s.s. JoNEs, PUBLISBER AND PROPRETTOR.

CHICAGO, JANUARY 28, 1871.
VOL. IX.-NO. 19

| Original gextry. |
| :---: |
| $\qquad$ |
| bx many $J$ WEveworrt. |
|  |
| ny chamber, nent tie weris, "Titis 2matet mo |
| "were given by bene uneer person. |
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| mit impered. I meer from |
| 1 Himik Prabkie Trowell gatied b |
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## 



 SHAKERTSM AND SPIRITUALISM.
 Explinined.
speich of klder mout






















































A NEW PHYSICAL MEDITM

Bro, Jones: I am requested by the sprit of John Catwell and Jennie Mead, the controlling spirits of R. . Harisal, to repirt to you the pro
grese being made in his development. Mr. Hart sel is a young man, only sixteen years of age.
He has been in the habit of meeting in ocial circles at my house,-his parent being unfator circles at my hous,
able to Spiritualism.
When in the circle, he is influenced hy Iudians,
rela ive and frient, who have elt He form
He see and rovirses? with them, as vith a neighbor, faca to tace. Abut two weeks grv, the ahove named spiritt
begzat omanifest by wyug the medium, ringing bills, playing the gutitar, whisting mad sumpuging


 struggers; we lout knop what at' or trickery
they have been practiong " What will they say of the by st hame?
Lsant igitithe manifetations ssaum d to some

 set. Tae controlling sp rit, diccurrsd on the
subject oi benevoleneed Whie $A$ well was cin-
 around the circ'e very slowly, ninuing abil,
troking some on the tace gni touching o buers on diff reat patis
Alliance, Onio.

The Analytical Healer,
Dr. Dake remains in Kansas City until ence, Kas, until the 19:h, Tefft House, Topeks, Chicsigo- Cerrasty, 1st of March retums

Origiual Essays.
















































 aid
 Lin fel and know from our lamost eouls that
sil over tha land are lomes for our dess rving








 Tere Hate, Iad.

## 



 D.sconnected dremame, are the ranuitof the ac-
tivity of cortain fonctions of the brain inde-
pendent of the judganent io the same faculfer,
 semi confcious atate.


 pressed by pirit
Eame endition.

## Whiten jor the Baifo PRalosphicol Jurmat THEL RANY GOD.

 By Solomen Jewett.In the early days of the white sttuenens in a pitch on Kern River, and on the eastern slape of the Sierra Nevada rage, at a pinint now
known as Kersevilte. The "Medicine Man
God", ss he was termed, heid hit tribe of "Ring ges near this town. A dam was buitt cerass Kern River, and a flame, st considerable expense and trouble, by this settlement, for the
express purpsee of conveying water on to the gold beds
the ores.
In the summer, after the "rainy season" had
fully past, and no expectations of any rise in the xiver for monthe, the flume and dam atoresaid had glven way at many points, letting off the
water before it came into use; it all sitted whrough, so that the work on the gold fistd hal to he suppended for a time
 for drafts of water rom time to img on the choud
this young village, and finding its citizans into
 terested by name twenty ot his tribe, all of
rounded
whom had implicit faith ard confidence in his



 setitle on the dam and flume, and atop thich wileal
age, and that he woud have to go back on to
 rttura or thecir pap. Tithin the time sp c fied by the Ruin Good, Ioud peilis of thunder were heard; and the dark, por
tentious cloudg begat
rain con mather around then; rain crmmienced to fall, and soon the atream
was raised three inchea with water and mad
and the leaks were cloged hy the seliment se:apd
ting on the dam. The gold hunters again re
assum
 ed their pay, which was utterly, refused, con
gratulating them with the etory that they had
no power over the elements, etc, etc.


 it,-mo of ititle faith, and parilicularly ingerested.
those This statement is cimmon household word
here smong the oldeat inhabitants. Hon. W
W



 "O ye of litile tith!"
Again, we reat of nis being calle up tire-
buke the wid ads and the, regiog of the water, and buk hee widd and the regiog of the water, and
they rensed, and tere, woia caln; and he suid
unt, tem, Where ts your fai h Christ by faith had power over the elamente.
Did he no may that he "ould cull legios of on
gils around him" "He that asket
 worky o ye kepties. how many spirits do
you think were hoverig orund and overthis
litue bund of believere " By their works shall ye know them, "Show me your faith by yyur
woiks." Ho that hath power to create, also
hath power to deatroy. hath power to destroy.
The Apostles often
kit






 ditct will cath Yut in the end.

 Jose are pers matly krowing to many of the
foots hatatid ab ve, in relation to the controling
of the element, eic. Respectfully aubmitted by
no Bravo Runche, Kunn Co, Oal. Jawery.

Hoictes from the fereople.










 tite my mespecielly thy "seareh after God, whie"




































"TRIUMPH OF CRITIOISM:"



The above is the titte to one of the mast interesting and useful books we have had the
pleasure of perusing. The euthor is a man of c'ear heai and comprehensive mind, and no lib.
rary is complete without the result of his inves. rary is complete wivhout We qu te from the first
tigation on its fhivea. Win tigation on its shelves. We qu te from he ifrat


 God -and his general character, as emeeived
and prityyed by the Biblical suthor, if becom.
ing outgrow by the human mind in the pres ent gener us and zeienuifica age and and only prapt-
ed to the religious intuit ins of those parlods ed to the religious
that prduced them.
Theologisi


 in connection wilh moralty may bave bed hor-
ethicab utiiny to that of other nations, and how-
ever well adapted the Bibital view of the ne



 their more erlerant idea
his so culted atributes.










































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 Mr Oraven has done great service to the
cure of truth, by presanting the world this book. He treats the valtons subjects connected with the God.dea, in an able manner, and pre-
sents a large number of fucs Sound in any other book. No library is com.

## $\rightarrow$ OHALES H READ.







Revaki-- Tee, Brother, we will do all me public. $A^{1}$ we ask in return, is that he precand that which the spitits ocu' do through
 is a gool medium we doubt nut.

A REVELATION !!!
EXTRADIDIMARY VISITATIOR

## 

of Diditinguitiked Mon and Fomen of an Living Badiukot ot the
"Staker."
The splitsof WASHINGTON, FRANKLIN
PENN, GIRARD, ST. PATRICK, NAPOIE ON, JOHN WESLEY, BYRON, GEDO. FOX

 Ont


## MORSELS

## BREAD OF TIIEE.



the law of marriage, by c. L. James.
 pali dors semib.
life in the beyond


|  | MEDIUMS' <br> D1REOTORY. |
| :---: | :---: |
|  |  <br>  better facilition for inventigeteri to learn of tho locen of mediam, ond at the mames time treremes thoir patron <br>  tered. |
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## Ex= mas

A SEARCH AFTER GOD. Is there any Work in Nature or Art that
does not Point Significartly to Indi-
vidunlized Man as its Anthor? vidunlized Man as its A No coubt our readers on perusing esch acdi-
tional an icte have their curiosity eccited in re-
gard to what will folle in the diccersicn of gand to what will folk w in the discersitn of
this surject. We liave triversid all conditions this surject. We have trivessed all conditions
of life, and in previona articles concluively
proved that design in wature was no evidence proved that design in uarure was so evidence
of the existece of an infite Goil and in ar
ticks that followed, proved that the existence of such $s$ being an imposibility. The world is
full of se ecultion, ani the ideas advancèd by
pat fall of s, eculation, ani the liess advanced by
Paley and oth. prominent personages inti.
matey connceed wth the cthodex ehurch,
have acted as a sort of a mirror in which have acted as a sotk of a mirror in which
minds that dia not think for themselves,
thought they could diecern \& God, Notwiththought they could dikcern a Goo. Notwith-
standing galt these theories and ideas adrxnced
by dferent ones the worid to day isenshruded by d fierent ones, the world to day is enshrcuded
in a pall of darkn ss in regard to this question,
ard those whose minds are accustomed to and thoss whose minds are accustomed to
thinking closely, will even tell you that the fe.
nite can not comprehend the infinite, herce, all nite can not comprehend the intinite, herce, an
search afier God will prove fruitesg. Having conclusively shown that design in nature is no
evidence of the existence of a $G x$, we deeire evidence of to let oar mind wander anong the
for a while
vast works of the universs, examine its struc:vast works of the universs, examine its struc:-
ure, the working of those laws connected there-
with, and see if we can determine whether A wise sage stands bafore ns. His silvery
beard falling in profusion over his bosom; his massive forehend, his calm, dignified expression
of counterance, and towering form, impress us of counterance, and towering lorm, lupress us
wlth the fart that he has long lived in the
Spirit World, and that he is endowed with respirkable wisdom. For ten centuries he bas been searching for Got. Amidst the forma-
If ns of suns, stare, planets and comest, he had traveled year atter year, wilhout being able to
dicarn the noture of that boing whous certaia fer has reecgezad as Gud. He never prayed;
his eyes were never upturred in reverence to any being, and words of praise to the Great
First Cuuse never eccaped from his lips His whole soul seemed directed in one channel,
and his persitence was worthy of emulation
Hundreds like him have seatched for God. Hundreds like him have eearched for God,
Some have himimpregating all Nuture; others make him Nuture itsolf, while others repre-
sent him as the Soul of the Unipers. But
this spirit desires to sent him as the
this spirit desiras to
whigpers as follows
"Beneath the burning sun of Atrica, and sit-
ting on the bauks of the river Nile, reposes a negro. As we glance at his dirk ekin, his re
treatlig foreheed, his fiendish expressinn o compensnce, at his thick lips, wild, haqgard
look, we consider him the embodiment of a
find. Reposing there, he has some vagui ideas fond. Reposing there, he has some vagur ideas
of God. He is regarded as the great man of a watlike tribe, Blanding in the same relation t ed men of science do to this. He bas invented a anperior bow and arrox, and with thatmissile
of war, he has won a repatation which is as of war, he has won a repatation which is as
dear to him as that of Colt and Remmington is
to them With hiso to them. With his oxn pegple he is deservedly
popular, snd is held in high esteem. Ho is the
King King of that trbe; his word is law; his com-
mands are implicily obeyed, and all his people mar and resyect hin. The progress that he has
made in invertig instruaceste of war, partieu.
 ideas infregaxd to Deity, smd bing of a investi
gating turn of miad, snd baving scoumulated a
 So 2e started torib, s.iled to Eagland, snd have
lag previcuty larned the Engiish larguage, he got tlong without much diffculty. Oie day he was tulking with an individual in regatd to
Deity, waid he wid him that he ould take kim to heaven and introduce him to God and his
wife. Obtainirg the permisoion of ore of the Loris who lives in spalatial residence, he tyk
the Negro thire, showed him the beautiful eii
 reseocd wolk, paintings of various kinds, and
then conctuets him into $\frac{1}{1}$ shlor where 8 little gin! was playing on a plano, aud the musie was
inded revishing to his ear. Finaly he was
toict thes te woind toic that he woutd bs introduced to God and his
wife. Ha was ther taken into a mage fem nife. Ha was they tiken into a mage fibm:
parior, where tis eminent neevibr of o ria-
meat and his wifo wre siting, amating the re ment and his wife were siting, gwaiting the re:
sist. No zoner introcuca, than the poor N. gro tell upan his keecs sud utered a fervent
pray er to them, thit they wond ever fursich
 earpryeal wants. TLis poor Negro had tuued
God in a Member of Patiament, None but a
God culd make that piano, thisse beautiful paiiting, that palaial resilence, and the pu: merous works that gretted his vision After
allowing the negro to worship then for a while, much to the amousment of those pr:sent, he Was cmopellid to the his departure thereftom.
Shertly after, he returaed to Afric3, and geting his tr ba together, toll them how he had found God, visited hirs, and witnessed the grandeur
surrounding him. His tribe beli ved him, and he instiled within thit minds a certain degree ot respect for the $G$ d he had found. Poer Ne
gro! zearching for $G$ onj, and fourd lim a puny grol tearching for Gel, and tourd lim a pury
mortat! It would inded be Negro that God made Crosby's Opers House
here in this city, and he wculd worstip, ary beirg who should be pointed out as the archy
tict thereof. The Negro saw in that palatial

 ment, did it to try an sxariment, and he was
 spirit of invetigation, and fired with a 2 tin to
see more of the world, rebelved to vieit $P$ eris. After his arrival there, and securing the kervices of an horss interpreter, he stait dif ith to
survey the wonderg of the fioest c.ty of the wrid Why, thire was more grandear here than he
had zer keen before. Tre buildings he :s s , the paintiggs presented to him, and the cuinso
ities that were constantly str r . tion, greatiy axceeded those in the House of years. Finsllt, he stiked his interpretersif God
geral livel in England, The interpreter was aston-
ishec, and answercd that he had never been secn, and that he lived in the shies somewhere.
Strange halu ination 1 The N gro had loet hise Cood. He hail been impoeed upon. He had not been as highly fay ired as he ealppised, and the
poor man wept in at rrow. peor man wept in ar rrow.
In England, in the
Fraser, and in the wonderiul development of the arts and reiences there, this poor N gro had sear shed for God, but all big off its resultud in
ridiculous failure. He found the ridiculous failure. He found, that, conr ceted
with everything he cunl zee in pa is, there was individuy zizd man. True, however,
 must reside somemhere among the stare, Uatil
inturmed beter, he was fully sat: affed to ac. cturmed better, he was fully sat:afied to ac-
cept the Member of Parliament as a Goi, but alas! he had been deceived, and now he must
locate him somewhere else, only to have him vanish again when pregressed to a cxtain
point, Among nations of the past, there was an fien entertained in regard to Gud, that only pre-
vilicd until they could sea the fallsey of their idess, but when they banished one God, they immediately crystal zad another, to be broken in harn, and have its piace suppilis. Thus Gods world, having made brilliant strides in knowl edge, no longer recognzz the brazen image as a Buitable object of worship; but true to the
impulses of their aspiring natures, they have impulses of their aspiring natures, they bave
locuted a $G$ ond in the heavens, beyond the stormcloud or the firice wind, and to him they bend the by and by, when the ettrisy highits have been scaled by the aspiring mind, they will find that
he, too, is a myth, an obj ct of the perverte imggination. As man pragresses in knowledge, lidder, the Gid te forms will van sh like a drop of dew before the sweet kiss of the gentle
wind, his vision will b came cliserer, the luwa of nature will bs easily un lerst od, and he will
finally exclaim, No God below me, then wny one above me!
Different minds posseessing different degrees Negro learned that this one he supposud wo be
Gad was merely a human Gid was merely a human being, posseselng
certain characteristics that distinguiat whole human family.
There are milliona
gheme are milliona to day that believe the and who are latoring under as great a mistake God on earth, but someyhere oot locte therr where-in some, place where gilden harps sie
thrummed, psalms sung, stemn prit. chasted, and God praised elernally. Ah, huw But whated they will bet
But whery is God? As the man, simply man which the Negro suppesed was the he8uence of
God, is Est man, simply man bshind all the Qug, is Et, man, zimply man behisd alf the
works of creation, The wach poits to a
woth-miker; the engine to the practes ma chinist ; the heuse to the mechanic; the pan ing
to tho artis; this sarto to an gartr.maker.
Man is conncetod with all improvements on e.rth, why not then in the regions of space ?
The spir.t then ceased his "whiepers," sud wo give his thoughts to tie Wrrla.

## Harry Bastian-The Physical Median.

 We had the pleasure of attending one ofHarry Bastian's meances a few days Witnessing the marvelvas manifectations given through his mediumship.
Mr. Bastias is comparatively a young monn, in
the full vigor of health, and whose face bear the expression of henesty, and wheserity, and who is doing a neble w
monitl Pcilosophy
Atthe seauces whic' we had the good Lr
une to attend, we searrey tied the mediun With abut thirty feet of rope, and in a manner
tait, if he desired, he could not a xigste tima self. As goon as the lights were extingusher? sprit angounced his presencz in an thun a
voice, and carribed on a pleasazt convergation with those present, responding to questions, and giving dircclioes in regard to condrecting the
geance. Occasionsliy a light would bet and on fxaminstion the medium wevid be found secured exactily as when first tied. A guit at, tembourine, bells, trumpit and harmonics,
were lying on the table by Mr Bastian's were lying on the table by Mr. Bastian's
kide, and occasionally the spinit crele engzget in causing the manifestations, would produce while the irstruments were boing played, the medium, with the chair to which he was securtly fastened, was lifted on to the table, and further of his genuinencs, he allowed his feet to be placed en paper, and pencil marks made were placed on his feet, legs, hands and head, and the moment the lights were cxtinguished
the musicon the varicusinitrum. the asice a few moments, the lights wers
and ander ted in his cher the medum found securely pes ton where first pleced. Agin, with bis poices were leard at the ssme time. What betits can commusicate with the morials of earth? that the "gates are ajar," that the aceumulating bi tween the spiritual and material planes are open, and hat the medium for physical mani
festations, his ss irnportant a mission in connection with the Spiritual Pialoosphy, as the
most eloguent trance or inspirational
 cos, can learn where they are held by calling at

The Journal.
In thir week' isere, oar estags lead off with
Mra. Witeorsons reply to Lecture Clab," fol-



 Ing of Speatkers in Cleveland, and a letter from $D$.


 and lectarer. Hndson Tattie, and the continastion
of the "Search after God," with other Etemas.
The fact that the Jounrus ts ievoted exelasive.
is to spiritaslism, and the defense of mudiums
 nis is rapidy increading.

## mediams.

David Turpin of Crawford, Ohio, Writes:-

 ble mediam
Rempy:-Send to this effice for Artifcial In thise two b.okg, which will cot Meesmerism. vour own past. fltee, three dollars and twenty
five cente, you will find acientife intrition lor developing mediums. Any one wanting instructions of value, should have both books.
Mediums can't work tor nothing Mediums can't work, for nothing. They have
bodies to feed and clothe-corsequently it is not to be expect d that you can get answers to your quetions published in the Jovernat, unless you Puy the mediam for bis or her time. Y Ye, we can refer you to gond and reliable metibementa ir this paper
N. B. We publish
anch oher sprit messages every week as are sent to us, and which are nf such s nature as to
interest the general reader. interest the peneral reader.

- . Skunks.

It is rarely the case that we fand the striped
burked a imal in human form. One James F. Fill,
 a three mon 1 'r subs cripton to thls paper, at the
expenfe of sity cente, mites a scandalous leter containing mote nangeating matter than the stint hvorable cirequmbtances. The ring to which Yill kunk, ind be snre to win every time. Our thinds shonld be more carefual where they
cead the pare wite winged mescenger of light.

## Attention Subscribers:

When goa remit money for the Joviana
tive divint ty whether it i for a new
ich, or to rempo an oll subacription.
"The Volecs."
It in not often that a pericd producen a poet,
from \#hose pat there rriceds prectical truths hat atitute the whole word ; an iconcclastic pete one who has the lggic of a Plato, aud the
bcauty of a Virgil cr a Tennsson, and within whose verse here are notet hat nct only tell of bubbing springs, railbew tinted lowere, and the grecuccarieted earrh, tut also those earibquakes, and cuuse r.volutions-such a poet is Warren Sumer Barlow, author of
Theces." The tiva (diden of this the best prow cut, atd we regard it as of ofe of The bst procuctions of the ninctath century. cot intendd to tikke te f ney for a fee mo-
 he conbiees the practical with the beavifu, the artipl's pezcis with ue eltdge hemere r ; the arcesm af a re volutionist ; smilcs of lowe wition the eges of ayger and latt; the grandetre of ns
ture with ruget mills and precitous merts, the builet with the ecatroser, and the other pret, yit preseeses the merits of all. You sce Barlow in his V roes, his individuaity is
there. You ese him scattering star cut and Whers, as well as the seeds of cuvolution While be causs the bids to blessom and the sending shelli ard death missites at the pressing ptalaEx of error, No liberal ferson can
peruse his sentiments without corsideing the same an intelectur fiast that strengthens as
well as exhilitates, Some men more for poetzy, the same is the artizan for water, and
and sfter labord tfirts, it comes farth, you can msasers its quality as jou frould ard
e2 diftarent. There is a bubblivg spring in tio
 You can not measure its cepth, nor can you
messure the grod wrught by the sentiments it He combines the ruge d mountaing, the fertile teachings you find each separately expreteed. He Eustaing truth, and defeeds her from the attacks of error, by erecing impregnale re-
doubts, His legic is irrestible, his corclusions Theoo y bo dex reusly maraged, that you plainly hear the ratting of the dryones terere. his Therluaes says







 And be the madie to toster sin and shande,


Barlow is not afraia to question the orthodox
Deity. He criticis.s has actions se nernted Deity. He criticis:s his actions as narrated in
Geneois, as he would an incrompetent workman, and by his pettinent inquiries, shows that he ignorant, weak, vascillating, and entitled to litthe if any refpect from the civilized world.

Papera always diecontinued o provided arrearages are pain. Honees people
never find their names in the Bleck List, and never find their names
need not lock there for
The poor and unfortunute can get an exten-
sion of time by asking fur it, and stating about When we can txpect payment to be made An honest man orders his paper discontinued
himself, insted of leaving it to a postanter who fricquently allows it to run et veral month before doing it, and then when questioned aboo it, lief, by saying hedid it at the time the pape was first refised. If all Spiritualists were of break down every Spiritualift paper in the

## Special Notice.

We regret to eay that crrcumstances of a businee nature have arisen, sirce our last lisate, thativinily
compel $J$. R. Francis to delay anewering calls to lecture for the next eix or eight weeks
He will take great pleasare in serving those whe tave made applitition for his services at the first $\stackrel{\text { opportunity }}{ }$
In Sheffeld, Vt, on the farm owned by Wi. Gray, there is a large granite boulder, lying is a spherical excuration ou the thp of which with no even in the dryest time last summer ous is the fact that it never was known to zun over, but is always full. When the water has
been dpped out, it immentitely regaing its usual fullaces, without ery rin.

CR Colored chiliten bavc been admitted by he pu lic echool autconties of Ntw Oriesns to the pu he schools, which wor
tended ty whito chll tren only.

RELIGIO-PHILOSOPHICAL JOURNAL.
Jantary 28,1871


## 



Mrs. Howe's fee ce Movement.
We have been much inurested in the movz:
ment eet on foot by Mre Julia Ward H we of Bution for culling a Womuts Peace Coagress
 inw heli in New Yorr on the 23rat of D. .ember
ast. Although calling the meeting a" Wonau's Congeas, itis not deaigned to exalude tman In the wrud in extring forsard a writs whici
 can be Bo argutenent eginast this, it is a sulf


 Spinitualists, having realizad the value of wo-
man's febor, wil fin hearully in tha good work. The Woma P


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SOCIAL EVILS, THEIR CAUSES AND CURE,


THE SPIRITUAL PHILOSOPHY

 Shall Spiritualists Have a Creed:


paper dogior is coming:


THE INNER LITE
$\qquad$
 A PEEP INTO SACRED TRADITION. bx hev, ormin abe
 his PRESELIT AND FUTURE Happivess.

THE LAW OF MARRIAGE,


## BLACK LIS r .



RELIGIO-PHILOSOPHICAL JOURNAL.
Janvary 28,1871

(aterenting commanteation:
The filowing was witten by Mas Hayward. - girl of some twelpe yasra of age, under inft
ence, which we call a decription of H 3aven or the Summer Land.


 Father has prepared for those
the rond and on for reit.
It




 ble over the ethereal prectpice; but these are
not tobe sen sy you gee them.
seems thot the we reat, for it glistens as never Water shone on carth,
Sounds of fweet music greet mo willing ear.
Soe yonter choirs, -ulone they
differ from the












 and




















## jottinges br the war.

## Leter rom Dille e. oato.

In pitie of Joik Frots, nad 8 theromonete













 \#ork, Angels speed him and all other workers
Io cour cuse
Dr, $R$ ner, our friena and co worker, during












 Iy opea wide tha way for these ayyel cstriers,
thep would bring taem $g$ 'ad tidings from their Bat Spratuylis's and mediums shaula not ba
 thase who help themselvequ nothing daunt the
Stand from ye brave. Lithe ne
true and logal hearted. The fature untolds di-
 Tvery tongae shall yet sing praises to the
advent of Modern Sirituilimm. Cunail Buffs




























Wriun for the Btighorfriawphical Jown
MY OONFESSION OF FAITI. By A. J. Fishberk.
Tarre in one $G$ ra, and bsaides him there is The sful of man beara the image of the Snuil ties if unimited atainments.
All men are brothers, and are equily entitled
to the blessings of fise, liberty, gnd the purguit of hapinese They, have one home on the
earth and one home in heaven.

 To the young man it is the morning sun; and
to the old man it is the eetting sun.
He that follows the san of Tuith ,
 yet, itize the sun gone down, he shince no less
bright in another ghener.
God is truth. God shall be King over all the
 God is the truth; and our Bibio is the Univer e.
Our sim so selfeclture and practical benevo-
lence We
bych
ove
We
Ane
mereif
We crush no one down, but lilt all up wo
 We daily strive to control our passions, and
perfect ourverves in the truth
We honor pura rellgion, and obey the Cov.
s







 is the miesion of this sge nnt only to ring
the ode" but to "ring in the new."
We
 the lyter all men on truther, that changeth the pinit there is
unity, freedom, sid peace. "Ooinion is the re ginn of diffrence; peaco, trath the realon of agree-
ment:" "Man it the meaure of all things
 are judged, is the hand-rrititg of of God hamself
upon the eternal table of



Rexarks: We never think of creeds withont
the aymb lic figure of a child in emall whes being presonted to our vilijo. "Soffre litle childron to come unto me, and forbid them not for of such is the kiagiom of heaven," said the
Nazarene. Eren so let chilidren come and be catecbised and taught, and let them ank ques-
tions in tura. Ta y are g ood, arteess, simple minded, receptive.
Oar br ther was a minister -3 cilidish, art
lees pracher of Uaiversalismreceptive, he cr H out of the $i s m$. bat stil loves grow out of it, at a child grows oat of mall. Lat us see : "There is ong $G$ a, phe beeldes
him there is no other $G$ d." Tie $J$ wwa believe in Brother F,'s Gx.
for a new $G$ ), " on our brother sys, "We ask that was borrowed from the Hindons, has served
the Ieraelitesend a new one: If he finds him will he put forth a new creed?
Brother Fish to the soul of mas, is as clearr as mad it will need a comnutiry. Waat bellever in creeds
will voluatecr to write the equired commentary: trait of the "image of the Soul of the Univertisen -elther psinter, scalptor, or portagrapaiar?
Bring him forth, and his patrons will be numerWe forget that we are not to expeet hanguage implying ordinary commpa sees: will be uscd
in writing orests. "G:est is the mystery of We can't spend time, just now, to review our
grod brother's creck any further, belleving our readers will attend to the remainder of it, or at
least wait for a comuentary, eitaer by Broth
er Fis hbict himself, or come other evect gor, before adopting it as a finality.

|  MORE CUIPS Hy T. K. antioy. |
| :---: |

The experiences of the last two months, in
my endespors to sdvance the cuuse of Sinituat my endervors to sdvance the chuse cf Spiritual
ism,-which is the cause of humanity-did the
mseses but reaiza this imputy mbsies but realiza this imp intant truth, how
muchof arxie'y and struggling with the many muchof axxiety and atruggling with the many
obstacles which beset the way of the humble, shrizking advocate of that cuuse would be ob-
visted-had led me into the ailiernces-mood of vacd-ha te me into the acildernces-mood of
doubing the utility of all this strain of mind: these privations, doubts, feare, and-and almost
diatruetof human justice and rellibility, either of the embjaied or disembodied realms of ac tive life. Under the dark ehadow of such dobective surver symost of the fielicitions-3 first aptro-
surs drapad in anything bat charaing habiliments.
All hopes, purposes and ffirits seem as but the air catte tols ot dreamy youth,--pleasing, bean-
tial, while illumining the the soult fmaginative flights, but, also
tumbling into ruins-not ancient-masses of cold, hard obstacles of life, as the But gradually, as one rraverass in thought the almost hidden pathy of humb'e-perhapg
privatelabors--here and there are unpretending mill stones of real merit labor :acco nplished. simase uncbserved by any (often even the recip:ent of these warming rayy)-ever bring back
Warmith inte the sulu), and gladness to the heart \#hich is, spiritually, sufflienty remunerative-


 his ounn betalf at least, come crashirg into the
luxuriane
tiong when augin, opiritual compense
tis furrounded
 beneath the pordernos whells of Lncomotive
Financos--xternal duties and necess ties.

 tontemplated All unselash workerg, earnesi in
the determination, as well as hope for the gen-
eral good; all who are willing to sacrifes as

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1y under
the aun


 Such for
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Rarryin


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$\qquad$ does not ham sher of
of Nature".
The conezoning was plain, the arguments bolds;
the conclans deff fle, and much of the
 arceep, he declared that " unnatural and illogical
idee of A 'onoment, makes of $G$ ad a Soll Broker






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## Letter from Isaac Sheen.






 of tif the scond question Mr. P. means bs,
"Spiritualism, the etate of being ppitiual",







 Ieaco suber.

## what Deata hath nothing texrible in it, but

 wring Alitie Mropg done to another, tis greatLif Moderation is the eliken atring vunnhg "Mt, make Bub Lisve hiseif. Areery

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 W.






SOUL-READING, Syychometro Dolineatio
Tin Well-Known Paychometriex

 $\frac{01.7, \text { No, } 13-\mathrm{Hh}}{\text { THE CAREER }}$ CERIST-IDEA IN HISTORY -THE CAMEER OF THE CODDIDEA. By hudson tupmer contionts.

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 "Yy."- Didiy Telezeraph, Toronto, Cumadh.


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Christian who quotes itim as anthitority, thase they masy reat it also.
gim Msemett ts.

 s9 sont hoourys oriza hoose











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 Norway Oats. In another column win he faund the edver-
 Le ast yast proved thees most masrelous oats to good rarmer who keps tp with the cimes wil
seaure enough, at least, to supply himself with seed lengthy notice of their orizin will remember our ask those who keepa flle of this paper toer

## Freedom of Speect.

Acclicntally in our list isive, an item to fill Betrcting the fredom of spectb, in the case of John H . Surratt in Washit ton. The freedom
of spect tends to the dereopment of truth, of ppeceb tends to
hence we never fear tit.

## John Fisher.





half a million farmers




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