The success of this great production is unprecedented it is produced with all the gorgeous paraphernalia usually attending this class of performances. The ecenery and acting is simply magnificent, and should be witnessed by all lovers of shown granders.

showy grandeur. AIKEN'S MUSEUM.

Saturday evening, Jan. 21st, also Saturday Mat ince, entire change. The powerful drama, Waiting for the Verdict; or, The Dark Deed in the Woods. To conclude with the Hibernian drama, entitled The Wren Boys; or, The Moment of Danger. Mr. Frank E. Alken, having recovered from his late severe indisposition, will shortly appear as Robert Brierly, in The Ticket of Leave Man,

Norway Oats.

In another column will be found the advertisement of RAMSDELL'S NORWAY OATS.

Last year proved these most marvelous cats to be all that was ever claimed for them, and every good farmer who keeps up with the times will secure enough, at least, to supply himself with seed

Our readers of a year ago will remember our lengthy notice of their origin. We respectfully ask those who keep a file of this paper, to examine that article again.

Freedom of Speech.

Accidentally in our last issue, an i'em to fill a column was selected, which approved of restricting the freedom of specch, in the case of John H. Surratt in Washington. The freedom of speech tends to the development of truth, hence we never fear it.

John Fisher.

Sends \$1,50 to this office for his paper, but fails to give his post office address. How often must we remind our subscribers that they are mistaken, when they suppose that we are personally acquainted with each and every one of them, some elxteen thousand in number?



[Entered according to Act of Congress in the year 1870, by D. W Ramsdell & Co., in the office of the Librarian of Congress at Washington.]

HALF A MILLION FARMERS

Will read this notice in the next thirty days. Every tiller of the soil who has not already received, direct from us, the genuine Ramsdell Norway Oats, can be assured of making money by sending at once for own New Order Offer. It is the easiest way to pay off mortgages, or build a new house, in the world. Satisfaction gwaranteed. We publish a few letters and extracts, showing what has been done and referring to

The Profits, the Vield, the Quality, the Straw.

My only purchase of Norway Oats was 400 grains from Mr. Ramedell, four years ago, at a cost of sixty-five cents. From this I have sold to Ramsdell & Co., in two years, \$8,000 worth, besides considerable disposed of among my friends. The yield is more than double that of any other kind I have The yield is more than double that or any other and I have grown, and of excellent quality. The straw makes feed equal to hay, which pays for the seed many times. I would rather pay \$50 a bushel for this seed than sow other oats. I can safely indorse all that has been said in their favor, and the fair and honorable dealings of the introducers of this great improvement.

J. E. BLAKE, Granville, III.

After a fair and thorough experiment with both the Norways and other cats, we are satisfied that they are worth 25 per cent. more for feed, and we consider the straw equal to hay.

C. E. & D. THOMAS, Laporte, Ind.

Dec. 18, 1870 I have raised a quantity of Norway Oats under contract to I have raised a quantity of norway ones under contract to D. W. Ramsdell & Co. the past season. I am satisfied that they will yield four times as much as any other known oat, from the same quantity of seed. I am feeding the straw to my horses, and find that they prefer it to my best hay. I can also testify to the upright manner of Ramsdell & Co.'s dealing with me, and shall be glad to grow seed for them another year.

E. D. WOODING, Dixon, Ill.

**Last year I strongly urged our farmers to put in the Norway Cats. Those who did so, believe as I do, that the straw more than pays cost of seed. Several in this section bought counterfeit seed, and were determined to denounce them as a humbug, until I showed them the difference by comparison with my grain. If farmers understood this matter as it really is, other oats would soon go out of ase. The price is nothing compared to the immediate benefit, if you get the genuine.

O. BERRY, Foad du Lac.

I have inspected and paid for over 20,000 bushels of Norway Oats, grown under contract to D. W. Ramsdell & Co., in the past sixty days. The farmers with whom I conversed all indorse these oats, and I think ninety-nine out of a hundred say they shall not sow any other kind in future. There is any quantity of counterfeit seed in the country, and this is what gives rise to complaints.
W. P. ANDRUS, Fairibault, Minn. Jan. 27, 1870. The farmers in this state who have grown seed for you, are

enthusiastic in praise of the norway usis. I can being you hundreds of testimonials if you wish. Have taken up 10,000 bushels of contrasted seed in the past ten days, and shall take in as much more the first week in January.

DR. J. S. CRAM. Indianapolis, Ind.

From 12 bushels of your Norway seed I harvested 700 bushels; from 16 bushels white Dutch oats I harvested 180 bushels. Soil and treatment equal.

L. D. WOODBURY, Maxeppa, Minn.

Some writer says the Norways are nothing but the old Tartarlan oat. such an assertion does no credit to his intelligence, to say the least. The resemblance is about as near as that of a sheep and a goat.

W. H. WILSON, Buffalo, N. Y.

Ramsdell & Co., have taken up their contracts in this section, much to the relief of the farmers in these hard times. One farmer received \$4.800 for his crop. This grain is attracting much attention in this section. L. M. NEYE, Cleveland, Ohio.

They are literally giant cereals, and their introduction a marked event in our agricultural history.

GEORGE FRANCIS TRAIN. Ramsdell & Co., have paid me for my seed, according to contract. Had I been obliged to sell at market price of feed oats, it would still have been the best investment I have made in ten years.

L. I. ROLLINS.

They are a perfect godsend, Straw worth ten times cost D. O. KEYSER. The Norway Oats have full meats, not half hulls, like the Surprise.

JNO. D. Sivilet.

Surprise. Yield from four acres of Norways, more than from eleven acres of common oats. Could have sold them at \$5 per bushel, had not Ramsdell taken them according to certificate, A. B. VAN VICHTEN. They are destined to more abundantly reward the labors of

the husbandman, and add to the wealth of the Republic-New York Tribune. The yield in many instances, has been enormous—Ameri-The testimony is largely in their favor.-Moore's Rural

New Yorker. Rew Yorker.

Ramsdell & Co., are fulfilling all their contracts, and selling the genuine Norway Oats.—Lacon (III.) Journal.

A train of cars loaded with Norway Oats, from D. W. Ramsdell & Co., lately passed over the Pacific railroad, bound for San Francisco—Culcago Post.

OUR BUSINESS.

We are now engaged in taking up the third crop of Norway osts grown for us by the farmers, as will be seen by the accompanying affidavit. We can furnish the names and addresses of several thousand farmers who have co-operated with us in raising seed, every one of which will testify to the fact that the result has been most satisfactory and profitable.

OFFICE OF D. W. RAMSDELL & CO., \\ 42 La Salle St., Chicago, III. \\\
This is to certify that we have taken up over 150,000 bushels of the Norway ont grown for us the past season, under certificates of purchase made with the farmers at time of selling the seed.

D. W. RAMSDELL & CO.

STATE OF ILLINOIS, OCUNTY OF COOK, SS.
On this 9th day of January, A. D. 1871, personally appeared before me William H. H. Jones, who, being duly swern, deposed and said that he is a member of the firm of D. W. Ramsdell & Co., and that the foregoing certificate is true.

WM. HOPKINS, Notary Public.

In addition to the references we have heretofore pub-lished, we give the following certificates for the benefit of those farmers not already familiar with the character of our business, who may wish to take advantage of the liberal of-fer we are now making.

OFFICE OF BRETT, FAIRCHILD & Co., 116 Fulton street, N. Y. Dec. 1, 1870.
Bu-iness transactions of considerable magnitude with D. W. Ramsdell & . . , enables us to testify understandingly to their ability, integrity and respons bility. BRETT, FAIRCHILD & CO.

Office New York and Susmans Co., }
5 Dey street N. Y., Nov. 1810.
From a long acquaintance and enten ive dealings with the Messes. D. W. Ramsdell & Co., I take great pleasure in st ting that I have found them honorable in business, and consider them abundantly responsible in any objections they may assume.

T. L. PAYNE, President. they may assume.

ADVERTISING AGENCY OF I. M. EMERSON, 183 Nassua St. New York, Nov. 10, 1670.
This is to certify that I have done about sixty thousand dollars worth of advertising for D. W. Ramsdell & Co., in the past year, and have invariably found them prompt and honorable. I cheerfully recommend their entire responsibility.

J. M. EMERSON.

187 & 189 Washington Street. Chicago, Ill., Dec. 1, 1870.

Messrs. D. W Ramsdell & Co., are doing a large and profitable business, and I believe them to be reliable in every respect. I take pleasure in recommending them to the farmers of the West. W. J. ELLENWOOD, Superintendent of Chicago Seed Company.

U. S. CHEMICAL ENGINE Co., 56 LA SALLE ST.
Chicago, Dec. 23, 1870.
From a long acquaintance with D. W. Ramsdell & Co., introducers of the Norway Oats, I can testify to their ability in the conduct of their extensive business, and regard them as reliable and perfectly responsible. THOMAS TRIPP.

CAUCION.

Farmers must be careful not to be imposed upon in the parchase of seed. Have nothing to do with oats raised from seed sold last year, by Marshall, of Ciacinnati, or Boyer & Co., of Pennsylvania.

Hough and Courch, of Knoxville, Tenn., Williams & Co., of Philadelphia and Lord & Co., of Buffalo, are not our agents, any circulars they may send you to the centrary not-withstanding.

SPECIAL NOTICE.

Farmers who grew seed for us last year, and have not already reported the quantity are requested to do so at once.

Before buying any seed oats of any kind, send to us for our Great Offer. No risk and a profitable crop guaranteed.

D. W. RAMSDELL & CO. 42 La Salle, St. Chicago, Ill. 612 North Fifth St., St. Louis, Me 210 Davis St., San Francisco, Cal.

NATURE'S



Laores Silad

Contains no Lac Sulphur, no Sugar of Lead, 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 finest fabric,—perfectly SAFS, OLBAN, and EFFICIENT, - 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 failing off, and restores it to a great extent when prematurely lost, prevents headcohes, 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 PROCURE BROTHERS, Gloncester,

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

Nature's Hair Rostorative.

And take no other. At wholesale by Jno. C. Burdy. 187 & 189 S. C'ark St., Chi ago, and by the following WHOLESALE DRUG-GISTS:

Burnham and Son, 1 & 3 Randolyb St. Van Shaack, Stephenson and Roid, 90, 92 & 91 Lake St.

N. B. When it cannot be obtained at your druggists, send your order to J. O. BUNDY, and he will see that it is promptly sent by express. \$1.00 per bottle, or six bottles for \$5.00. Cash to accompany the order. v8m18 26t.

> NEW EDITION, REVISED AND IMPROVED.

THE STARLING PROGRESSIVE

PAPERS COMPLETE Comprising liberal and logical essays on the following subjects:—The Spirit of Progress—Divine Development—Les —Individual Reform—National Reform The Divine meth-

od.—Respiritual topuble—A nemaratore vision—Beggist not Prophe syings—Soularity—What am I, whence produ-ced, and for what end, whence drew I being, to what period tend?—Ideas and their Progress—The Nazerine—What think ye of Christ?—Regeneration—The utility o pain—A think ye of Christ?—Regeneration—The utility o pain—A Plos for little ones—Angels, what are they?
What is man—World of wonders—Cheerfulness—Utility of tears—Earnest words to mothers—Selfnood—"And whose he come to himself" What is faith, Be not afraid only believe, A private Seance, Spiritual Phenomena. The Brokes sword, The rustic neeklace, 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 numbers nearly one hundred pages, with illuminated title page and will be mailed to any address for the low price of 25cts; Please address W. D. Reichner, No. 207 Carter St. Philadelphia, Pa. For sale at this Office. Address S. S. Jones 189 Sc. Clark St. Chicago.

SPIRIT ARTIST.

MRS. E. A. BLAIR, MEDIUM.

Mrs. Blair, one of the most wonderful Spirit Artists in the world (specimens of whose work can be seen in the Reception-Room of the Religio-Philosophical

the Reception-Room of the Religio-Philicsophical, Publishing House), is now prepared to furnish beautiful specimens of her work, ranging in price from five to one hundred dollars, to suit the purchaser.

It should be borne in mind that Mrs. B air executes this work when perfectly blindfolded (and, when convenient, be ore a public andience), and with a rapidity not equalled 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 finish they cannot be surpassed. They are worthy of a prominent piace in the drawing-room or the picture-gallery. Considering that these paintings are such positive demonstrations of spirit power in the pine arts, no Spiritualist should

CAL JOURNAL.

of SPIRIT POWER IN THE PINE ARTS, NO SPIRITUALER Should be without one or more of them.

We will receive orders for any priced pletures desired —ranging from five to one hundred dollars. For ten dollars and upward, it will be well for the person sending to send his or her own autograph, that the Spirit Artist may get en rapport with him or her, the better to enable him to execute a more appropriate piece of work to order.

work, to order.

In sending orders, address S. S. JONES, 189 South Clark St., Chicago, Ill., inclosing the money by a Post Office Money Order, Bank Check, or Registered Letter. When ordered, ranging from one dollar apward, and sent by express to any part of the country.

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 hair, age, sex, and fee of \$5.00, from the rich; \$2.00 to the poor, or as they can af-N.B.—Will break up all fevers with one or two treatments, without medicine.
Office—206 S puth Clark street, Chicago.

REAL LIFE

THE SPIRIT-LAND:

BEING LIFE EXPERIENCES, SCENES, INCL. DENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT-LIFE AND THE PRINCIPLES OF THE SPIRITUAL PHILOSOPHY.

Given Inspirationally BY MRS. MARIA M. KING. Author of "The Principles of Nature." etc. Price \$1, postage 16 cents. For sale at the Religie-Philosophical Journal Office. 1. and 189 So. Clark Street, Chicago.

A NEW PROPOSITION. To any one who has never taken the Journal we will send it for three months on trial, on receipt

HOME.

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

GOD

DEALING WITH SLAVERY.

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

SPIRIT MESSAGES

Given During the Years 1860 to 1870, inclusive, - 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 catalogue 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 fitting instrument with which they were to accomplish a mighty undertaking. The manner in which they worked through him and the results achieved are herein related by the author in a book of 236 pages.

PRICE: Cloth, \$1.50; p stage, 16 cents. Enamled paper sides and cloth 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.

THE

LYCEUM GUIDE.

A Collection of SONGS, HYMNS, AND CHANTS. Lessons, Readings and Recitations. MARCHES AND CALISTHENIS.

(With Illustrations')

TIGETHER WITH Urogrammes and Exercises

FOR SPECIAL OCCASIONS.

The Whole Designed for the Use of PROGRESSIVE SUNDAY LYCEUMS. By J. M. Pesbles, J. O. Barrett, and Emma Tattle.

The Musical Department by James G. Clark. THIS NEW BOOK FOR SUNDAY LYCEUMS CON-

THIS NEW BOOK FOR SUNDAY LYCEUMS CONtains all the excellent features of previous works, with such improvements as the practical experience of Lyceums during the past six years have suggested.

Its appendix contains a large number of letters from Conductors of Lyceums and friends of the Institution, illustrating its beneficial influence, and giving much valuable information pertaining thereto.

This book is complete in every particular, and is illustrated with THIRTY FINE ENGRAVINGS of Banners Emblematic Standards for Groups, Calisthenics, &c.

Particle: In paper cover, 50 canter, posteres, &c.

Prior: In paper cover, 60 cents; postage, 6 cents. In boards, nest, strong and durable, 75 cents; postage, 12 cts. In cloth, extra, gold-lettered sides, \$1.00; postage, 12 cts. From which prices liberal discount will be made on quanties for Lyceums. For sale by the RELIGIO-PHILOSOP-HIGAL 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 Summer Barlew.

Titlis volume is startling in its originality of purpose, and is destined to make deeper inroads among sectarian bigots than any work that has hitherto appeared.

The voice of formstrings takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by fistan, from the Garden of Eden to Mount Caivary!

The voice of Natura represents God in the light of Reason and Philosophy—in His unchangeable and glorious at tributes. While others have too often only demolished, this author has erected a beautiful Temple on the ruins of Strepartition. Judge Baker, of New York, in his review of this poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

The voice of Aprents delineates the individuality in

poets of the age."

THE VOICE OF A PERBLE delineates the individuality 1 matter and Mind, fraternal Charity and Love.

The book is a repository of original thought, awaking noble conceptions of God and man, forcible and pleasing in style, and is one of the few works that wi'l grow with fit y are and mature with the centuries. It is aiready admired 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 16 cents. Very liberal discount to the trade. For sale by the RELIGIO-PHILOSOPHICAL PUBLISH-ING HOUSE, 189 South Clark St., Chicago, Ill

THE BIBLE 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 anthority to meet the ar-

guments 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

criticiam.

The book is printed in excellent style, 12 mo., on new type and fine paper, with beautiful illustrations of the mounds and mound-relics 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

it was published, one party alone having preceived or; ders for over three hundred copies.

received for nearly the whole of the first edition before

Price, \$1.50; postage, 20 cents. THE TRADE SUPPLIED.

Address: Relioio-Philosophical Publishing House. 187 & 189 S. Clark St. Chicago. v8 n36 tf.

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

REAL ESTATE and LOANAGENTS ROOMS, MAJOR BLOCK,

Oor. La Salle and Madison Sts, Chicago, It. Oity and Country Real Metate purchased and sold. Invest ments made and Loans Negotiated. Attention given to all business connected with Real Metate.

1200 Lots and Acre Property in Jafferson

forSale. THE LIFE AND MORAL APHORISMS

confucius. BY MARCENUS R. K. WRIGHT.

This little volume, newly revised, greatly enlarged and neatly printrd, and containing a Correct Likeness of the Great Chinese Philosopher, is now for sale at the RELIGO-PHILOSOPHICAL PUBLISHING HOUSE, 189 South

* To those who Love Justice, Admire Goodness. and desire to follow a life well recommended for its repre sentation of worthy deeds and exemplary conduct among men, this code of moral precepts is particularly recom-

BRICE :- 35 cente: Postage & cente.