B. S. JONES, PUBLSEBR AND PROPRIETOR.

## THEREE IS NO DEATH.











## 

4 Woovan LEEGGED GHOST. Tim


 natural ghost stories, which have not loont buet.

extende itself, oward the east, a smomn phai which is neasees the e shore, and almost over
hanging it, are several low, one story puilining
hastill erected, of wood, for the scco hastily erected, of wood, for the accommodation
of the coticers of the corpp, and consisting all o
othre
 on the side toward the ese, Extending the whiole
longth of the etructure, and forming a Bhaded
and agreeable promenede during the earlier part
 In one of these barracks were quartered thre
Gotherrs of the regiment-Mat I Hamition, Capt
Gordon, and a third, whose name I carnot at this moment recall.
Majm
Hamito
Majpr Hamitton', apartment was in the cen-
ter. He mad lost taleg in the service; and usual.



 deavoring to beguile the time with dressing,
reading, writing thoushta of promotion of
home and of ancedy and happy return to
Britain. on
 although a stout man, hee trad lightly heard, Herc
maining foot, and heavily only with the wooden subsitute, which gave forth its note at shortin
terval, as he pseed to and fro so regularly thit
 comeg
listep.
The
 an instance of this truth. Associated with thin
measered movement of the Major, was his deep
 amidye sickeess which was devastang the
colony this melancholy pertod.
Major Hamiton was taken do


 arms at sunset of the same day,
Now, it was on tho second night atter this
wondertue vent that Goodo, having retiret to
bell





 said, and once more laid his head upon the pi
low, and the moment he did so, he disinctly
 The ferule sound; the pause for the foot ; the
sound again, measured on its return, os of all
were again piszz3, he heard it approach; pass throgh the
door from the pizzza into the centre of the apait
ment ment, end there it seemed to paise, as if the figg
ure of the degarted were staxaing on the other
vide of that open door tin the room it had so lately ccoupied.
Grdon roce.
He went to the window that opened upon the piizza, and looled out. The
night was pery beaurump the meon had gond
 wavee upoin he heck the doto
no light tave the lucidity of a single star, which
trace

 tween the two roome. The Majaris aparian
wes darkened by the shuters bing ilosed, and
he could distinguish nothing inside it. White he

 dia not immediately contr to posseig hime
Hetion of torror that began to
He pated out on the piazza. The sentincl

Capt Gordon.
"Hart" th haur was the repl
the piazza during the time $F^{\prime \prime}$
" f did not."
Gordon returned at once to his rom, vexe
at himeolt st having beenthc enortot anillicen
of his own brain He olosed his door and his. orindown and went to bed.
 could he posibiby want with me P We were at
Ways friendi-blind earted, gallant fellow that
he wast No man wese ever bis enemy, except

THE "OLD SOHOOL" DOCTORS. my n. c. Dake, M. D.

The folloving ne clip from the Chicage Trib
une:
"Dr. Wm. A. Hammond has been tarning his at



 This tutile attempt on the part cf the writer
of the above articte, to wine out with his pen
the iustiy earnedreputation of over fitt thous-
 over eleven millions of spinituanibse, among
Whom are numbered mann ol our best sholors,
statesmen, orators, poets, divines, plysicians
 exnerience and belief is 13 tacred to them
sit in tan
Catholic Catholic,
The idponated regular sechonted physician,
of which class he above doctor is a fuir simple,
 much what ails the patient, as an lignoramus
This knowing doctor, like many of his brethren,




 ical principles from Hipipocrates, or from boots
writen by minds walking in the Emme wel
beaten track; who, moreover, ever "wrap non-


 rance azd to prescribe deady, po
to their patients with impunity.
or Jumeson, if Edinhur,
Dn Jamieson, of Ediaburgh, , mirms that,
The present practice of medicie
 pive eviderce of an simpost total want of true
fno widede of te nature or proper trestment on
disease, Nine times out of ten, our miscolled

VOL. IX.-NO. 26.



It meanot bibe denicd that the preant tystem







































##  OLD FOGYISM:

## By Dr. M. Le Sherman.

Biomara Jonss:-We find that the persect tivg tpirt which existed in the past among the
scesalded Chritians, has revived, and manifested
ind itself quite actively within the past few days in
the city of Cbicagc-this city of boasted freedom and libery:
The Doctors of Divinity and Doctors of Med ment by persecting and maligning those who refise to think ss they do, or bow before the
shriac of their uknowa Gou, or terote the fossilized, atereutyped teachings of a docriae
























 cind Spinituisisis rfismess, and mediuns, tand
 will set tast jantice is meted out to your accise

 Аезтвай।










 and


(6xigiual Cpsays.

## ZARYONY VS. TNHARYONY. Soh hamone and inharmony are the re in the prodedcion of chemical sfintities ander matte.aria fual reeaks, true harmony is reacked Or clse quietude and pase, rest and happincse vagte the byith hope or the Hywnurial Pitilec 

 Ahery onved ware in thaxuminited ocean, of 2oder to have cistence fin happinces, in con ver existiag in the attributes of Deity, whic




















 all now takes the life of the ration's chief; the







 yy permit tis feebit park to grand tpon the





 ut to itid and to tully formpresend are two

 rehend-whin should we be discouragec - why Ient me harken :


 ad jutice, to open syaming gullo of endees tae piory of Goid -to eeek the night snd neplect





##  

 By c. c. mills.




























 tering tauders, the forestis bow in revererce, the
rain tecends in torrents, sad drooping nature
ia The itite brobilet as it comes tumbing down










 gnd isolate curtelves altogether? Did the
brother nean this? 1 thing not; nad still it
would seem to by the whole tenor of his 1 n kow something about the effets of isola.
Istion. For tie past year, I have been in the stion. For hie past year, I have been in the
old Pine Tce thte . Iave been stopping most
of the time where here had never been a Spir-










 tricc We who came put of the chauch know





















 throngh the country
our
ortuthe
broadeest





minvesota.
Bio. Joxiss:- I am again able to repart nyself on duy. My last report was for the monih
of November. A vilent cold setting on my lurgs, conpelled me to abardon speaking the
Ith day of December, anc for sir weezs was conined as an invalio. I found kind heats and
boving liesds to co all that was necescary to be At Aurore, my bome was with Mr. and Mrs
 With grateful emotions, I pee these Hues, aek-


 spinit of J . Wh. Reynoldes tookk possession of
the girl in \&chol, iving the people at whose
hous he passed away, some camforting words,
 sumption, and was sent Nothth to regain his
health. He went to St. Paul, found no relief
there. Some friends induced him to come to





 At thle they have tro mediums developing,
one as tept medium, axd the other as a clair. Yoyant They have one or two mediums at
Blooming Prairie; ;nd two at Aurora. Than the
work gies bravely on, and truth lis being spread hrowdest through theet humble ing
arumentin int hando of our epirit friende.


 Report for February January





 Wina, 3ima, Match 196t, 1871

SUPPOSED RECANTATION OF 4. m wne R. Faln






















## MADIUMS WANIED.

## hetter from $\mathrm{J}_{\mathrm{m}}$ II, Bue


 scarce. There seams be plenty ormediams here,










Letter rrom s. Tinner.
Buophen Jones:-As friend White alludes to please allow us to correct a mistale under which
be is laboring. We never made the fooligh asgertion whica he inputes to us, that God
developed from the lower
the cont
 of millong, and whitened the plaitins of homes
 cacy of prayer in his efforts to sustain the in
fernal vistintions for which efoghtand hed
is shed on the same prineiple that Bro. White
 Teiterate the easertion, that man and all that con-
sitituees his individuhat mas Itent in and de-
veloped from and through all lower formi (in

 ones on which they are based, and from which
they were derived and develpod, and this the
world, including our ffiend, is challenged to xe-
tute fute.
Weetfield, N. Y., Feb. 25th, 1871.
themurontal.

## M. c. vander cook.

To all persons and associations of the brother-




 E. R. Young, of Rickiord. When a man and woman are made one,


## 



























 truth and progreoce






 ritice--


 man ilit four place.





 good soond







 Hy sonn Weatherbee.


















 Tha echairman having tlated ditat they were

 tions and the Protestror replieg , whicc were
very forcibe and remurkably free foom any gualifictitions geme of this compitte mast hase
thought that Denton and Dovil werase hyorv-





 and everything eise,



Do you believe in sin?"
Yet, cerrsioily, but not


 "Do youn think it it wicked to awear?" "Nom
 "Dayou ninkitd dipleasing to $G$ d?" ${ }^{\text {in nnyy }}$ way ever todioplease God "Not unholy, but unripo; ceresthing is as perfections, more pertection tonditions; bette ree eing because ita fruit is grean and dourt; wis ripe, in time itw will be better", foano, may ben No more thank zur writen by ingired men day." What substitute would you have, or consols "Something beterer than to tell the shomina:

 "I watad tracio the law of heaith irsti. ho kreen of himself iend hise breveting the tho "han our coin wo rodit 'In God we trast No man, no state truats in Ged; then yrusting in both North and Sone sunth, thier nit nation late war, read, sentimentit that Ithor ayseit. They are the Mr. The
ten and terat who judged of ther mat was writ

 they nod it pithing g and elronalatingt tracte, what more then tor curreute exenenese, natill hiey had The quation was then aisea, "Why ititur



Dr. H. F. Gardner arose and Exia there were











| and |
| :---: |
| che |
| the |
| ne |

 Curse hiere was none inen pididity or Material










 here bing at the time, and now, ryyyryl




THE FOUNDER OF BUDDHISM. By E. E. Whipple.






























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Psychometry.
 CARRIAGE MANUFACTORY W averly, N.Y.




gpeater's







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MEDIUMS


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The Great


Exeter Hall: Fxetex Hall!

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 TMe. book is well han p pereraly wititen



 Prtee,



NEW ADVERTISEMENT8
Sitory of Lije in its True Features,
IREBECCA: A WOMAN'S SECRET



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Criticism
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Criticism
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## conients <br> contents




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## Eeclyin -ghillosiphical Elaurual

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 chicaigo, march 1s, 1871 .

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OLAE TE

## 

We are happy to know that there is no paper
publighed that shows a better fecord than this





 toupphant the Jocruxtitin the fifections of the aution,




 itualism, and upon spiritualists a cred, and to
especially denounce all media for physical manifestations as impostors.
Every tflot has provid a faiurel In apite
of lotitaries to gull,-which were never interiled to be drawn,-companies composed of high-
sounding names borromed for the occasion, and sounding names worrowed for the occasion, and
distinguished (?) " editors-in chief, , $n$ spite of
 Tritten upon evers pige of thess woudd-be sup-
planters, while. the RELitio Pamosopicat drown atronger and ctronger in the affections of grown etronger and atronger in the affections of
tre great bady of Spiritualists throughout the While we claim nothing but a humble ability $t o$ do our work well under spirit guidance, we
do most profoundy, ard with heatselt gratitude, express our thanks to our angelic friends, as well as to our klid brothers and sisters
wherever they may be scatterct throughout the world, for their continued watehful care for ou beloved henile- Pilosoperical Jocinal. greet many thousands of readers with its usual
antelligent, independent, smiling face; begirning the volume with a suffcienty large issue to supply a few thousand nevo sulucriters, which couragement to their neighbors in our behsift,
secure to us, on trizk, for three months, at the nominal cost of the blank paper-50 cents.

Mrs. A. H. Robinson's Melinmship. Every day brings many letters to Mre, A. IH
Robinson, of Chicago (which have been placed in our hands for inspection), returning thanks for the wondertul curees that are performed
trough her mediumbhip. We could fill the Jovisat with extrgects from letters of com-
mendation which she has shown us, coming from every part of the country. It is but seldom thst a second preasiption is required, even tient has been given up to dio by the regular physicians ot the different schools of prsctice While her powers are truly startling-avd,
ponably, her superior, as a healing nedium, is probably, her superior, as a healing medium, is not anywhere to be found-yet it is a fact that,
as the old echool physicians try to get up cluss


 Dark cireles- Mrs. Mand Lord the Me-











 festations were superb, inded superior to what
they weee when she was here last fall, ard that is saying agocid deal.
Every one preest was gretted with tangible
 alizd lips of the sc called departed parent
brother, isfer, child, grandehild or friez. It dee 1 the boptismal spixt was abundant to all
our litte granclon, whe, our friedd will se
member, passed so suxdenly to tpirit life, came

 Very ove pesent was telighitd at the varied
manifertions, Things were thken by the ma-
triailized spritg, when requested, and emried as could he done by ore in this hife. a music-
jox when playing, was carried with rreat rapia-
ity around the room, ared far above the heads of Le members of the sesnce.

## 

 These and many more thinge were done bythe sprits, to the entire sotuffaction of every sgainst lark circles, ard bind devotees of an effite esystem of theology, would devyntememselves
f such sweet communion with loyed ones gone Mefore? Milions of our countrymen, if they could be present on such an occasion:
Such mediums are being rapidly developed.
il you have to do to sceure them in you wn midst is to be faithful in holding circles vur loved ones are in your midst daily, and their manifestations.
We expect to be able to report cqually start Ing manifestations through the mediumship of socee little children in this city, in our nex
isece. Cn Thurday evening Mrs, Lord held a se Hesling Institute. There was a full house, and
all were well ptased with the manifestations all were well pleased with the manifestations
Which were very similar to thcss reported
Temperance and Woman's Part
A. E. Nellis, writing from Cambria, New arty, to be conposed of roomen and temper ance people, and stks to have her Iong letter the sams time informing us that she has written to Horace Greeley upon the subject, and that her
etter is to 3 publighed in the New Yort Trither That is an right. When it comes out in thas eaper we will copy it. That daper being mor to appear thers fiest.
While we aze especially in favor of tempe ance, never using anything that is ardent, lager
beer, nor tobacoo, snd for many years having been favorably disposed toward all truth-loving omen, and would, if in our power, extend th is our paper is especially devoted to the philoso phy of Bpiritualism, we shall have to be excused pom lieading (AI in long articles to promote new there is almost as much corruption in polities as there is in the churches. And yet we con their places!
We say in
We say in conclusion, God speed the woman' Why our mothers savd sisters had not as good ight to vote as a Negro, aye, as a foreign born citizen; and not only so, but still turther, we
hase not for several yearr-since -bye not for several yeare-since the war at teatict man had not as grod a right to vote as the white gentiemen who were born upon American soil So it will be seen that our views upon the sul
ject of the right of suffruge, are sa extensive a atitnity.

The Walker Tragedy - Letter of Iuquirs
Reply. Reply
Bemtrei Jones:-I send you this, cut out of Jur morning Regiter
von Sunter VEVEGE
 I winh to treat terery one with kindoees, bui
wish to know the tight of this We wery
well they did not understand the true spiritual
 paper-ray next week, for you, I prevere, youl
not learn partcuars in time for this weflid
issue. 1 feel that we spiritualigts showl not let a
stone be untunad tat hies in the way of our
glorious cause. Wheeling, W. Va, Mar. P. Pb, Hempirioos. Remanes.- Of the fectis in the case we know
nothug We are seen the etatement in the papers. Ia some instances, some over zalou
editor, possesed of more onthodiox religion than brains-to say nothing of ordinary common
sense-have made uee of this occasion to barate sense-have mide ue of this ociasion to barate
Spiritualism, as if ne perzon believing in any o mitted suicide ; or in an hour of de spair from secumulated troubles, putan end to their chis
dren's and their own lives, in hopes of gc ing to
cease.
Indi cease.
Individuals thus situsted, are bereft of feason,
cad ivresponsibute in a nooral point of view. Poor souls, how hey are to be pitied!
Aside from old church dogmse, (which we con fess often cling to the receivers of a faith in spirit communion, the pure phillosopphy of Spir teac'ies that those who pass from this life, find
themselves in the next life, just as they left this, Ahemselves in the next life, just as they left this,
All deprasing feelings are conditions of the
 growth, we doubt inot. In rezard to the case under cmsideration, w nave this to eay. The experience they has
passed through, was a patt of their tif uines, it
we my bo permitted to use the expression We may bo permitted to use the expression.
The cususes reaching baci into Infinite Wision
(as weknow of no power ou'side of that Wistom ( 38 weknow of no power ou'side of that Wisdom
but one Gcd, who fils inmensity, will long -but one Gad, who mis immensity, win long and yet, the true philosiopher will tell us, that no
act is performed, which is not the direct and unavoidable remult of a pre-sxisting cause, and
co bsek step hy stop, from effect to cause, until
the mind is lost in the depths of infinitude. Oar sympathetic nature is awakened at such scenes. We are psined when we feel that frat
ternal ties sre thus sundered. A more enlarged and comprehensive view of the subject, teaches
usthat itis well that the suicides liad, in the hours of their terrible trial (sa terrible it must have been, to impel them to such unuaual deeds, to get rid of the troubles of this life), a bright hope
of a beautiful life juse beyond, instend of a be liefinnever--2nding hell-torments-a apirit-worl sympathizs with, and help to raise them from the slough of despondency, in which
were so deeply immersed in earth-1ife. Tift the ignorant bigot, frown apon our beav parent, or the legitimate cause of the sets un der consideoration. It is but another storm that will awaken thought, and reault in a calm,
in which Spirituadizm will stand out in bold rein which spiriuadizm will stand out in bold re-
Hief, clothed in raiments of purity-so be loved
by every thoughtful soul in the defense of our divine cause, Have no fears when you encounter the sineers of igno
race. The truth is mighty and will prevail. Mrs. Jennie Ferris.

That mostexcellentmedium for physical man
feestations (dark circles). Mrs Jennie Ferrie, ow, with Minnie Jefferson, holding seances a he Gulf House, in Mobile, Alabama.
She has crowded houses wherev. and gives entire satisfaction, notwithstanding
 gained acceess to one of her seances, by dressing in a long woman's mourning dress, and pro-
fessed to see fraud- $\rightarrow$ reflection of that thich he carried with hin-which no other person of the great number present could see.
Mrs. Ferris goes from Mohi
Mrs. Ferris goes from Mobile to Nem Orby our wany subscribers in that city. Her
early advantages were poor she developed as a medium, a devout Metho-
dist, and she really thought old Nick was after her, Considering her early education and reThe manifestations were varied, and of character to entirely set aside all kuown laws of
ecience. The age of kcience. The age of ghosts and witchcraft
seemed to be revived. Following closely afte seemed to be revived. Following closely after
these first strange manifestations in her pres once, came intelligent spirit communion, explained as appertaining to haves supermundan

## No Name.

V. Sepley writes, and sends dues on his pa wries from Richmond, Mo., sending money for bookg, but fails to nign his name to his letter,
another writes from Otsego, Michigan, also for books, but gives no name.
Now friends, if you will all send us your names promptly; and in this connection, we would again urge upon oor readerg, the necessit
being careful in writing to us on business.

WHO ARE THE WORLD BUILDERS? A Chaptor trom a Book Emtitiod "The
How
A mathematical problem undertood by
hild, can be nothing more than such a prab tm , sithough it msy be part of the whidomlo a epiritual intelligent being, far beyond any conceptions we are able to entertain concerning God; sad it must be admitted, that the powe which can grasp and comprehend this probem Then, we must corclude that the most exalted intelligent being must at seme period in his
history, have accuired the ability to underatand history, have accuired the ability to underitand
the problem, in the same manner as the child hy the exercise of the mental powers. If all portions of the univeree, and all knowledge may be fourd ti one great treesure-house, then
if follows, that mentality, or the power of grasp it follows, that mentality, or the power of grasp-
ing and comprehending knowledge must be of ing and comprehending knowiedge muse be of
the same character also, whether found in the sehool-boy, or the highest individualizad spinit alted living intelligence who has acquired th nowledge and conequent power to plan an uperintend the construction of a world? W the position, and acquired all he knows, in pre cibely the same manner as the one who can con-
ruct a watch; by experience and observation Paul found at Athens an altar inscribed, " $T$ o the unknown God," and claimed that he could being whom they ignorantly worshiped. But did he do so He simply told them what thef own poets had told them berore, that in him wo live, move and have cur boing, and that we
are alspring. Thus he left the matter snrouded in the same darkness as he found it, aid, it still remains inseribed upon the altar very intelligent mind, "The unknown God,
No higher ides of God , ual Christirn, than was taught by a heathen. Parmenides, who lived before Plato said, "Since therefore, it was not gevierated,
is, end always was, nnd will be, nan it is ind nite, for it has neither beginning nor end
This was a part of his conctition concernin he unknown being, of which he knew quite much as Paun, or spurgeon, or Beecher.
The humsn intelligence in its investigations an have little to do with thit which is entirely ing entirely imposibibe then, to entertsin any rational conception of what existed previous o the commencement of the eternities of the past, it would be worse than foolish to base any
conclusions upon what we might possibly con ecture did exist. Any auch concluations would of coure be utterly without foundation, and
must ulimately fall of their own dead weight. We may expand our thought particles Neir furthest tension, into the e eternities of th conceive of a beginning; much less, a period previous to the beginning of all thinge. Bnt, on the contrary, we shall only be sble to concemplate a universe in active operation, with
hosts of planetary bodiss in the material poopled with rudimental beinge, and incalcula ble numbers ot spirt individualities, activel engaged in their several duties ; mome andib ing in the completion of worlds, and others pursuing enterprises of perhaps lese impotance Suppose now, we come back nearer home,
and base our conclusions upon foundations may acquire some definite knowledge. Perhaspe we may dikcover mome method by which the exalted intelligent beings who are competent to plan and construct worlds, may be produced, realms of the natural universe. We may discover the great fact, that it would not absolutely require an infinite being to prcject and set in motion a Forkd like ours. We think we tities exist, who have had a portion of thair early discipline and education upon globes no larger or better than the one we occupy, and Who have become entirely accomplished in the
stupendous art of world building, and possess the ability to project and execute an undertak ing of that charrater most successefully.
It ts quite evident also, they may posseas an claims to infinite attributes, in many proper sense of the term; for, as we have asia, a being who
is infinite muat posses all the stributea characteristics of oll the the attributes an They must live within hum, and if they are well as good; because, all the int is badty bsd as tained within him, as well as what is good. He exist beside him, and all vile and nothing can things must be a part and parcel of his infliite personality, as nothing but his personality can If all finite belngite.
children of an infnite pereonal far are the they must have inherited all their characteristies and personal attitbutes from the father, and hhey of course can be nothing finitely, except he
is the same in an infnite degrce If a large portion of the earth are heathuentiy, barous and aavage, then he must te an inflite heathen, barbarian, and eavage, as well as inf nitely good, powerfal and wise, He must be
infinitely antagonitic, as well as harmonious and all wart and conflctes proceed from him, as well as all of peace snd quietnesss for all exist in
him. In fact we find this infinite person ing rather more than moat devout people have bargained for
Now, if we cannot discover some means, by
which such an infinite personalit formed, we should have very good might be doubt whather he has an existence; for the ho man mind is incapable of entertaining any very
rational ldea of a being, unless he can first
form wome conception of a manner in which
such $\&$ beling might be produced, in acoordanc with laws and principlees of which he has sem knowledge. The time has core in the history
of human researcb, when blind falth will hardly nswer the purpose of thinking minde whan beliefs and tacit assents do not auffica. Considerate persons very properly ask a reason, and not assuredly it is quite time for all who
vould improve, to keep within the bounds of tould improve, to keep within the bounds of
their own ressoning conceptions; for they can certainly gain nothing by going outaide. Our mentalitts can in no way be beneanted or im proved by going beyond cur rational concep-
tione, taking things for granted, and adopting a tions, taking things for granted, and adopting a
blind faith unsupported by evidence.


The Rellaio Pailosopmical Socibty grame letter of fellowship on the 9\% inst. to Dr. in the language of the law, constitutes him \& "regular minister of the gospel," and authorsuch other benffi's when traveling on lecturing tours, from railrood companies,
accorded to other denominations
Bro, Wheelcek has just taken up his ress whom our friends in that state will find to be 8

## Spirit Artists.

Chicago affirds a very fine opening for a spirit photographer. A gallery is now vacant,
nearly
opposite our offce, evith m mpleadia light thiryentiaz yur nionth.
We shall be glad to aid any mediumistic ope-
rator who is succesfal in getting spirit likeпевges.
Let us
Let wa hear from those who would like to try
their luck in Chicago. It is a good lecation for their luck in Chicago. it is a good lecation for
ordinary photograph business, consequently; no ordinary piotograph business,

Fraternal CaII.
Bro. Wm. A. Luden, of Nev York, the inventor of the beantifal magic gold pencil case,
10 convenient for carrying, and yet so useful for business purposes, gave us a call while in
this city. He is traveling in the west, molliting this city. He is traveling in the wett, Bolliciting
ordora. We besp eal for him the favorable re ordora. We besp eak for him the favorable re
ception sud condideraion by those of our cophons who may be employed in the sale of gold
pens, pencils, etc. pens, pencilis, etc.
C. C. Davis,

Of Lasalle, Illinois, is not only a sound Spirituslist, but he manufactures on a large ccale, the best
hoe blacking harress and top-garriage dress. ahoe blacking, ha
ing, that is used.
Ho puts up none but the genuine arlicle, and lars and torme tefore purite to him for circumark and torms beteore purchasing in other monal obsarvatuon. Ona carriage top and our-
boots look all the better from its application,
The "Search After God,"

Will be resumed in the next number of the week until the series of articles upon that all engrosing subject are fully published.
Mr. Brooks, the Developing Mediom,
We respectfully call the attention of those in Chicago and vicinity, who would like to be de-
veloped as mediums, to the advertisement of James Brooks, to be found in this week's paper. Mr. Brooks is
ing medium.
Nertie Prask speaks at Music Hall, in Ohicago, on Sunday, the teth inst. She is a good
ageaker, and ought to be encouraged by a full
house.

## Physical Mediams Wanted at Cincinnati.

 J. F. Currier, Ekq, writes that a good modium fie abore-named phase, vill me mith man frionds Aat Cinclinnati. of W. U. Tel. Co., Cin-Ainnadit, $\mathbf{O}$. him, Care

## Miss Hopper.

We are advised that Mits Hopper, accompangent, is doing well as a seeing medium before pablic andiencen. They were last heard from $t$ Galesburg, Illinots.
Mrs. M. L. Sherman, the psychometrist, is.

March 18, 1871.
RELIGIO-PHILOSOPHICAL JOURNAL

## 2ensouxil wul gixal.



 Appritualle
ployed.

 and at Corry the 26 h. . Dr. Balley is a good speak steadily improving. He shonld be constantily kept
tt work. We might suxpest that a pood feld for bis labors weoll be Alleghany Coo, Pena. Pitts. burg, with its subarbs, has a popalation of over
turee hundred thousand, and we doubt if its inhab itants vere ever blessed with a spiritual lectare.
Here is a wide fila for work -who will be the first That wonderful work, "Jesus of Nazareth," is made by us by which we hope
on hand, ecqual to the demand.

- Mres. A. 2. Brown, of Buckiogham, Vt, wil make engaraments to lecture for the summor and
 -The spititualist Eociety at Thornten, Mich, is prospening finely, They have recently had Jecture
 ave Brcceeded in getting the Unviversalift Ocharty great interest amoong the people, and qualte a
number of the charch members have left the old creedal inettuation
-Every libersists and reformer in the land shoutd have a copy of "Haith by Csod Living" by W.
W. Hall, atmazs on hand. It ts a give bourd to that nob
tealth.
- Nellie


 ourse, zuthors of whom he kumer nothing in his
 een fexions vere asesmbled. At the mental re-


The pamphite of Professor Danton are doing a good work among the peopte. The sterling truths
embodied in them, make them acs as ready evepreners to the creedists,
-L. Annerstirg, writirg from Sacramento, Cal., in Ploneer Hall. The rostram is crecapied by Mre, fill up the time for tro hours. The spekking is the Eastern sta:es,", "The Voice of Prayer," an easy fowing poem, by
Warren sumper Bartow, has been daintily patinn
type by carleton, New York. The scope of the poem Is, that peetitioning sare vain, be they ever ss lawe, and a due measure ot good deecs Howing
room the heart.- Hyvertill Triw We lill -it ib a litile eingular that he heads of the tro fading pass away within so short a time, Col. Chichering and Mr steinway both dyitig within a
few days of each other. "Talks to my Patients," by Mrs. Gleason; "Con, by Trall, are standard works of their clase, and should ke in every honeehold in the land. - Were ell the possessors of the pearl, Spirtitual vast would be the tride that our divine rellgion
would assume. Alas! that professed adrocates of the richest trensuch thas has ever been bestowed its brightness by easting over its beauty the ehad
ow of a pititul truckiligg to societ's customs and The s Lowa, recently teld a meeting in Ersthervile call, and organizd voder the laws ot tha State, to
be called the Progressive society and Library Asso clation. "A Book for Exvery Child", by Mre. E. P. Miller, tre books which it is incumbent ppon parents that -Pitteen prominent Spiritualists of sparts, Wis. saying: "She to a most worthy and ellicient e eair-





 -Adade L. Ballou lectured in Lltchfield, min, dusing the week ending March 11th. From thence

- Agaln we world call the attention of those of
our readere who are developing as mediums, to the our readers who are developing as medilums, to the
Torts of Fahneto and and Underhilt They zre the text books you need.
post pala, for three dollere

흥uiludelphia geppatment.


Stephen Knight.
Gone to the home of the angels, on Tuesday,
the 2 list of February, 1871 , from his residence at the 21st of February, 1871, from his residerce at
Frankford, Philddephia, in the eeventy-sixth year of fib gie
Brother Koigh wae born in Eegland, and
came to this country \&bout fifty yeazs ago. He
 ments, and was at New Harmony, Indiana, wiyh
R,bert Owen about the time that Frarcis
Wright visited this country. Stiephen, with hif brother Willian, who if
 ideniify themselves with Sinitusulism, and by
their quiet, unobtrusive groinesg and etive be-
nevolence,



 when snother star shines out on the gititering
exy? Do we weep when the ragig voice and
equa roar of the stoross of conflict raging voice and hen why
shoud our tears rua down, bud our hearts be be
sad
 ever a good man lived in the form and left it;
if ever righteos man bessed this Ifocn earth,
that man was our goced brother, who has so orecently depasted from the form.
It is true, that in the ordingry
 or in any determined fir rinulary but bereed, he found a necessitious obyjer, he wwot almers
found to be benevilent; Wherever he found any



 meening tiat te never expecter to de, but hat
hat txpecer to be born inton brighter and hap-
pier Forrd Tatit coasion that woud be resurretion. Upon another cecasin when I
met him, he aluded to his future demise, and
 snd now in a tetw brief wirds I propose to do do
it at his requett. Ido it also for the sate of
those who remair.
His bit sutiful spitit hath let the form and
earried whit it the resultsof what he believed.



 all Ec, whare that taught him of a God of goed.
nesg,
that that, ood was not er ranated or that the canon
of revelation had coeed. He bolieved in the
of divine presence in the soul of man, which is eter-
nal truth, revealing iself throug the faculitios

 spirits of thnse tho still live on he earth.
He drank git the exame fountain with Moses,
and with
livit heca
hear
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cher
 Me endeavored to outwork it in hamed of is it it
life by dical
 were gradually giving way to the spiritual, and
thu s he was being daily prepared for that high.-
er and er and heter life to which he has gone This
beautiful fiatitof his, my friend, which has
been repudiated, because it has been misunder beean repudiated, because it his ben misunder-
beto thaght that all men, of whatever cest,
stood tuater
whaterer name or condition or color, all men wha women alike are Gad's children, ther are all
and
emanations from the Dipine Father Soul emanations from the Divine Father Soul)
through mother nature, and that interiorly they
were divine after the pattern of their Father.

 these, therefire, have but a temp rrary effectin
time and a reldive effect in eternit, thbt the
spirit, being a part of the everlasting Father is spirit, being a part of the everlasting Father is
destired to eternal progress in the world that
is to ecme, that as man leit the bydy so he is to come, that ap man let the bogy so be
sntered the spititul.
We briteve with Sint spiritual bedy and a natural, hady there thas that
there is to be at some futur time, butas taut
 terial body, and that spiritual body has gone to
the brighter guerron in the ksies.
He

 lates, it tis true, to retard the soul, but by no
meesn to destroy it that oul heing an emana
tion from
 ss maa is progresive in time, and through etfor
and deeire. he tiikes to higher and beller con-
ditions. Here
heit

 der the Bame lampor progress
journey in the brighter land.
He had gone be ond He had gone beyond more faith, it had be
come knowledge win him, nad it cheered him
amid all the conditions of time it made him
kind





God'g justice are reconcilid ; that the out ward
geeming are not the real man; that the condi
tions thatsurround the being are only relation tions that surround the being are only delation
that all men partake in part
ture, and thait this nature will work oivinits pow
 chilidren, and that there is no loss in God's uni
verse, The soul once individual zed in the ha
 Yerse, snd must live on forever and forever, and
that onal must and will through this
cf proget
H. cf progress, contin
gigantic deesiiny,
Honce, then, my friende, to such 8 sour dear accept this faith, here is no death, what seems so
is mere transition
De Deatt is the pile angel of the living Cod,
Who opens the flower encircled donr, that he
may ghow man those he loves De may ghow man those he loves. Death is but
the pale angel of God who comesto gather up
the beautiful violeto of earth, in order that he may trangalant them amide the order that he the of
hesven. Death is not the grim monster that he
has heen has been represented to be,-true, he comes
with eorrow, and as long as man and woman
remain guah as thoye to whom II hyse referred, Enow
that the spirit does not go into the comior the
ground,-they Enow that the body may ba de

 the perpetuity of the individual consciousness
of pan teyoud the grave. Then mayI not syy,
particularyly to his dear companion and to his







 meang of these the departed of earth can ret
tura sud commune with those they have litt
behind; they can come and tent them of the grandeur and beauiy and glory that is awaiting
tem in the wrid , which teepare hateaing
Ist me say then that Brother Stephen is not



## SWatt they shiener-anget say,

## 






## 

Thomas G. Chase, M. D.
It was said formery that Spiritualists seldom
 " Brother
 has been working for yearsa, and whinde you are
admiring itt beaty, the artist steps up, with
 before your eyes there appears a far more
beautifilitatua mich had been hiddor within
the clay mould. Now, inetead of corrow, you the clay mould, Now, instead of corrow, you
feel that he has acted wiskly in thas removing
the Dr. Cbase was rone of the firist Spirititanistso Philagelphis, and he, with his excellent wife,
who is a meduu, held circles at their house nearly twenty years ago, and during all this
period they have ever been fiththul to spiritu-
gilim to there wai a genuine spirit of goodness about
him that endeared him to all who knew him.
His him that endeared him to all who knew him
He had reched the ripe age of seventy-iigh
years when the artial knceked off his statue of
 ready to welcome it, and said on several oces
sion, "Lsee the angels waiting for me."
 ones in the land of the beyond. Happyin hin
new home he would have us sing the following
song,

## 







|  <br> Out of the wortid of the walling. Thronged whth the anguisted, <br>  Iuto the world of the glad. |
| :---: |
| Ohtataty. |
| Gove to tue Harver Hese-Richard D. Smith was <br>  For jearis a devoted werker for himanity and in the Spiritual faith. These were his last audible words to a friend: "John, I want you to bear witteres that I diel " Spiritualise" <br> His warr, veneahble hana-graep was nitat to grect me on my arrival, and his lat words to me, when bat- <br>  cant for $s$ test tor the buifil ceremony over whish the <br>  <br>  amme fu Bazou. |
| Who are They? <br> Quita 4 Nomber - Our friends are most urgently requested to examine their accounts with this week, upon the margin of the paper, of ppon the in a wrapper, A fand explation of the manner of keeming these accaunta, will be fonnd st the head of the Editorial column on the fourth page of the paper. We speate of this ma ter, thest enpphititialty <br>  <br>  <br>  <br>  <br>  and we can know what to depond apon. our numerous sabecribers, most of whom pay great itulutize, 5y ne milienently allowing the thae to Mithont doing anything to relieve ns from the <br>  sacrifice son sure tequired to make to equare mas <br>  It is panfut to ns to alluda so tut mote, Br <br>  <br>  ग |
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MRES. A. H. ROBBNRON, Mrs, Roswson, while avder apprit control, ou recoly












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 what is truth.

This quuxtion was asked the Nizarene conurres ago ; but as he didnot answer it, we are
inclined to think he could not; $\begin{aligned} & \text { or, thought it }\end{aligned}$
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INTRODUCTION.

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III, The Creator'snd His Attributes. - Spirit-Ifs Origin and Desting VIn and Death. Outine of a Plany for a Lund of the Dead





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