##  PHILOSOPHICAL



## VOI. XV

The Dutchman Who mapt E Enderstand Her.
An 1. naration in onpor

I chanced upna a bararaph;



 T Pakk your duds und ge und shay




$1{ }^{0}$


"Kow, Haiag," said dibe, "t lesoon learn,
Und pon and miono moyen birn,
Dort loet un be bo free.





## another chapter.

Complited by E. F. T. Taluadge, n. d.




| connected with the trance in which Miss Bon | deed it is, shve those alres |
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| P293 |  |
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| her the promise was elficited that, in case event should occur, she would remsin w |  |
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| criminals: ye should punish them, as they willbe puoished here, by showing them how they hurt themselves by their sin, sind how they r |  |
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| fabricated a monster who delights to harm,and kill, and torture: a God who rijoices ininflicting punishment bitter, unending, unmat- |  |
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| knex, and laws which His Ioving heart woulc disownd dod our Good God, Loving, Tender, Pit |  |
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| JAN．3， 1874 ． |  | （0－PHILOSOPHICAL 。 | URNAL． |  |
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| Short Sermons and Moderin Truths， Hy G．W．L．AWson． |  | n |  |  |
|  | Thae hinan thainisy ividee ine two prive． | $\begin{aligned} & \text { and } \\ & \text { and } \\ & \text { an } \end{aligned}$ |  |  |
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|  | tion，then let the passional nature romm free and uncontralled，But if，as the Haramial |  |  |  |
| that＂God is all things；that God is the verse，not that the universe is God＂s．＂ For THERE IS NO Pansonal GOD， | THE masilahi main is nUT THE rROMITING roweh， siggesting to the upper or wisdom brain， | － |  |  |
| FOR THERE IS NOPRRSONAL GOD， superintending the universe，stranding ting likes mechsnic outside of his mat |  | Heailag Psschometric \＆Basiness Median， Cornkr Adams bt．，\＆5TH AvR．，تhicago． |  |  |
| and ranimg it itiout he Unive | $\begin{aligned} & \text { suggested. The man's passional uature is } \\ & \text { not free, sod its reedom would be destruc- } \end{aligned}$ |  |  |  |
|  | selfhood of mat． The love faculties blindly prompt；and love |  |  |  |
|  | is represented as blind；that is ressonable my． |  |  |  |
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|  | progressed nations and races，practiced polyg－ amy，and the men loved all the women they |  |  |  |
| positive as negative，male as female．Let the Cbristian religion remodel its Divitity＿－male Godas are played out． | could support，but，legsily，no more，showing that in the one great province of wisdom，the support of the family，cven the earliest and | 为 | nses |  |
|  | most barbarous peoples restricted the freedom of the passions． hater and mone moniessed haces， |  |  |  |
| bain dey isf A ncion． |  |  |  |  |
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| Jesus Cbrist or some vicarious Pope in |  |  <br>  | $\begin{aligned} & \substack { \text { and } \\ \begin{subarray}{c}{\text { mix }{ \text { and } \\ \begin{subarray} { c } { \text { mix } } } \end{aligned}$ |  |
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|  |  | Ittedium＇s Column． |  |  |
|  | If thou bidest at my side， Grief no more my heart shall sadden， | Smidem |  |  |
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| for worship on the fs | Weekly，with a request tor tis publiction in that |  |  |  |
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|  | Mrs．Woodnuly |  |  |  |
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|  |  | \＆magnetic physician． |  | and |
|  |  | E． $3: 2$ W，Mudisuh St，Chicsgo，lllionis． Sendfor circular． |  |  |
|  | the shrine of such | Mry，OiIt，TOlInHOM． |  | mind |
| righer mat |  |  | ， | mank will |
|  |  |  | scroflla and catarrh |  |
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|  |  | Mrs．M．A．MERGER． |  | Negative Powders Cure |
| e their God nad their religion from |  |  |  | Bli |
|  |  | No． 237 Wesi Madisos Msiret，Room 17， |  | －Paralysis，Lameness， |
| cris |  |  |  | Loss．of Siqell， |
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| Skill all other animata that inv |  |  | 隹 |  |
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| anity；a father to all his children． the bible heaven |  |  | sement | Rumumax iname ral |
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| BUT THE gPIRITUALIBT HEAVEN |  | 170 West Springfleld |  |  |
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|  | Nor． 17,18 |  |  |  |




[^0] plate, which has no such constitutions as the
eye.
"One of the most succesfal methods of producing spiriti photographs is to piace, in
front of the sensitive plate within the p pate
fobield, clear shee of tlass having nothing upon it except a thin positive of the 'gitirit
that is to be produced on the negative. The
portrait of the sitter is taken in the usual portrait of the sitter is taken in the usual
manner. The light which enters the camera lens prints the sitter and aiso the spintr
which is onth thin positive upon the neg.
waitiv. This is a very convenient method, as it requires no manipulations likely to be de-
tectedi and is, we thas, the frovotite plan
practiced ty the best spiritit photogiphiers. practiced by the best spirit photogapherrs.
Priot made in this maner pass current

among the believers for ganuine ghosis of the | departed, directy descended fron heaven. |
| :--- |
| -But $\begin{array}{l}\text { more new, intercating, and scientific }\end{array}$ |


 substance, such as a solution of sulphate of
quiuine. When this paittiog dries on the screen, it is invisible to the eye, but it sends
out rays that have power to imprees the photo
plase plate and thus the imgge of the person to
geterew with the quiaine khost ner simukna
eously developed upon the negative. This is







 purpose sho, repaired to
Randall, artist, in counpany
Hunter, tor that taken when the phenomenon occurred, to wil
When
 enclosed within ber right arm. The couate.
nance of the child is is piainl visible and go os
the spire of the monument. Mre, Jackson

 know that tige is no humbuggery about it,"
The Brith Journal of Photography is serious. Iy investigating the phenomens-spirit pic-
tures, regat diess ol the secers or conte mptaous smiles of the Orthodox. The artitit says that
the firt experiment was on one plate, takiog three exposuree. There were two mediums
presen the camera facing the beakground; the other
the
 İ took pay seat by by the mediums, jeaving Dr
Dr do so."
The medium next the background became entranced, and then by bis influtence he caused
the otber to pass into a strangespiritual condi-
tion. That condition had Influence over his power of yoiston. Thate ex.
posures were sbout two minutea. As soon as the lens was uncapped he used these words:-
"I see a pall light all over; I I can bardly gee
" through it." In the second, he said:-"Now
I soe a luminous A guro leaning In the third:-"I ggain see the efgure." on developmentit the firrot was found forged; the
second two contained white juminous Agures as minutily $\operatorname{statated.}$
Another week after, but the fourth manifestation, before the lens was uncapped and dur-
ing the exposure , he deacrithe ing the exposure, he deeccibed a ilight lilke
purple crystal ribing, from the centre of the purple crysual fibing. from the centre
table-so very bright! It rises higher and expands at the top." In the ifth, he saw " the
same tlight with sixth be be sald, "It now fo trying to form a
crown, throwing out apear-shaped pointe-and
 ment, it was found dxactly as atated ation, be described "a light behind him" con
ing from the floor"
In the eight "It rose up and over another person's arm coninge from his own boots." In the ninth,
he saidi-'.There is the he said:--There is the same light, but now
snother column eomes up through the table,
 lightning had been thot into his e eyes, ex
chained disth graeni impulse:-"What a bright
lid light up there! Can you
ing to it with has hand
The intutat ayys, "On opre next ovening we
had moot tutragge experiences; but, as I rcoord
had moat trtynge cxperiences; but, an 1 rccord
bero Dothligg bit pootographio facta, that they may be embobimed


The Cincinnath Comnercat contsins en achibits the progress of-tiberuliam in England among scientists. It appears thint Dr Carpen.
ter ir likely to become the next bogy of the
it theoiocical world. The tamily of Carpenters
is well known as belonging to the most contion, in which two of them nre preachers of
the old fashioned sort. He, himelf, bes long
been supposed to hold the doctrines of that



 Typnink), who is very often, , ,kee a certain per
sonage in the Book of Job, prexent when the holy ones come together. Dr. Camporte took
for his theme the "Reign of Law," and his
 cast tuterly aside the Date of Argyle's accom.
modation or the Reign of Laww
to theologiesi exigencies and maintained Lhat Nature repre
sented s itigdom of orderly evolution, which sented a kipdion of orderly evolution, which
had dever been invaded dy anything arbitrary,
preternatural, or supernatural; and his is dadress ended by the emphatic declarition, that है the liturgics, litanies, collectes, and prayerre
that were ever tutered never had influenced-
never coudd infuec never could finfluence-the course of this uni.
verse, nor maskidt in the silghtest degree.
There was a terrible silence when the Doe
tor sat down Presenty here arose an emi. nens London clergym, who said that, if he
believed the declaration just made, he would
sseand his pulpit next ascend his pulpit next Sunday only fo onnouce
that the church would be forevorclosed from
Than one atter another the clegrgymen rose,
and there was a hurricane of stormy protests. and there was a hurricane of stormy protests.
But when the rest of the company had ex hausted themselves, Prof. Typdfili arose, and speaking to men of education and learning; to men who have ettudied in Univer.
fities, and have read history and observed the course of Nature; and I feel constrained to ask you as Reindenen of culture whether it is
Teally possible that yout can have anys belfef in The eflicacy of prayer
the slightest degree

## amnsing.

It is really amusing to witness the writhings
Of the Young Men's Christifn Association, in endear oring to sustain the God of Abraham skies-somewhere! by solemnly petitioning vent Spiritualiess from enjoying the inaliena bla right of holding communion with the in-
vialibes. Now be it known, that at Provi dence, R. 1., God's earthly agents manifested
their earnest condemnation of the Daveipport their earnest condemnation af the Daveinpor
Brothers, by petititioning the hoocorabie Mayor Brothers, by petitioning the hoourabe
and Boardo A Aldermen, to intercedd in their behaif, makng Chitian Asoueftition of this city most reeppectululy repre ent unto this hon-
orable Board that in the name of humanity orable Board that in the name of humanity,
Christanity and the good of our people, they enter a solemn protetet dgainat the granting by Daveniport Brothers for a haublic exhbibition a the Opera House in that elly, on Sunday ever: ing next, and further pray your honorable body to tow rovoke, if granted, any license-to
gaid Daveanoort Brothers, in the name of good and the cause of the people, that the efforts of the Christhnn community in our city may no tion of the Sabbath for the love of money and the deceiving of the people, and as in duty They siould have said, "that as God, om.
 Ten throne, in the. Coarts of a golden-ppeed, sil-

 snd Board of Aldermen is demanded, to assist
said God in malinaining his movereign and dignity againast all sinnera"
 iously detrinental
community, and
revoke the licensea
Alderman Clirko asked it the Davenport

Brothers were conuected with the Spiritual| Brta. |
| :--- |
| ist | The Mayor remarked that they claim their

 Alderman Clarke was in favor of hearing Chief of Prilece Knowlow said he was present
st one of their entertainments, and found the at one of their entertaiments, and found the
sudience mall sad orderly. What the Broth. ers did was a mystery to
the platfotm with them.
The Mayor observed that there was nothing disorderly at their enteralnments When he
gave a permit to them he supposed it would be regular l lecture.
The licene
on the ground that the extabition be was to be
given as a meiry-making aflair.

## It is right.


 Lhem, wherin full fellowship with spiritua)
ists, had the ability to only pastially support their familices, and now they present a sorrow
fell aspect when they are compelled to brg for
engegement to lection engagement to lectite W. A. Snnford, of
Neemanh Wia, writes inat s.since the Nationas
Convention, s number of Woodhullite speak-
Cos. have made application to bo employed as
apenkers in Norther wisconsin, wo had
never been in this feld before which thown plainly how the matter stands in other parts,
and I Iuin sure tiey will tind it no hetter io this traveling expenses, for they winl need them.",
The impudece of the Moses Woodhullies
in the above instan rebuse, teaching them that their imperitinence
was well understood, and that they had beter
seek employment among their

expressing my extreme gratifcation at th
manner you have treated Woodhullism.
have desired to say this from the start, but yo
have been congratulated sonuch have bep
quiet. There is a good prospect that Wood
 an application from Mre. Todd, now of $X$ Pe employment among her own sect."
Mrs. Todd, no doubt felt that sbe had tread
on the corns of a gentleman, when sbe was politely requested to get employment among
her own sect. She will probably do eo. The same reception meets all the Moses.
Woodnulite
Columbus, Columbus,
Hull has be
hearing, hot only but the Spirtuäliets of Columbus trine, they unitedy, as far s $\mathrm{s} I$ am acquainted with its whole train of licentiouncess.
know of his making a number of unsuccess
ful attempta to induce those taking he RzLutio Pullosornical JounssL, to discopfitue it.
Spiritualist here aro plesed with the way the Jouns LL trenst this social question."
Let this Woodhullite present himself with

 and the neatly dresed Jounkat, don't cause
the subscriber to discontinue the former, we hae subscriber to discontinute
are no judge of human nuture.
Contents of Little Bouquet foy Jan-
Little Nellie Ingraham, by F. Jay R; Negro Sapersititon: Mother at Home; The Angel, b Hans Christian $\Delta$ ndersen; Forgoten; Aim Moral Boauty; Houashold Angels; $\boldsymbol{A}^{\prime}$ Strange
Inoident; The Two Kirja Brideg, (illustration) The Angel, by A. E. Peraons; A Specimen of Spanish Cruelty; Crime and its Reward, by
 Quiet Goodness, by J. R Lowell; The Spirit World \& Spirit Advico; The Castlo Builder; by Longfellow; Ready Obedience; Miss Lottio
Fowler's Mediumship, from Our Correspond eit in England; Sing to Mo; She Could be Trusted, from Chured Union; Little Bouquet, by Mra. A. H. Adams; The Indian, by Henry
Launt: Launt: Stories. About Animale, by Juatin
Wright; Noble Conduct of a Dog; Pinss; Deaf Wrigat; Noblo Conduct of a Dogi Pins; Deat
Mutee and Indians, from Oar Philadelphia Correspondent; The Boy Who Eats Ratt; $A$

## 








Atoms; Return of Those he Muridered; Abject
Poverty; Beautiful Thoughts in Poetry; An Ioteresting gisbt: Deal Gently with the Little
Ones and Violet Light. We are sure that the January number of tho
Litrine BocQuet willopove highly interesting
to those who peruse jit page hame not alresdy subscribed for it, should do
so at once, or send for a specimen copy; price
fitten cents. Address Litrtis Bovquet fifteen cents. Address Littris Bouquet,
Chicago, Illinoig, Mrs. Dickinson's Reception in

We are glad to note the fact that whenever with a cordial rece England. they always meet case with Jennie Frris. Mrs. Tappsn, Lottie
Fowler, Bind lastly Mra. Dickinson. Thio Mectium and Daybreak says, that "A
full and happy meeting assembled at the London from America. Mr Burns briefly in
troduced Mrs Dickinson, and considered it pressive of a deep interest in her work, that so many bad come together from on informal
announcement. After a piece of music, by
Misa Malthy Mr. Shorter'sddressed the meet. ing: Also Mr. Whitely, and Mrr Whithy. The
smith, Mr
speeches were all of a practical and instructive kind, pointing out the great superiority of
clairvoyant diagnosis and psychological treatas ment over the old blundering and poisoning wase in high terins of Mrs. Dickinson. She which she did, warmly thanking them for the pleasant expressions of kindness toward her.
She was sona controlled by her spirit-friends, and for a long time deeply interested the meet.
ing by the various controls. 'White Fawn,' an Indian pirl, controlled, explained that Lfont, desired to cive a messigge through her
agency. He desired to say that he bad not enjoyed the privilege of meeting the Spiritualists of
England till he became a spirit, and he wished So say to Mr. Colby, his old colleague, that
they fhould in Boston form a nucleus of
fries maintsined at the Apiritual Institution 'in Lon-
don. 'Mr. White' thought the American
Spiritualists should be more open-hearted, sa Spiritusists should be more open hearted, and
extend a cordial welcome to English medium and Spirimalista when they visit their country. They could not do better than take a pattern
from the meet ing, which wae then being held.
Father Taylor,' of the Séamen's Bethel Boston, also controlled, and was warmly
recognized by Mr. Shorter and Mr. Crisp. John Chandler, the gaide of the medium,
said that Mrs Dickinson bad returned the good which might be done by her labors
tn this country. Mrs. Dickinson announced the pleasire she would have in atending the
social meetings at the Spiritual Institution for a few Tuesday evenings, if the friends chose
to meet her. Her spirit friends also intimated that she would be glad to matt those engaged in the hesing art on Friday evenings, st her
rooms, where she would gladly nfford them
the beneftit of her expertence."

## Proposition-Only Twent Cents for Three Months

For the purpose of placing the Religo thousands of liberal-minded people who have
for years stood aloof from Spiritualism, and for years stood aloof from Spiritualism, and
nezer taken a Spiritual paper of aceount of the ree-lore infany which bas, in their minds,
tainted everything appertaining to Spiritualism, we propose o send the Joupacis for three
montis to new subscribers for the nominal montha to new subscribers for the nominal
sum of Twenty yive Cents. This is just one-half of the cost of the pure white-paper on which it is printed. At the end of
that time the paper will be discontinued unless renewed, as that will give ample time for such subscribers to determine the fact that neither
thisis paper nor the great mass of Spiritualists favor, in the least deftree, the socalled "socis]
freedom infaray" which freedom infaray," which has so unjustly
brought reproach upon Spiritualism. This proposition will stand good for a short giyen through the columns of the paper. We trust that all true Spiritualists who are
already familiar with the Jouras will exert themselves to place the ssme in the hands of their neighbors.
By a day's ef
By a day's effort each old subscriber can
procuregrom ten to one hundred trial scribers. How many will engage in this good work? No one will deny that Spiritualiem is now. passing through a most trying ordeal.
We are making history. Our philoopiny in ts We are making history. Our philoopijy in ths
purity, certainly should be placed before the
people, and now is the time for all to people, and
that end.
We hope to place the JoursaL in the hapds
of twenty thousand liberal-minded people who have never before taken a Spiritual pe. per, by the middle of January. Pass in the
names of subscribers, friends, and we will anmes of subscribers, friends, and we will
guarantee that you and now subscribers will
say that the gay that the Ralioro-Prilosormianal Jourana
is every way a most acceptable, and valuable is every way a most acceptable,
exponent of true Spiritualism.


Zatigio-zhilosophical Xournal

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## Photography of the Invisibles.

## It it really ysuilarating to fully renlizz the fact that nopper so widely circulutaed and so

generally appreci
will not hesitate
a respectable manner. The serculur priss.
animated by hideons intolerance and an in
tense love for filtby lucre, treats mall. phases of

## tensc love manifestatin tious mane

tous manner. As the dropping of water
never fails to màke an impression on the solid
granite, we believe that the nataral progress
of events will eventually compel the secular
The communicstion from Fisher D berty,
in this week's issue of the Jounsal, is an able
defense of Spritual photography, or the power
of the inyisibibes to impress themselves on the
sensitized plaste of the artist. Leaving his own gallery, he bravely invades the rooms of neigh
boring artists, subuits to their manipulating the material, and yet the results are entirely
eatisfactory. Under these tavorable circum stances it is not very strange for the Sientific
Anerican to boldly advance to the front ? and yield one decisive point in favor of the Har
munial Philosophy. 1ts statements are ters munial Philosopby. Its statements are terse
its meaning easily comprehended, and its con-
cluaions cminently well calculated widespread thought, and cause Spiritualists to
closely auslyze every movement of the socalled Spirit arrist, unless his rep
honest man is fully established.
But the articele referred to is substantially as as follows, that "Tbe grand moral idea which
science continually seeks to impress upon her
volaries is, humility of mind that incestimable volarics is, humminy of mind, that incstimasic
virtue whence spriog the noblest pieasures of
the soul. But how rare it is to find this beas. tiful quality, even in persons of culture and
learning. The great doctore looked upon
Galileo with contempt, contined him in pris. on as a dangerouseman, and subjected bim to
the most ignomiaious theatment, simply because he presented, for their acceptance, the
light froun a new iden, which their dull perceptions, were unable to apprreciatc. Heaffirm-
ed that the sun did not really riee or set ; that it day and nightalternately upon the earth. But
the d ${ }^{2}$ tora, like many in our day, proud in their own conceit of kiowledge, knew better.
-The ceriptures tell us, they ssid, of the rising and setting sun; therefore it moves; our
own eyes assure us of the fact; the diurdit) experience of mankind confrms the truth. Yo
doctrine, Gallieo, is false and dangerous.." "It is in this style that some persons, ver
knowing in their own esteem, reason upo certain subjects. Tske 'spirit photography'
for an example. They allege that spirits are for an example. They allege that spirits are
invisible;- that an invisible thing can not invisible;-that an invisible thing can not be
photographed; therefore the socalled spirit photographed; therefore the socalled spirit
photographs are base impostures. It is not our purpose to dissent from the
conclusion bere assumed; but we take' exception to the premises, which are not in agreement with science. Photographs of some ob-
jects that are invisibie to the human eye may undoubtedly be produreed. The spectrum of ootally invisible to the eye, are broughtout up ence is also demonatrated by other instru"The mental effect which we term light is supposed to be produced by the beating of
waves of ether against the retina of the eye waves of ether against the retina of the eye.
These waves enter the eye with an average ve. city of about 186,000 miltes in a second, the sength of the waves being varitpble, from the ovie twenty-seven thousandis part, of an inch.
The retins tierefore receives many bili The retina therefore receives many billions of
impresaions in a second; and it is suphose impressions in a second; and it is supposed
that it is the dfferenee in the number and ve locity of these impressions that produces in waves which entert the oye hive a much grease
er or much less velocity than the limits sol or much lese veloeity than the limits above
atod, they do not, it is supposed, produce
sensation of light; and the objects from come, although they may
 plate, which has no such constitutions as the
eye.
"One of the most successful metbods of
producing 'spirit' phes producing 'spirit' photographs is to place, in
front of the sensitive plate, within the plate
shield, a clear sheet of , lass having nothing Pahield, a clear sheet of tlass having nothing
upon it except a thin positive of the 'spirit' that is to be produced on the negative. The
portrait of the sitter is taken in the usual
manner. The light which enters the camera manner. The light which enters the camera
lens prints the sitter and also the 'spirit' got the plate sensitized and put in the camera, Thompson to uncap the tens when required to do so." medium next the background became
The med entranced, and then sy bis influence he caused
the other to pass into a strange spiritual condiintlueace over his power of vision. TTe marvelous posures were about two minutes. As soon as
the lens was uncapped he used these words. the lens was uncapped he used these words:--
"I see a pale light all over; I can bardly see through it." In the second, he said:-"Now
I see a luminous figure leaning to In the third:-"I sgain see the figure." ${ }^{\circ}$ developmert the first was found fogged; the
second two contained white luminous flgures as minutély' stated.
Another week after, but the fourth manifestation, before the lens was uncapped and dur ing the exposure, he described " a light lik table-so very bright! It rises centre of the pands at the top." In the fifth, he saw" the same light with a pear-shaped top." In the
sixth- be said, "It now is trying to form a crown, throwing out spear-shaped points-an so bright! I can hyrdly look." On develop
ment, it was found In a week after, and on the severit ation, he described "a light behind manife ing from the floor." In the eighth, ho snid: "It rose up and over another person's arms,
coming from his own hoots." In the ninth, he said:-"There is the same light, but now another column comes up through the table and it is hot to my hand." clained with graai impulse:-"What's bright light up there! Can you not see ity-pointing to it with bis hand.
The sittist syys, "On our next evening we
had moist strange experiences; but, as I rccord
had most strange experiences; but, as 1 record
here nothing bot photographic fscts, that they.
 The Cincianath Commercalal contsins en ac-
coint by ita London Correspondênt, that ex.
hibits the progress of-tiberalism in England hibits the progress of-tiberalism in England
smong scientlsts. It appears that Dr Carpen.
ter is likely to become the next bogy of the theological world. The family of Carpenters
is well known as belonging to servative branch of the Unitarian denomina. the old fashioned sort. He, himeelf, bas long
been aupposed to hold the doctrines of that
sect in their most moderate and innocent
form, snd it was, oo doubt, on that account that the clergymen of Sion College recently
invited him to read a pappr before them. We and religious institution, wherein the Bishops and clergy of London periodically assemble,
listen to s paper or lectupe sud then discuss
the same. There were pn/ this last occasion shont one hundred snd fiffy of the mast emi-
neent preates and clergymenn present, and also
a sprinkling of scientific fen, -among them a sprinkling of scient
Tyndall, who is very often, Ske a certain per
sonage in the Book of Job, present when the songe
holy ones come together. Dr. Caspente fook
for his theme the "Reign of La历." and his
treatment of it gave rise to a sengation-almost a scene of nearly s fearful character! He
cast utterly aside the Duke of Argyle's accom modation of the Reign of Law to theologica
exigencies, and maintained that Nature represented a kifigtom of orderly evolution, which
had neyer been invaded by anything arbitrary, preternatural, or supernatural; and his address
ended by the emphatic declaration, that हit the liturgies, litanles, collects, and prayers never could influence-the course of this uni. in the slightest degre
There was a terrible silence when the Doc.
tor sat down Presently there arose an eminent London clerggeman, who said that, if he
believed the declaration jast made, he would ascend his pulpit next Sunday only to annouce
that the church would be forever closed from that hour.
Then one after another the elergymen rose and there was a hurricane of stormy protests.
But when the rest of the company had exspeaking to men of education sad men of learning: to men who have studied in Univer
cities, avd bave read history and observed the course of Nature; and I feel constrained to really possible that you can have any belfef in the efficacy of prayer to affect this universe

## Amnsing.

It is really amusing to witness the writhings
of he Young Men's Cbristisn Association, endearoring to sussain the God of Abraham skies-somewhere! by solemnly petitioning vent Spiritualists from enjoying the- inalien ble right of holding communion with the in dence. Row it known, that at Provi their carnest condemnation of the Daveíport Brothers, by patitioning the honorable Mayo
and Boardof Aldermen, to intercedt in behalf making this atemoncece in thei Young Men's Ohristian_Associstion of this city most respectfully yepre ent unto this hod orable Board that in the name of humanity, Christanity and the good of our people, they enter a solemn protest against the granting by
this honorable body a license to the so-called Davenport Brothers for a public exhibition at the Opera House in this cify, on Sunday even ing next, and further pray your honorable gaid Daveapres Be, if granted, any license and the cause of the people, that ame of goo the Christan community in our city may hereafter be confronted by licensed desecrin tion of the Sabbath for the love of money and
the deceiving of the people, and as in dut bound will ever pray.
They should have said, "that as God, Om. sipotent and Omniscient, sitting on a six by ten throne, in the. Courta of a golden-paved, sil-
ver.lined, and diamond-studded beaven. inadequate to the task of preventing the wonderful Davenport mediums from, desserating
their opera house Bnd detiling the holy
Sabtheir opera house and deriling the holy" Sab-
bath, therefore the intercession of the Mayor
and Board of Aldermen is demanded, to assist
said God in maintaining his said God in
and dignity

| When the petition was read the following <br> took place: <br> The Mayor said that the Davenport Brothers had made application as usual for a license, and he supposed their entertainment to consist of $\beta$ lecture and not at all improper to be given on a Sunday evening. <br> Mr. Anderson said that he had been informed that the entertainment did not difter in character from the regular performances. Were it allowed to be given it would be seriously detrimental to the young men of the community, and he boped the Board would revoke the license. <br> Alderman Clarke, asked if the Davenport Brothers were connected with the Spiritualists. <br> The Mayor remarked that chey claim their illustrations to be spiritual manifestations. <br> Alderman Manchester-Yes, the kind of spirits that can not work except in the dark. <br> Alderman Clatke was in favor of hearing both sides of the question <br> Chief of Police Knowles anid he was present at one of their entertainments, and found the sudience small and orderly. What the Broth. ers did was a mystery to all, even to those on the platfotm with them. <br> The Mayor observed that there was nothing disorderly at their entertainments. When be gave a permit to them he supposed it would he a regular lecture. <br> The license was then ordered to be revoked on the ground that the exhibition was to be given as a merry-making affair. |
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| ses. Woodhullites, give the cold shoulse speakers who indorse them. Mam, wher in full fellowsip oxith Spihad the ability to only partiallyinir |
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niet.
ure field and do something eloe for $a$ living
$\qquad$
Mrs. Todd, no doubt felt that she had tre
on corns of a gentleman, when she was
The same reception meets all the Moses-

## Columbus, Hull has

hearing, but the Spintualists of
trine, they unitedly

## with its whole train of licentiouncess.

fulattempts to induce those taking the ReLigtoPhiloboritchl Journal, to dibconginue it.
Spiritualiata here are pleased with the way the
Let this Woodhullite present himself with the neat tidy Rrligo-Pathosornical Jour-
val to a subscriber, and request him to discon tinue taking the same, and if the contrast be-
tween the dilapidated appearance ol D. W. Hull, and the neatly dressed Jocranal, don't casse
the subscriber to discontinue the former, wo are no judge of human nature
Contents of Little Bouquet fog Jan Little Nellie Ingraham, by F. Jay R : Negro Superstition; Mother at Home; The Angel, by Hans Christian Andersen; Forgotten; Aim at
Moral Beauty; Houschold Angels; Moral Boauty; Household Angels; A Strang
Incident; The Two Kirja Brides, (illustration) The Angel, by A. E. Persons; A specimen of Spanish Cruelty; Crimo and its Reward, by A. Benton; A Woman's Story; Angels See Quiet Goodness, by J. R Lowell; The Spirit World; Spirit Advice; The Castle Builder, by Longfellow; Ready Obedience; Miss Lottie Fowler's Mediumship, from Our CorrespondTrusted, England; Sing to Ma; She Could be by Mra. A. H. Adauns; The Indian, by Henry Lsunt; Stories About Animals, by Justin
Wright; Noble Conduct of a Dog; Pins; Deat Mutes and Indians, from Our Phils; Delphis Child Bride, from Ohamois Leader: Throwi Stones, by Henry T. Child, M. D; How
Other Bebies Live; For Litile Folk; The Other Babies Live; For Little Folks; The Street Sweepor, (Mlustration); Free Food
Young Men, by H. A. Harvey; How Shep Pet Pigeon, from Le Messenger of Liege; The
Magpies, (iiluatration); Blowiog Babbles, by Malcolm Tsylor; Danger Islind; A Pleasing
Incident, by Louisa M. Alcott; Ore Gitlon Incident, by Louisa M. Alcott; Our Girls;
Oar Home-Circle ¥arieties; Living Molecular
 Ones gnd Viotet Li, Light
$\qquad$ io those who peruse it it pages. Those wh
banke not already subscribed for it, sout so at once, or send for a specimen copy; price
ifteen cents. Address Litrite Bouquet Mrs. Dickinson's Keception in

We are glad to note the fact that whenever
 case with Jeanie Ferris. Mrs. Tappsn, Lottie
Fowler, und lastly Mra. Dickinson. Trie Medium and Daybreak esys, that "A
full and happy meeting assembled at the Londun from America. Mr Burns briefly in
troduced Mra Dickinson, and consictered it pressive of a deep interest in her work, that so many had come together from on informal
announcement After a piece of music, by ing: Also Mr Asbman, Mr, Grafton, Mr.
Smith, Mr. Whitely, and Mr
Whitby. The speeches were all of a practical and instructive
kind, pointing out the great superiority of
clairvoyant diagnosis and paychological treasment over the old blundering and poisoning spoke tu high terms of Mrs. Dickingon. She was then called npon to address the meeting,
which she did, warmly thanking them for the pleashnt expressions of kindness toward her.
She was soma controlled by her spirit friends, and for a long time deeply interested the meet
ing by the various controls an Indian girl, controlled, explained that Ltent. desired to kive a messigg through her
agency. He desired to say that he had not enjoyed the privilege of meeting the Spiritualists of
England till he became s spirit, and he wished So may to Mr. Colby, his old colleague, that
they fhnuld in Boston form a gucleus of maintained at the Epiritual Institution in Lon-
don 'Mr. White' thought the American
Spirituslisis should be more orten hearted, and Spiritushists should be more open hearted, and
extend a cordial welcome to Englisk mediums and Spiri nalists when they visit their country.
They could not do better than the Father Taylor,' of the Seamen's Bethel Boston, hiso controlled, and was warmly
recognized hy Mr. Shorter and Mr. Crisp:
'John Chandler,' the goude of the medium, said that Mrs Dickinson bad returned
throukh spirit-direction, for they perceived
the good which might be done by her labors in this country. Mrs Dickingon announced
the pleasire ahe would have in atuending the
social meetings at the Spiritual Institution for I few Tuesday eveningg, if the friends chose
to meet her. Her spirit friends also intimated that she would be glad to moet those engaged roome, where she would gladly afford them

## ents for Three Months

For the purpose of placing the Religo-
Phiosozitucal Journal in the bands of Phmosmitical Journal in the bands of nerer tuken a Spiritual paper oppirituacount of the frec-loce infung which has, in their minds,
lainted everything appertaining to Spiritual. ism, we propose to send the JJunkasi for three
mgaths to new subscribers for the nominal sum of Twenty pive Cents.
Thie is just one-half of the cost of the pure This is just one-half of the cost of the pure
whitepaper on which it is printed. At the end of that time the paper will be discontinued unless
renowed subscribers to determine the fact that neither this paper nor the great mass of Spiritualists
favor, in the least destea, the favor, in the least deffece, the so called "socisl
freedom infanay," which has so unjustly
brought reprosh brought reproach upon Spiritualism. $^{\text {This }}$ time only; due notice of its withdrawal will be giyen through the columns of the paper.
We trust that all true 8piritualists who already familiar with the Jovinals whill arert themselves to place the same in the hands
their neighbors.
By a day's' effort each old subscriber can
procure srom ten 'to procuregrom ten to one hundred trial sub-
seribers. How many will engage in this good work? No one will deny that Spirituatiem is now. passing through a most trying ordeal.
We are making history. Our philosophy in ths We are making history. Our plilosojhy in ths
purity, certainly should be placed before the people, an
that end.
We hope to place the Joursal in the hapds of twenty thousand liberal-minded people, Who have never before taken a spiritual paper, by the middle of January. Pass in the
names of subscribers, friends, and we guarantee that you and penw subscribers will
 is every way a most acceptable
exponent of true Spiritualism.

## Fraternạ Call.

Professor D: H. Hámilton gave nas a fraternal call on his return trip frome Callfornia to The Pin Lewiston, Maine. He will receive calls so lecture in the Eastern
States during the Wint States during the
Lewiston, Maine






[^0]:    $\xlongequal{\text { Phatogranhh of the In Inisislteses }}$
    
     tenase love
    mantesestai
    tious man
    tious manner. As the dropping of water
    neeref finis to maxke snimpresion on the solid
    granite, we believe that the nateral progress granite, we helieve that the nataral progress
    of events will eventually compet the secular
    press to deal fairly, with Spiritual phenomuena
    
     sensitized plate of the artist. Leaving gis own
    gallery he rorvely ninved her oome on netg.
    boring artists, submits to their manipulating
    
     yield ona decisive point in favor of the Har
    monial Pnilosopty. His statements are terse,
     wide epread thought, and cause Siritiualists to
    closely analyze every movement of the so-
    
    honest man is fully established.
    But the article referired to is substantialy fan
    follows, that ".Tbe grand moral idea which science, contioually seeckst to impreses upon her
    votarice is, humility of mind; trat icctimable virtue whence sprigg the noblest pieasurese of
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