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ROMANCE AND GENERAL REFORM

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

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NO 18

SPIRITUALISM AND SCIENCE.

Mrs. Tappan's Lecture Delivered in London, Eng., Dec. 3d, 1873.

[From the Medium and Daybreak.]

On Wednesday evening, the 3d instant, Mrs. Tappan gave the fifth of her course of lectures on Spiritualism and Science, in the above hall. Mr. Luxmore occupied the chair, and after a few prefatory remarks, gave way to Mrs. Tappan, who commenced the evening's discourse with the following prayer—

"Infinite Spirit! Thou who art the source of all life and knowledge! Thou whose power is everywhere made manifest! Thou whose thought doth pervade immensity! Thou whose mind hath enkindled all intelligence, to whom we must turn as the only absolute source of being, the only perfect, the only divine, the only wise—we seek on all occasions thy presence and power, that uplifteth our thoughts, far transcending each material aim and object, to the divine gift of thy Spirit. We seek only the truth; we ask only for knowledge. Striving and seeking for these gifts, since nothing is withheld by thee, since no power is concealed; and there is no mystery that man may not sometime fathom by the depth of knowledge that is shaped of peace, thankfulness, and the aspirations of the Spirit. We praise Thee now and forevermore.

We ask the forbearance of the audience this evening if we do not speak as loudly as we are accustomed to do, since the medium was last evening engaged in speaking to an audience in a very large hall for two hours, and consequently is more than usually fatigued to-night. We propose, at the request of a friend, who is not, however, present, to give a discourse to-night upon the subject of

THE DUAL APPARITION OF THE EMBODIED HUMAN SPIRIT.

Of what is known by some as the "Double," whereby some forms of spiritual manifestations have been confounded with these apparitions of the forms of embodied spirits. We also propose giving the relation between these double manifestations of embodied mind and the visible body of a spirit produced from the atmosphere of a seance.

It is thought by some minds, and indeed it has been maintained for many ages of the world, that there is a dual human nature—a body distinctively, and a spiritual body that inhabits the physical body. Certain apparitions, not only of the present century and generation, but of many past ages, tend to prove the existence of this spiritual body, even while you are still incarcerated in the human form. Among the Persian magicians there was the faculty of rendering this double, or this other self, visible at great distances; and while it unquestionably originated from genuine mediumship or spiritual power, the laws were not then understood. There was also possessed by the Persian magicians the power of rendering the physical body invisible. This is the reverse law of the double apparition, and is simply the result of surrounding the physical body with a certain dense aura by the rapidity of motion and gesticulations which is common to the workers of wonders among those ancient people. These manipulations or gestures correspond to those that are sometimes now used by mediums, and were unquestionably connected with the subtle laws of this spiritual aura that surrounds every human being.

When we trace the history of these apparitions, or what is called the double existence of persons still embodied, we find that oftentimes persons who were thinking of a friend saw that friend. For instance, A comes into the office of B, and sees him actually sitting at his desk. "Why," says A, "I saw you a minute ago in such a street." B replies, "I was not there; but I was just thinking that as I got this letter finished I would go to so and so," which would take him through that very street that A supposed he saw him in. So decided was the thought, that to the mind of the friend he was actually there, showing that a spiritual substance had really projected itself momentarily in advance of his body. Occurrences of this kind have been very frequent, and in Scotland, where this gift of second-sight is very prevalent, there were frequent visitations of persons who were supposed to be distant several hundred miles; and their appearance would be similar to that of the outward body, but when surprised they would manifest no audible voice. The person seeing them, however, had a certain consciousness as though there was something dissimilar between the spirit-projection and those of whom the appearance came. Still more subtle are the manifestations that oftentimes occur, wherein a spirit which is really embodied visits a distant place, is seen by clairvoyants, holds converse with them, and tells them distinctly it is not dead, but only momentarily away from the material body.

Now, it has been observed in many seances for physical manifestations, that the form produced to represent the spirit resembles in the most provoking manner the form of the medium. It has led oftentimes to the supposition of fraud—to the idea that the medium had in some manner been released from the chains and cords that had bound him, and thus it is that suspicions have arisen as to the genuineness of the manifestations. For instance, in a dark seance certain physical manifestations have occurred, and on the light having been suddenly sprung in one corner there has been seen what was supposed to be the medium, and in another, sitting where-

had actually been bound, would be the medium in reality—two apparitions resembling the medium being distinctly seen at the same time. Of course the skeptic would only see the one in the other part of the room, not observing the other in the chair, in the confusion of the moment. This has oftentimes led to the suspicion of fraud. But it may very easily occur, without supposing it to be either the spirit of the medium or a fraudulent manifestation. Suppose the spirit desires to materialize a form whereby to make itself visible and produce a tangible touch, the most natural form that would appear would be that resembling the medium, because from every part of the medium's body goes out an emanation. That emanation, when it takes shape, will naturally resemble the form of the person from whom it arises, just as your shadow, thrown upon the ground by the rays of light, resembles your body. It could not be otherwise, since the rays of light reflect the same proportions, the same form, the same outline; and thus it, the spiritual body, would indeed represent the same figure. You know if there is a scar upon the human body, that, although the atoms change—and it is said that the human body does not contain, after seven years, any one of the elements or particles it previously contained—each succeeding atom, or atoms, assume the form of that scar, and thus replace one another. So when the spirit, acting upon the atomic elements that emanate from the medium's body, desires to produce a form, the most natural form that the atoms assume is the form which they have just been united with; because it requires some time for them (the atoms) to forget (if we may so express ourselves) the latest form under which they were placed, but will still naturally be attracted into something like a similar form. Hence the spirit, at the first, or second, or third, or fifth, or even twentieth experiment, may reasonably be expected to produce a form resembling that of the medium. As the power grows stronger and more independent of the direct personal aura of the medium, this resemblance becomes less and less; and we doubt not there are persons present who have witnessed a series of representations where first, second, and perhaps the fifth or tenth apparitions have been like the medium, but less and less so each time, until finally the representation becomes a distinct individual.

This is, of course, in consonance with natural laws, and it does not necessarily follow that the medium's spirit is outside the body and is the form or model, so to speak, upon which the spirit drapes this covering. It may be so in some instances, but it does not follow. It may be the result of the spirit striving, in the assumption of the desired form, to forget the form they have lately occupied. This belongs to the province of special investigation; and when the double is seen, either at a seance or in your individual and private pursuits, a distinction should be made between the spirit that projects itself from the physical body and is seen only by the friend, and that form that is presented in the spiritual circle and seen by all present.

You are naturally more sensitive to the impression of those minds that are in sympathy with you. How often, in passing along the street, you meet a friend and say: "O, I was just thinking of you," as though your thought had gone out in advance to meet him; so if you had the gift of seeing as well as of impressibility, you could have seen the spirit of that person coming out in advance. For between spirit and spirit there is much less space than between body and body; and the nearer you come to the human spirit, the sooner you are with your individual friend. It often occurs that the spirit which is but lately deceased—but recently released from the physical body—will go to some person at a distance, showing that the spiritual form is already perfected, already made for the spirit to occupy; that it, in reality, had existed within the physical form. Such an instance would necessarily suggest that the spirit thus seen was ready to pass away from the body, and only waiting for the dissolution of the last thread that linked it to the decaying frame to manifest its presence to the distant friend. In fact, many times when the body is in a state of coma, the spirit has left it, the vital spark only remaining. This appearance is not different from that of the double vision.

It is possible to satisfy yourself on the existence of the double while in the possession of your faculties. If you intently think of a distant person, and at the same time figure his appearance to your imagination, so concentrating your mind from all surrounding objects and influences as to be aware of no distracting thoughts, to a certain extent your spirit is in reality there; and that friend were he a sensitive and impressionable person, could detect your presence in the atmosphere. Of course, the chain that connects you with your bodies is not broken as in death, and in entrancing a person you would throw your mind forward and concentrate your thoughts so intently upon him that you are really there, space, time, distance not influencing the spirit in its conscious flight, but only affecting the body you inhabit.

When, however, the spirit wishes to make a form in a seance, you must remember that the form which is most directly connected with the manifestations desired to be produced would usually (as we say) be the model upon which it would be constructed, hence so many differences of opinion concerning the spiritual form that is thus seen, as to whether it is really a spirit-form, or whether it is the result of an influence in the atmosphere. We will now answer the question. Every form that is seen by any person, or any number of persons, with the natural eye, is of necessity too material to be actually a spirit-form; it is, there-

fore, the result of the elements that the spirit finds surrounding the medium and the circle; and when the seance is dissolved, that form necessarily dissolves with it. The real form does not so dissolve. It is not often made the product upon which this external form is constructed; although it may even be only the drapery covering the spirit-form. The spirit may be here, and the form projected there; but it is all made of the atmosphere or aura that surrounds the medium and the friends of the medium. When, however, one individual alone sees a spirit, it is not easy to determine whether it is with the spiritual or the natural eye; because one individual may sometimes see the spirit through the natural eye with the spiritual vision. Understand us: While the natural eye is still open, your spiritual vision may be so active that you can not in reality determine whether you saw the spirit with the eye of the spirit, or whether it manifested itself in the tangible form. You can only tell where two or more are assembled together, and each one compares with the other the results of the vision. If they agree that it presented certain features to each, then it was a physical form. If they do not so agree, and only one has a distinct impression of it, then it may have been a spiritual vision. These distinctions are very necessary; since, in the one instance, it is a case of absolute spiritual vision, it is spiritual sight, but in the other it is simply a manifestation of the physical presence of spirits. Both these kinds of vision exist in the world to-day, and form the subject of the most searching scrutiny in those seances where spirit forms and faces are made manifest.

Then, again, you should not expect, nor is it readily to be supposed, that the spirits so presenting the form can represent the perfect lineaments—the exact features they wore in earthly life. If a person passed away at an advanced age, the spirit does not therefore look old. There is no wrinkle on the face of the spirit; there are no furrows on its brow. The spirit is in the prime of manhood or womanhood. If such spirits wish to manifest their presence, it is the most difficult thing in the world—although it has sometimes been done—to portray the form of an aged person, because the elements of which they have to construct the form have to be drawn from the circle and the aura of the medium. If these, the frill of the cap, and the wrinkle upon the face, and the familiar glasses are presented, it is only for the purpose of identification and is itself a remarkable manifestation of the power of spirits over material substances to simulate age and decay. When in spirit-life there is neither age nor decay. Again, if a child is presented, you must be aware that, though there are infants in spiritual existence, they are not acquainted with the modes of producing spirit-forms; hence these projections must be performed by some one else—it may be by a not very good artist—and the features may be presented in an unsatisfactory manner; but any form or any face so presented is of itself an evidence of an outside power, since there is no possible manner whereby any twenty or thirty individuals can simultaneously conjure up an imaginary figure out of the vacant air.

These form collateral proofs, strong in themselves, of the power of spirit over material substances. They form the foundation of that science which unquestionably will one day be so perfected that you shall yourselves, with the aid of spiritual influences, be able to project your presence to distant friends. Of course, this method of communion or of telegraphy would supersede present methods of communion, and much of the fatigue of ordinary travel would be lessened if you could gently sit in your drawing-room or by your own fireside, and hold communication directly with a distant friend. It is only requisite that the means of spirit-control shall be so adapted as to be made amenable to your own minds, and then you will be so enabled to do. Many persons are enabled thus to communicate together to-day. There are persons in such direct sympathy of mind that they can communicate with one another at a great distance.

The medium who now addresses you, and her mother who is now a spirit, when the latter was still in this life, frequently thus held communion; and their letters were but a repetition some days afterwards, of conversations that they really had had in spirit. One letter would say, "I know you were doing such and such a thing, because I saw you;" and the reply would be, "I was aware of your doing so and so, because I felt you were with me." These, however, are only exceptional cases, where the spiritual faculties have been cultivated and used through the influence of spirits. But in time these faculties may become as customary with you as they are now exceptional; and it will not be strange if you hold converse with distant friends, and it will not be strange to hold converse with spirits. We have said in a previous lecture that every spirit in the body possesses every faculty and attribute and power, in an embryotic style, that is possessed by any spirit out of the body. It only requires culture, enlightenment, knowledge, also for the disembodied spirit to possess every faculty and power of the embodied mind, except only the physical organization which you so imperfectly understand.

Now the only difference between mind acting upon mind in the body and the spirit acting upon mind is, that in the former case you away each other usually by actual presence—by sight, touch, or any other auxiliary organ. If, instead of using these auxiliaries, you simply made use of mental powers, and could think one another's thoughts and read one another's minds (those with whom you are in sympathy), you would have an exact representation of the spirit power of communion;

You often determine across a room what a person is thinking of by glancing at him. So two persons in conversation will simultaneously start to utter the same sentence, and you say, "I was just about to make that remark," showing that there is a subtle sympathy between your minds, and which if it were fully established an actual vibration would take place without the ordinary process of conversation, and without the usual bungling methods of external sound and expression. These are the methods of the spirit. When they employ other means, it is to reach your senses. If a voice is heard, or a form created, or a sound produced, or an apparition appears, it is to reach your external senses.

The thought of the spirit is to hold converse with your thought, not to augment miraculous things, not to build up wonders, not to work magic, but simply to open a channel whereby they may reach your minds. Just as soon as that is attained the wonder-working ceases. Because when a friend is admitted to your house and can hold converse with you, he certainly ceases to knock at your door; so when the spirit can hold direct communion with your mind, having by repeated visitations become familiar with you, unquestionably these outward and lesser manifestations must cease. There are many persons who hold this direct spiritual communion, the vibration of the brain alone being employed to convey thoughts and produce mental impressions. All forms of inspiration possessed by the prophets and seers of the world were unquestionably of this kind, whereby the spirits spoke to their understanding, not with the audible voice, but with the voice of the mind that the inspired one can fully comprehend and understand. You all have sometimes experienced this inward voice that does not come from your own consciousness, but is rather startling from its suddenness, and often from its lack of connection with the subject of your thoughts.

A most singular instance is on record where a spirit, by the audible voice, saved the life of a person sentenced—or who would have been sentenced—to death as guilty of committing murder. Three times did the voice say to the individual (an artist) to whom this experience occurred: "The ferryman waits! The ferryman waits!" And so impressed was this person with the voice that he went to the ferry where he had been accustomed to go for artistic sketches, and found, to his surprise, although the time was several hours earlier than usual, that the ferryman appeared to be waiting for him. Not wishing to embarrass him, the artist assumed an air of confidence, as though he had really sent him a message. Passing over the ferry, he went towards a city distant some ten miles, without the slightest idea why he was going thither. On entering an hotel for some refreshments, the waiter told him that a young man was being tried for murder. Forcing his way with the crowd into the court, he heard the judge ask the young man if he had anything to say why sentence should not be pronounced upon him. He replied that he had nothing to say, although he was innocent. The person who had been so summoned recognized the voice as having something peculiar about it, and tried to recall where he had heard it. It suddenly came back to him that, being out sketching at a certain place the very day of the alleged murder, the carpenter—for the man accused of murder was a carpenter—was at work in the very house where he had taken his dinner; and he said to the court: "I know that man is innocent, because he was on that day at such a place." On being asked for his proof, he replied: "There is only one proof, I know him by his voice; I know by the fact he said he had broken a saw which he required to complete his work." The evidence confirmed his statement, for upon the carpenter's person, on being arrested, was found a broken saw; and upon this testimony he was released. This, of course, could not have been but by the spirit-voice summoning this man in the dead of night to go out to the ferryman, who waited for him.

Many persons—although without so singular and startling a result as this—have been summoned to go to a distant place by the sudden appearance of danger, or the information that the home was on fire. In fact, it is related that the late Dr. Guthrie—eminent divine that he was—was employed visiting at a certain time one of the poorest members of his parish, an elderly lady, who was an invalid and helpless, and that meeting a friend on the way they stopped to converse. After a time he distinctly felt some one tugging away at his coat. Turning round, he was surprised to see no one. The friend also felt some one pulling at his coat. Finally it came so strongly that he felt he must go on, and so dropped the interesting conversation he was engaged in. On arriving at the house he found the invalid enveloped in flames and smoke. A piece of coal had fallen from the fire and had ignited, so that the poor helpless widow must have perished had he not been summoned. This is in the experience of one who, from theological views, could not have entertained what is called Modern Spiritualism; yet it is as strong an evidence of spiritual presence as could be adduced by a believer, or one acquainted with spiritual manifestations.

Such visitations are made to-day, illustrating the power and influence of mind to impress mind. Sometimes it takes the tangible form of the actual spirit-presence. Sometimes, as Shakespeare has pictured in the play of "Hamlet," it appears in the form of a wraith or apparition that has been foully dealt with. Haunted houses are said always to be the result of some secret and unknown crime, that the spirit thus sent out of life is anxious to reveal; and it has been left to Spiritualism to discover

the real cause of certain sounds and visions occurring at midnight in unknown places and obscure deserted dells. All these things are no longer mysterious. They no longer belong to the world that no one dares enter. They are the subjects of investigation, and may be classified as among the phenomena that connect the spiritual world with yours. The reason is apparent. Unhappy spirits dwell in the places where they have been foully dealt with; and as we see men who are persecuted on earth strive to ferret out the cause of their persecution and punish those who afflict them, so spirits are somewhat the same. When one has passed away, it is very natural that it should brood and hover near, trying to attract attention, and in some manner strive to gain reparation for a wrong.

Oftentimes there are unseen ghosts that disturb you so that you dare not enter a door, though you may not know the cause of this disturbed feeling. You have frequently visited places where some singular sensation has taken possession of you—gone into houses where you were full of unrest—been in the presence of persons who did not impart to you a feeling of repose. There is some law or subtle element to account for this influence. It may not be crime, or wrong, or injustice; there is simply a spiritual antagonism—something incompatible with your spiritual needs.

There are many more persons killed with uncongenial atmospheres than are killed by any other cause. There are sensitive beings who are oppressed with the antagonisms of their organization; and you are apt to suppose it is the result of physical debility, since you do not understand the laws that govern your spiritual natures. You would think it an unpardonable offense if anyone were to crowd upon your person—if anyone interfered with your private individual life. Yet, spiritually, you often do this; you are constantly treading upon one another's toes, and encroaching in other ways; you are continually sending out shafts of spiritual animosity, that produce much harm. All these things when understood will certainly conduce much to your happiness. The laws and customs of ancient times were very barbarous; no society and no individual were protected as to-day; so in spiritual matters, when you understand these various and diverse laws, you will find every spirit and mind has its rights as well as every individual body and every class of society. You will find each mind is encased in a castle of its own, has its own atmosphere, its own surroundings, prerogatives, privileges, and you may no more enter the domains of that mind without permission, than you may enter your neighbour's dwelling, or than you may encroach upon his person. You consider it an offense if an individual addresses to you some insulting remark about your personal appearance. But persons are not so circumspect with reference to your mental or spiritual attributes, and feel quite privileged to enter the domains of any individual mind and call it to strict account for any supposed shortcoming or infirmity. The laws of politeness will be extended in the spiritual world, and in comprehending the laws that govern men and spirits, you will much less frequently encroach upon one another. There will be less unhappiness when this is the case. For many subtle, nervous influences, whereby we act injuriously upon one another, will be avoided; and society itself will understand that there are subtle laws of mind, as well as actual forces of body, that tend to produce discord, dissimilarity, and make various friends.

But this, of course, goes far into a range of thought that cannot now be discussed. We only desired to point out the connection between these occult forces of your own organization and similar forces in spiritual existence, and to show that the two are not so unlike and separated as you imagine; that your minds and powers are similar, that the difference is in the disrobing or throwing-off of the outward clothing, and that the atmosphere is peopled by beings having thoughts, emotions, and feelings similar to your own, which they manifest whenever opportunity favors, and often govern and direct your lives when you are not aware of it. To be forewarned is to be forearmed. It is best to cultivate this spiritual control, if we may not know with whom we talk, some may say. Whether you cultivate it or no, you are under that control. Fire is a most dangerous element unless you understand its control, and electricity certainly does less harm when conveying messages than when striking down tall trees. This is the most subtle means of power in existence; you are under its influence whether you will or no; by knowing it you may ward off that which is injurious; by ignorance you may oftentimes be under the influence of that which is not beneficial to you. Seeing that the knowledge of any law of nature cannot lessen the happiness of humanity, the knowledge of any force which is lying around you, of any power that is unemployed now instead of being used, and ultimately, when properly understood and guided, therefore this knowledge will aid as much in human progress as any of the elements that have been trained by the hand of man to do his work on earth. It is the vast mental power, the vast spiritual atmosphere, the vast presence that shapes and guides and interblends with your lives, laying hands upon each, throwing the influence of the spirit upon all, until at last all are interblended and governed by the supreme law of mind that controls every living soul.

On the conclusion of the lecture, the following questions were asked and answers given:

Q. 1.—I have been present at seances where the spirit has materialized itself. When these

[CONTINUED ON FIFTH PAGE.]

Judaism, Christianity and Spiritualism.

BY OLIVER PORTER.

An important question of the day is, What is inspiration? One class hold that a personal Supreme Being selected certain media, such as prophets, apostles, etc., through whom to communicate his will, which he did directly, verbally or with inspired pen, closed it up with the apostles, put it within the lids of the Bible and made it authoritative. Unfortunately, however, it is given in a manner that the people are, in opinion, as to what that will is, widely apart and of endless shades, therefore its truth may well be questioned.

Another growing class hold that a personal Infinite and Omnipresent Being is an impossibility, therefore must be a principle of nature, an unchangeable law, and of course, can not be set aside or violated. Do what we may, whether in harmony with what is called good or not, we come under this law, for law is everywhere—we can not escape it; or in the language of another, "There is not a particle of matter in existence that is not alive and active, constantly undergoing change, and that change is progress from a lower to a higher condition."

However paradoxical it may seem, this law of unvarying change is unchangeable, and like progress, eternal. Spirit being a principle of nature, is also omnipresent and its power is everywhere felt—the higher and stronger controlling the lower and weaker—the latter being negative to the former—inspiration, therefore, being universal, can not be confined to time or space. A specific amount of its power may be concentrated or compounded by spirit bands, and often is, for special purposes.

This being founded on immutable laws, must be scientific and worthy our acceptance. No one can dispute that the Bible is a history of the Jews. One reason why it is called the Book of Books, is its many wise sayings and beautiful maxims of their own, and that of other nations woven into it; but its chief value lies in the Spiritualism that crops out in some of its phases all through it. Aside from this, it would be a matter of only ordinary interest, a mere history of the religion, wars, kings, prophets, etc., of a haughty, self-conceited, cruel, hypocritical and mean people, despised by all other nations, and finally, on account of their wickedness and corruption overwhelmed and scattered. That we inherited their religion and traditions was our misfortune, and we are yet to be saved from its thralldom by the present coming, in great power, of Christ with an innumerable band of spirits.

It seems a mistake in binding together the two books and making them both authoritative, one retelling and the other kind and forgiving in spirit. It is like putting new cloth into old garments to be rent asunder. A divorce, doubtless, will sometime be made. Christ did not fully endorse Moses nor should we. Both the principles and character of the latter, in some respects, were at fault. Although the Jewish government was theocratic and unitarian, their God, Moses' God, who was leader of a band, and above other Gods, probably the spirit-father of Abraham, was sensual and of low order, and commanded many things cruel and revengeful, calculated to shock the moral sense of the people of this age. These spirits called Gods were as ignorant and unprogressed, proportionately as the people; yet, of course, greatly superior to them in knowledge as a class. This higher God whom Moses consulted in his private temple, was jealous of the lesser ones who sometimes clashed with him, whereupon Moses forbade their having farther communications under penalty of death.

From the era of Moses to that of Jesus, great progress seems to have been made in both contiguous worlds, and also since the days of Jesus to the present. Whether or not the spirit-father of Abraham controlled the medium Moses, we have spirit testimony that Confucius, leader of an association, controlled him, which appears probable, as he taught the Golden Rule and power of love while in earth-life. There ought not to exist a doubt that Jesus is at the head of a powerful band now, as the tests he gave of his reappearance is full proof of it, being literally fulfilled daily. A certain class are so critical as to insist on a literal fulfillment of prophecies by him, who spoke so constantly in allegories—still expecting his coming in person, instead of in spirit everywhere so manifest. It is possible, even probable, he may at no distant time, materialize himself sufficiently to give a lengthy discourse.

SPIRITS CALLED GODS. Moses was both a seeing and a hearing medium—occasionally saw and talked with a spirit, whom he called God—one time he saw his hinder parts, and at another talked with him face to face. Note the suggestive reply of Jesus to the Jews, who sought to entrap him. They accused him of making himself God, meaning like or equal to the God of Moses. He replied substantially as follows: "Is it not written in your Law, I said ye are Gods unto whom the word of the Lord came? Why accuse me of blasphemy, because of saying, I am the Son of God," as much as to say, I have assumed a title less than you apply to the lesser Gods, spirits, of the band, who received the word from their leader, for the purpose of transmission to those in earth-life. This is aptly put, and a lesson to his defiers.

IMMORTALITY. As an evidence of the ignorance of the Jewish Gods, note the fact of their failure to recognize—certainly to teach, the actuality of an endless life. There are no words, so critics inform us, in the Hebrew language expressive of it. The word translated everlasting, and so flippantly used by some preachers to support the doctrine of an endless Hell, has a limited import, meaning, "very long time, and applied to things temporal." It is said that "immortality" was brought to light through the gospel," yet Plato and others taught it long before that time, and some of the Jews themselves received it from older nations more than a century prior, but the doctrine not being accepted by the authorities, did not spread to a very great extent.

ORTHODOX CRITICS. The late Rev. Dr. Theodore Clapp, a pulpit orator and President of a New Orleans college, in his auto-biography relates an interesting fact. Judge W., an eminent scholar, who studied for the Episcopal ministry, but relinquished his purpose on account of failure to find requisite evidences of their dogmas in the Bible, after listening to an eloquent discourse on endless misery, by the Rev. Doctor, who quoted largely from both books of the Bible, and stated that there were hundreds of texts therein that affirmed it, expressed to him his opinion that they were mistranslations; that in the Hebrew texts he would find no such allusions. Dr. Clapp immediately prepared himself, and went into a thorough examination of both books, appropriating a portion of each day for eight years. The result was, he was unable to find in the Old Testament any allusion to any suffering after death; that he could not name a portion in the new, fairly interpreted, affirming that a part of mankind will be eternally miserable, but found many declaring the ultimate salvation of all. "To my utter

astonishment," he added, "it turned out that orthodox critics were perfectly familiar with these facts!" Suffice it to say, he withdrew from the order and preached Universalism. The fact of his remaining in the City of New Orleans during the unhealthy season for several years, to take charge of the sick, while other clergymen left, is evidence, of his goodness and worth.

ORTHODOXY CRITICIZED. It matters little if some Evangelical ministers are themselves more or less skeptical in regard to their articles of faith, so long as they are retained, but their moral tendency is a fit subject of inquiry and criticism. Now, crime is seldom committed but with expectation of escape from its consequences. Christian plans ingeniously open a tolerable fair chance for such escape, but sufficiently mystified to allow Shepherds to secure fleeces from the flocks. It is for these (power and emoluments) that the differing sects have so often quarreled and fought, and aroused cruel wars among themselves. It could not be for true religion, as that means peace. Almost all wars have religion for their basis, not excepting the late French and German. If Christians thus fight vindictively for pelf and power among themselves, what may be expected in the coming conflict when the battle is between the sects united, against those whom they are pleased to term infidels, provided they succeed, as likely they may, in securing the religious attachment to the constitution? The international Evangelical convention held in New York, made out a programme of topics for discussions, and assigned speakers thereto, one being Church and State. Church and State a subject of inquiry by foreign and home dignitaries in the year of our Lord, 1873, in the land of the free! God save the Republic! This surely smacks of the battling God of Moses, rather than that of the Prince of Peace, as war must inevitably follow such unholy marriage. It may be convenient to have both Gods, Jewish and Christian, in the constitution, so as to follow the banner of one in the field, and the other in the pulpit! As water can not rise above its fountain, so ethics of a sect must be an indication of moral standard. Dr. McLeod, in a discourse before the royalty of England, justified war on the principle that God demanded satisfaction.

TRUE FOUNDATION. A brother in one of his lectures makes out with great clearness the mission of Christ to rest on the fact of spirit-intercourse. Jesus questioned Simon Peter in regard to what others, as well as himself said of him, and received for an answer that he was the Christ, and thereupon Jesus declared he must have obtained the knowledge, not from flesh and blood but his father whom there is good reason to suppose, was Confucius. There was propriety in calling him God and Father, or God-Father of our Lord Jesus Christ. He was at the head probably of an association of spirits who took it upon themselves to raise up a highly organized personage for a great work; took charge of his Mother who brought forth one worthy to be anointed the Christ, and who should become ruler of the nations through his organized band, and to reign until his work is fully accomplished. His declaration to Peter substantiates fully the fact that the church, the key, the cornerstone, the head of the corner, the rock, all rest, on the fact of spirit-intercourse as the foundation of Christianity. This stone is Spiritualism out of the mountain by spirits without human aid, and it will roll on and on till it becomes universal.

A PERSONAL OMNIPRESENT GOD. Can it be made to appear probable that a personal, masculine, infinite God exists, who is around us for matters of our personal interests? Is it too much to assume that Jesus, or the spirits that lived a trillion of years before his time, and who were connected with this planet, or spirits connected with planets that were a trillion of years older than ours, know no more of such personal supreme or first cause than does Plus the Ninth? People are slow to learn that all divine revelations, indeed all knowledge, comes to us through attendant spirits, and that they also, the same as we do, have their mediums and clairvoyants to obtain knowledge, messages of love, etc., from those in spheres above them, and so continued from one sphere to another upward to the highest that can be reached. Yet these facts are as patent to students of Spiritual Philosophy as any fact in science.

KNOWLEDGE IS POWER. The idea that spirits make and engineer worlds is well and ably sustained by the Associate Editor of the JOURNAL, who received the fact from a highly exalted spirit, and which can not, it seems to me, be successfully controverted. Knowledge is not only a savior, but power as well, and in proportion as the soul brings its mind forces to bear upon matter and subjugates it, will its God-like powers become manifest.

Waterford, Me.

Adventism.

BY EDWIN ADNER DAVIS.

"A lie well stuck to is as good as the truth." So says the old proverb. Acting from this standpoint, the Adventists are preaching what they know to be a lie, viz: That Spiritualists, Infidels, Atheists and all other liberals, are working for the recognition of God in the constitution of these United States.

Ever since this "God in the constitution" movement has been on foot, the Adventists have prophesied it would be a success, and they hope it will be from the fact that as the "blood of the martyrs is the seed of the church," they hope to be able to be made first-class martyrs of. No church, sect, or organization, either religious or political ever made much headway in the world, until it could advertise its martyrs, and work through them, upon the feelings of the people. This is the world's history.

Now the proposed "God in the Constitution" amendment, may, or may not, be a success. If a success, why should the Adventists fear it? I am at a loss to see where their part of the martyrdom is to come in. The amendment is gotten up for the sole purpose of striking a blow at those whom the church terms infidels; yet those who deny the inspiration of the Bible, disbelieve the immaculate conception, and worship the God of Nature, rather than the God of many Creeds, many temples, and many minds, as He is proved to be in the Christian Bible. Infidels alone will feel the full force of ecclesiastical power if Christians get their God in the constitution. There is no doubt of this. The rack, the gibbet and the dungeon, have already been foreshadowed as the position of Infidels, by "gentlemen of the cloth," who are interested in the proposed amendment.

The Advents know this, and are evidently very uneasy, for they squirm and twist terribly for fear they may not be included among the martyrs. Martyrdom is the molasses of their anticipations; the loaf-sugar of their hopes; the double-distilled nectar of roses, of their desires. All churches boast of their martyrs. Our poor Advent brethren have never, as yet, had as much as the least bit of a martyr to nail at the mast-head of their non-immortality

flag, and they think it is about time for them to be set up in the martyr business. Well, I, for one, have no objection, but it does look a little strange and paradoxical, that while they are to be crucified for obeying God's laws, people of my faith are to be crucified for obeying the Devil's laws!

But so it is. The Advents preach and prophesy, that they are to be martyred for not keeping Sunday, or reverencing it as a Holy Day. Well, now, are they not in the same boat with Infidels who keep no particular day, but claim that all days are the Lord's days? Most assuredly! Besides, we deny all forms of church rule, war against creeds, deny the infallibility of the Bible and its divinity, and are totally opposed to Christianity, as interpreted for us by hiring priests. We also have little reverence or respect for the Christian God, whom, the bible says, slaughtered thousands of innocent men, women and children to satisfy his whims—repented several times of what he had done or was about to do; sent a lying spirit to Ahab; sends strong delusions that people may believe lies, and creates a devil to damn them for believing the lies he has forced them to swallow, and finally, says, "I create the good, and I create the evil. I am the Lord," thus virtually implying that the devil is guiltless of evil, for if the Lord creates it, and the Bible says he does, who is so irreverent as to charge it to the poor, slandered devil?

Ah, if there is a devil, I fear some of the clergy will catch hell for slandering him so. Well, sure enough, the Bible is a riddle, which none but the Advents understand, which leads us to exclaim, "Great is the mystery of godliness!" "Be all things to all men," and to lie for the upbuilding of Christianity. So likewise are our Advent friends willing to lie for the propagation of their peculiar dogmas. But how the "truth can abound," by their lie that Spiritualists, Deists, and Liberals are hand-in-glove with Christians to put a God in the United States Constitution. I am at a loss to discover, yet an Advent exhorter, who lives upon the sweat of other people's brows, declared to me that such was the case, showing his utter ignorance of what is going on in the world, or an intention to speak falsely and uncharitably of people, some of whose shoe-latches he is unworthy to unloose.

Adventism has no charity for anybody or anything outside of its theological chalk-marks. It is a bigoted, gloomy, selfish religion, puffing its followers up with egotism and self-righteousness. Like the Catholics, they say, "Outside of our church, there is no salvation for man." "Believe what we teach, or be damned." "Accept our interpretation of the prophecies," be annihilated. We can't be wrong. Although all the wisdom of the world combined interpret the Bible and the prophecies differently, we alone are right. Our church is infallible; it can not err. Our newspapers, books, and pamphlets contain nothing but truth, and never so much as the smallest white lie. All the revelations—and they are many—given to our seer and prophetesses, for the guidance of the church, come directly from God. Spiritualism with its revelations, is of the devil, and is wicked fraud. All other churches or peoples, or sects, claiming to have revelations, are liars and of the devil. No people living in these last days has any business with revelation but us. We are God's anointed. The Second Advent people are those 144,000 whom John, the Revelator, saw gathered about the throne. Man has no immortal soul. As a beast's dieth, so dieth man. A very few people will be saved, and they, Advents, every one of them. Spiritualists are to make life come down from heaven soon, to deceive the very elect, if possible. All spirit-communications come from the devil. Our communications through Mrs. White, while in a trance condition, are of God, even to the communications for the guidance and direction of a low-sick girl.

And this is Adventism, which has time and again prophesied the final winding-up of all things, even to setting days when this glorious world of ours is to "burn like an oven." No people living, have so slandered and vilified Spiritualists as those religious bigots and fanatics, called Adventists. They have retailed in pulpit and press, every dirty lie they could gather up, no matter from whence it came, so it tended to blacken and make hideous and deformed the character of Spiritualists as a body.

As a matter of course, this helped wonderfully to "fulfill the prophecies which they point out in their Bible as relating directly to Spiritualism, and which to ignorant and unsuspecting minds, is convincing of the evil tendency of Spiritualism, the power of the devil, and the truth of prophecy. And these people are spoiling for martyrdom, and so afraid are they that the Christian amendment will not become a law, they scarcely know what to do. Their martyrdom is to come through keeping the seventh day, or Saturday, as a Sabbath. So they say. They tell us they are to be imprisoned and even suffer death for the observance of the seventh day. They are already martyrs by anticipation. If they could be martyrs in reality their cup of joy would be overflowing.

But in that day when our Advent brethren are led to the stake for the mere keeping of a day, whose will the Infidel and Atheist oppose? What will be the fate of those who deny Christ as the Savior of the world, disbelieve the Bible, and have no faith in any of the Christian sects?

I am afraid the Adventists will be cheated of their anticipated crucifixions, unless they can bring up something more plausible for martyrdom, than the flimsy pretext of the seventh day.

God in the constitution strikes at none but infidels. If the Advents wiggle in, and force the constitution tinkers to give them a taste of hell, it matters little to me. I could not believe their doctrine, nor their Bible, if the government should behold the whole church.

Palermo, Kan.

Gentile Origin of the Christian Trinity.

BY M. H. GRAYSON.

Antiquity furnishes evidence that the present trinitarian system was a tenet of belief incorporated with Christian theology, at a time subsequent to the apostles. The term trinity does not occur in the Bible, neither do we find the doctrine taught in any of the early confessions of faith. While a threefold idea of Deity is utterly ignored in the Old Testament, there is nothing definite related concerning it in the New. When the Jewish scribe earnestly asserted that "there is but one God, and there is none other but he," Jesus plainly acquiesced in the sentiment; when, if he believed that three distinct persons existed in God, a more opportune occasion for teaching a trinity in divinity, could not have presented itself. The tritheism afterward evinced by him in commanding his disciples to baptize their converts in the name of the Father, and of the Son, and of the Holy Ghost, is historically shown to have been of gentile origin.

When, or how the paternal name Father, as first person, originated, cannot be definitely as-

certained. The term has no deific signification in the Pentateuch, which shows that it was foreign to the theosophical conceptions of Moses, who acknowledged no name for his God but Lord, or Jehovah. The limited use made of it by subsequent Jewish writers, was evidently derived from extraneous sources. According to the Christian writers, St. Cyril, Austin, Cyprian and Lactantius, the reformer Hermes Mercurius—surnamed Trismegistus, on account of his great wisdom in divinity, designated Deity by this social title; and is stated by Dr. Grey, in his *Heathen and Jewish Literature*, to have taught the doctrine of a Trinity in Egypt before the time of Manetho. The appellation was originally used among the nations as a term of respect by inferiors to superiors in society, and thus appears to have been gradually applied to a Supreme and Divine Being. This congenial term was adopted by Jesus in lieu of the name given by Moses to his hostile war-god.

The term Son, as second person in Deity, and as applied in divine incarnation, seems to have originated in ancient solar worship, wherein the "orb of day" was adored as the Sun of God. Justin Martyr, in his *Apology*, enumerates several religious renovators, styled sons of God, that were defiled after becoming victims to a violent death,—and whose births invariably dated from that period in Winter when the Sun commences its retrograde movement to redeem the earth from cold. He presents our Jesus to the religious philosopher, Hadrian, (emperor of Rome), as a parallel case to those martyrs; but maintains that Jesus was more deserving of the title, Son of God, on account of his superior wisdom. Yet Jesus, through the course of his ministry, refuted the idea of being the Son of God in a corporeal sense, by announcing himself the son of man, and in claiming God for his Spiritual Father, he made a psychological advance in pneumatology so antithetical to Mosaic Materialism, that the priesthood declared him deserving of death for assuming an equality with God. The super-human paternity in connection with a Galilean virgin, ascribed to him by those writers who were unacquainted with his natural birth, was considered the prerogative of a fictitious age of religious romance in godology, for the purpose of deification, in imitation of the cotemporary and antecedent gentile nations.

Traditions concerning the Holy Ghost, as third person, are traceable to oriental countries at a very remote date. By reference to the *Anacalypsis*, it will be found that under the Brahminical theocracy, this esoteric idea of divinity was considered the vital, and life imparting agency in both the first and second birth of men and the gods. According to Indian theology, a dove or pigeon was the typical representation of our third member of the Trinity. Though of Eastern emanation, its diffusion in the Christian church came more directly through the teaching of Plato. The special predilection to Platonism evinced by Origen—the most voluminous writer and learned defender of Christianity in the early ages—corroborates the testimony. It has also been shown by unbiased antiquaries, that the gentile philosophers, Numenius, Plotinus, Amelius, Porphyry, Proclus, Damascius and other Platonists and Peripatetics held the Holy Ghost to be a divine hypostasis. The fact that it had no identification with the Apostolic dispensation during the ministry of John the Baptist, is shown from the fact that his proselytes ignored it.—Acts, 19:2.

The strongest scriptural argument that theologians have adduced in defense of this abstruse doctrine, is derived from that passage in St. John's first epistle, where he says, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." But this testimony in its favor is invalidated by evidence, elicited from critical investigation, that the text is an interpolation, imposed by translators to establish a trinitarian theory. The candid and learned commentator, Dr. A. Clark, in examining 112 different MSS. of this epistle, states that he found it in but one—that of the Codex Montforti, Trinity Col. Dublin. And Dr. Bartlette on the "English Bible," in the *N. Y. Independent*, (May 5th, 1871) says, "There can be no excuse now for retaining 1st John 5:7, when it is found in no old manuscript, and was not contained in the first two editions of Erasmus."

A trine idea of Deity was the religious ex-cogitation of devout minds in congruity with the deific proclivity of a pre-historic period of antiquity that can not be reached by the modern student in mythological lore. Classical research in Oriental "sacred" literature, shows it to have been a fundamental doctrine among the theosophical gymnosophists of India at a very early date. It was a canonical tenet in the theology of Zoroaster, the Persian divine lawgiver—whose Mazian descendants in the days of Herod, were directed by a "star" to the babe of Bethlehem. It is asserted that through his fertile imagination the Trinity was first systematically syllogized into three united beings, equal and infinite in power, the same in essence and constitution. It is generally believed to have been introduced into Greece by Pythagoras, after his visit to the Egyptian colleges during the reign of Amasis; though the Christian chronologist Timotheus states that Orpheus—the most ancient inspired law-giver of Greece, taught that all things were made by a co-essential and consubstantial Trinity, worshipped as Phanes, Uranus, and Chromas, deified in light, counsel, and life. After having been philosophically theologized there by Plato, as Supreme God, Reason or Logos, and Soul, four hundred years before the Christian era, it was antolog-ically expounded in consistency with the metaphysics of Christianity by Athanasius, at the Ecumenical council convened by Constantine at Nicea, A.D. 325. The present form of that faith was then declared orthodox, and became an essential part of the Christian creed.

Ecclesiastical history shows that the dogma had not been uniformly accepted by the patristic Fathers as a cardinal axiom of belief in the Christian church before its discussion and elucidation by Athanasius,—who is admitted to have been of gentile birth and education. His exegetics is supposed to have wrought a consubstantial improvement in adaptation to apostolic Christianity over the old homousian conception, but in the controversy which he successfully waged in opposition to the Arian and Sabellian denominations of Christendom, the profound Eusebius seems merely to have relinquished Arianism and formally accepted his views through secular or political motives. The present form of the creed is said to have been drawn up by Hilary, Bishop of Arles, in the fifth century; though Dean Stanly in his recent investigation of the subject finds no proof of its existence until the ninth century. He gives his opinion that the English copy of the Athanasian creed was not made from the original Latin, but from a faulty Greek translation which the compilers of the prayer book mistook for the work of Athanasius. It thus becomes criticized for favoring of heresy.

Richboro, Pa.

THE FIRST LIBERAL PROGRESSIVE LYCEUM meets at 452 Milwaukee Avenue, Chicago, every Sunday afternoon at 3 o'clock. A general invitation is extended to all.

Agassiz and Darwin.

BY W. F. PERKINS.

DEAR JOURNAL.—The *Atlantic Monthly* for January contains a most interesting paper from the late Prof. Agassiz on the subject of "Evolution and Permanence of Type."

This article, reproduced in the *New York Graphic* of the 16th ult., will be read with unusual interest by all scientists, not only on account of its being one of the last utterances of the great naturalist, but from the fact that the article was called out by the criticisms of Prof. John Fisk in *Appleton's Science Monthly* for October last.

The reader will be struck with a few expressions near the close of Agassiz's article, which challenge careful thought: from all who are disposed to accept in haste the conclusions of Darwin.

Prof. Agassiz says: "The most advanced Darwinians seem reluctant to acknowledge the intervention of an intellectual power in the diversity which obtains in nature, under the plea that such an admission implies distinct creative acts for every species. What of it, if it were true? Have those who object to repeated acts of creation ever considered that no progress can be made in knowledge without repeated acts of thinking? And what are thoughts but specific acts of the mind? Why should it then be unscientific to infer that the facts of nature are the result of a similar process, since there is no evidence of any other cause? 'The world has arisen in some way or other. How it originated is the great question, and Darwin's theory, like all other attempts to explain the origin of life, is thus far merely conjectural. I believe he has not even made the best conjecture possible in the present state of our knowledge."

The more I look at the great complex of the animal world the more sure do I feel that we have not yet reached its hidden meaning, and the more do I regret that the young and ardent spirits of our day give themselves to speculation rather than to close and accurate investigation.

The idea conveyed there, of the "thought of nature," call to mind some expressions in Davis' "Nature's Divine Revelations," where, on page 326, of that remarkable work, will be found the following:

"The *Zoophyte* of the infinite Mind, therefore constitute the laws of Nature; and the results of these thoughts are the animated forms of being, including the exalted form of man—which again form, on a corresponding principle, the interior, spiritual existence. "Nature, therefore, is merely a thought of the Divine mind, as forms are the thoughts of nature. Thus the universal laws are merely the infinite expressions of the great positive mind. And thus are we brought to associate our interior principle with the thoughts of its own Producer. And it is only by a clear comprehension of nature's creations that we can form any correct conception of even a thought emanating from the Divine mind."

Again, on page 314: "Before speaking of the type of anatomy that exemplifies, partially the form of man, it is well to remark that nature is like the human brain—and is incessantly producing forms, as the brain is thoughts. And each form and peculiar organization in nature is determined by the existing, controlling circumstances, which were the cause of such form's creation. It is therefore impossible for any order of animals to remain for many periods the same as its original; for they are changed in accordance with the existing surrounding circumstances. So also the thoughts to which the mind gives birth are the forms of their creating causes. And it is no more impossible for the brain to produce constantly thoughts in every particular similar to each other, than it is for nature to produce forms similar to each other. The mind is acted on by all the immediate and exciting causes which produce thoughts as an effect, and the effect always varies according to the variations of the cause. So forms are the thoughts of nature, as thoughts are the forms of the mind. Thus, although a general law governs the creation of thoughts, this does not produce invariableness in the forms of thought."

Is not all this far more rational than the miracle theory, and is not this all that Agassiz means, albeit he has been charged with leaning strongly toward the miracle theory?

Utterances still more to the point are found in Davis' fifth volume "Great Harmonia," as follows: "We do not hold that one type of organism, by any conceivable possibility, can gradually modify its shape and ascend into another type, as a bimodal changing into a human being; but this we affirm: that a particular type is made the medium, through its ripened spermatozoa and germ-essence, of developing a superior form of fixed organism. Nature is filled with the vital principles which, when the proper embryonic fluid is deposited, empregnates the procreative functions of one plant or animal to the development of an order superior."

To all who are aware of the circumstances under which Mr. Davis' works were prepared, the startling fact that they were written while he, an uneducated youth, was in an abnormal or trance state, this being attested by thousands who visited him daily, while his earlier works were being prepared, his utterances, or the utterances challenge attention.

In "Nature's Divine Revelations," the first announcement of an eighth and ninth planet was given to the world, i.e., given to the inhabitants of this planet, the fact not then being known to scientific men. A particular description was then given of the eighth planet, its density, the composition of its atmosphere and the excessive degree of its light. A year later and the scientific world made the discovery, and then for the first time believed it.

Last summer the *New York Graphic* called attention to these old inspirational predictions, and to their fulfillment, particularly to the more recent corroboration by scientific men of the testimony regarding the inherent light of some of the planets.

Can we hastily reject the testimony through Davis regarding the development of species? Darwin having had a full hearing, it is safe to say that the objections to his theory will now be listened to with more attention, and Agassiz's paper will call for something more than theory in reply.

As another writer says: "If it were possible during the preparatory stages of development, while the vital machinery of this earthly laboratory was being put in running order, during the process of mixing, compounding, and preparing its numerous materials for the formative spirit to accumulate substances in fitting place, so as to form protoplasm, and surrounded by fitting conditions to plant the conceptions there * * * * * and thus a lizard could be formed, so could an elephant, and so could man—and man will continue to be man, and apes will continue to be apes."

The inference is a fair one, viz: that if scientists see no miracle in the formation of a lizard, why should the formation of the human species, separate and distinct from all others, be miraculous?

And until Darwin and his followers find the "missing link," which they believe connects man with the brute creation, are they not trav-

eling outside the record of science into the realm of speculation, if they affirm as fact that which yet lacks confirmation?

It would seem that we should hardly get any more light on this subject, until psychological science dispels the darkness of "educated ignorance."

Wm. F. PERKINS, New Orleans, La., Dec. 21, 1873.

Dr. Samuel Maxwell—The Quaker Medium.

He is now lecturing at Grow's Opera Hall on West Madison St., before the First Society of Spiritualists. Having heard the doctor read his resolution in the late convention, which resolution has gone round the world as the homeshell which divided the convention and stamped the free-love concern with infamy, and which was an honor to the author and the minority that supported it, and hearing of his wonderful lectures in the trance state, resolved to hear him. We went on Sunday night, December 21, 1873, and was very much pleased and instructed by the lecture. The control asked for questions, which were promptly given, and then clearly, forcibly and at times eloquently, answered—answered in the true spirit of "the beautiful Jesus." A question was asked concerning baptism by water, which the spirit did not endorse, claiming that "baptism of the heart and soul" shall destroy selfishness and place all your appetites under the spiritual control of your being.

He pronounced in favor of a pure and unadorned Spiritualism among all Spiritualists—not the crazy kind, which fills our asylums and makes men and women mad.

THE DEATH PENALTY.

We asked, "Does the legal enforcement of the death penalty find an endorsement in the Spirit-world?" To which an emphatic, "It does not," came forth.

"Why not?" "If you could stand as we do, and witness an execution of a fellow man on the gallows, and see that soul ascend into spirit life, and behold all its concomitants, burning and damning effect upon the community at large, and the shock it gives to those who are in the interior life, by the murder—for it is murder, a greater shock by far than is ever caused by the murder of one man by another; because, in the case of legal murder there are tens of thousands of persons interested in the earth life, and there are tens of thousands in spirit life more interested, and hence it becomes a murder of a thousand fold greater magnitude than that which the victim committed, for which crime he suffers the death penalty, and therefore we would say to you by all means wipe out this blackest of all barbarisms, utterly and forever abolish this most heinous offence against civilization."

"Oh! Lord these are my sentiments," as the lazy preacher said on glancing at his list of prayers, and jumped into bed. Mr. Editor, we are glad that the Journal, "the sheet," is so unlike its Christian neighbors, while they rejoice that Perfect wrong off, notwithstanding the Herculean efforts of his distinguished counsel, Judge Knowlton, who labored honestly and diligently to give the unfortunate man a lease of life, and when that failed, gave him the only real comfort he received during his last days of life,—so unlike the canting hypocrites in white ties,—so we say while they rejoice that blood has been given for blood, you are bold and brave and determined in all your efforts to better the conditions of the criminal, who must soon become a citizen of this or the other world, by giving him good advice and words of cheer in the JOURNAL, as it goes on.

ITS SACRED MISSION

to our State prisons and jails. Go on in the good work, and the liberal world will sustain so noble and so brave a paper as the JOURNAL.

We are glad to tell our friends abroad that we have such a lecturer in our midst as Dr. Maxwell, who is attracting large audiences day and night on Sundays, at the above named hall. After the lecture he describes spirits present, as is his custom, and Mr. Hall, an old gentleman on the West Side, very quickly recognized a little golden locked cherub, as it was described as gently caressing him, while the tears of joy trickled down his cheek. More anon.

Capt. E. Hoyt Winslow.

EDITOR JOURNAL.—We have had a rich feast in the shape of two lectures from Capt. E. Hoyt Winslow. The first lecture was on the evening of the 17th. The hall was filled to its fullest capacity, to hear the Captain give his telling and convincing lecture on "Bible evidences of Spiritualism." It was one of the best lectures which we ever had the pleasure of listening to, and delivered with an earnestness and eloquence that carried the truth to many hearts, who had never heard a Spiritualist lecture before, closing with a grand inspirational poem.

The second evening, the subject of the lecture was chosen by the audience, who appointed a committee of four to select a subject, and they chose the following: "What are the benefits to be derived from Spiritualism, as now taught by its leading advocates, compared with Christianity, taught by orthodox denominations?" The speaker turned back the taunt terms denounced by Victoria C. Woodhull, Moses Hull and others, and declared that they were non-leading advocates of Spiritualism; but even if they were, they would compare favorably with Moses, David and others. His lecture was able and full of truth, showing Spiritualism to be so much purer and better than orthodox Christianity, that there could scarce be any comparison.

After the lecture, Elder White, pastor of the Baptist Church, asked Captain Winslow a few questions, taking the Bible and asking him to read certain passages therefrom, condemning those who had familiar spirits, and those who consulted them, to death, etc., and asked the speaker if he believed that God commanded them to be put to death? and he answered promptly "No." Then the Captain turned on the Elder, and asked him to read certain passages, and he read, and asked and looked as if he would like to get out of it, but mustered up the courage to say that he believed every word in the Bible to be true. Altogether, the second evening's lecture was a grand success! The Captain also gave some very excellent tests. I would say that those desiring an able, earnest and eloquent speaker, can do no better than to get Captain Winslow.

M. L. WHEAT, Ashland, Nebraska, Dec. 27, 1873.

DON'T FORGET to remit dues on the JOURNAL immediately, and if you would have your neighbors know what pure unalloyed Spiritualism teaches, get them to try this paper for three months at the nominal cost of TWENTY-FIVE CENTS.

THE PHILOSOPHER'S STONE.

BY T. HERBERT NOTES.

Would to God that some new Epicurus-Had dawned on the days of our youth, And proclaimed, in our ears, to allure us, The war-cry of Reason and Truth; All the sermons which shirk it are shoddy, Their shafts all shoot wide of the goal; For we hold that what's right for the body Can never be wrong for the Soul.

We maintain that the laws of Creation, Which govern this marvelous Sphere, If they were but the laws of the Nation Are simple, sufficient, and clear; We proclaim the Religion of Reason, Which brooks neither rancor nor strife, In its love for sound logic, not treason To all the pure instincts of Life.

We proclaim war against Superstition, No quarter to Fiction or fraud, Though it feign to be Faith or Tradition, We wrote it a pestilent plant; We would own Truth alone as dictator, Its grays we would winnow and sift, In the sieve the gracious Creator Has gugged and bestowed as his gift.

True Religion is quite independent Of Ecclesiastics and creeds; All its claim to maintain the ascendant Should rest not on words but on deeds; It was never its mission to blight us, Or blast us with faggot and flame; The Religion that fails to unite us Has lost its best right to its name!

True Religion is not speculation On mysteries hidden from view, It consists in our fond affirmation Of doctrine and dogmas as true, It consists in the practice and science Of duty to God and to man; If Mankind be the Deity's clients, We serve Him in serving His clan.

Of the Spirit-world none but impostors Have fathomed the legends and laws; It is pride and presumption which fosters Their ignorance, faith of applause, Who pretend to an initiation In mysteries never revealed, Which the sovereign Lord of Creation Has visibly veiled and concealed.

It were folly to trust Revelation Which flinched from the touch-stone of Truth; We would feel not the least hesitation In drawing imposture's last tooth: We would tear off the veil from her features, And peep off the paint from her face; Though she seemed the most gracious of creatures, We would not be fooled by her grace.

What of knowledge we have in possession, What knowledge we yet may possess, We would fain make the humble confession, Is God's gift if more than a guess; For we doubt not the true inspiration Of intellect born on His earth; We would scoff at no new Revelation That proved its legitimate birth.

But, and pending the proof, we're contented To glean in Truth's glimmer our wheat, Without peopling the pit-falls invented To bag the baa-lambs when they bleat; If, as students, we strive for the knowledge Of all God has willed to be known, We shall gain the first prize in His College, And hear no rebuke from His throne!

An Athenian Funeral Monument.

There has recently been dug up at Athens and placed in the Temple of Theseus a tombstone of the Periclean epoch, or perhaps later, a simple slab of Pentelicon marble, carved to commemorate the death of a Greek girl named Ameinocleia. It is a modest and safe judgment to declare that among all our British funeral monuments there is none, not excepting Chantrey's, so lovely, eloquent, and fitting as that little maiden's gravestone. We are all too familiar with the weeping willows, the ridiculous tea-urns, the broken columns, and the other ugly and foolish symbols of sorrow which fill our cathedrals and cemeteries. This Athenian undertaker, when he got his order, cut for the family a beautiful bas-relief, simply representing Ameinocleia, sweet and graceful as she lived, putting forth her hand to be tied by her favorite slave upon whose head she rests her little hand, with a quiet but smiling look on her fair countenance. In the background stands her father—the undertaker's customer—watching this calm preparation for the long journey which he can not share. The surpassing beauty of the work can not be conveyed by description, but the soft and restrained fancy which inspired it, is in as sharp a contrast with our dull and troubled handling of such topics as our best memorials are inferior in art to the style of that simple slab.

A Correction.

EDITOR JOURNAL.—In your JOURNAL of January 3d, you publish my commendation of Hudson Tuttle's "Coming Struggle," and your types make me say that Spiritualists "have clear confidence in prayer." I said "in progress," not prayer. I believe in that aspiration which the good old woman called "feeling up," and in the sublime idea of Plato, "When thou prayest, seek for universal good, not for special and particular good," but the notion of asking some being outside of the universe to give some special gift, that might be bane and not blessing, in answer to our humble petitions, is for theological babies, and is this time we "put away childish things."

The God of Jewish conception—an arbitrary being, making worlds as a carpenter builds houses, from the outside—is passing from the world's thought, and in place thereof will come the infinite wisdom, the infinite love, the infinite intelligence, the infinite design, the infinite spirit—the soul of things in and through all, which may well be called by a name hallowed by reverent association. Without the infinite spirit and intelligence and design, how can finite spirits and intelligences and persons, be possible? I but ask the question, to help the transition from the old to the new—which is yet old. Yours truly, G. B. STEBBINS.

Detroit, Mich., January 4th, 1874.

AGENTS WANTED for the new book LIFE AND ADVENTURES OF

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By his comrade and friend, D. W. C. Peters, Lieut. Colonel and Surgeon, U. S. Army, as detailed by himself. The only true and accurate life of America's greatest HUNTER, TRAPPER, SCOUT and GUIDE ever published. It contains full and complete descriptions of the Indian tribes of the FAR WEST, as seen by Kit Carson, who lived among them all his life. It gives a full, reliable account of the MODOCS, and the MODOC WAR. As a work of HISTORY, it is invaluable. A grand opportunity for agents to make money. Our illustrated circulars sent free to all applicants. Write or order territory. W. A. PARKER & CO., Chicago, Ill. v15u112

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MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. As the most perfect cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a patient statement of the age, length of illness, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing the curable cases. Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought on rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and is an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be, but the quantity of the chemical essence that she takes cognizance of. One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease. Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The fee for her services, for each sitting, is \$1.00. To give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and is an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be, but the quantity of the chemical essence that she takes cognizance of. One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease. Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The fee for her services, for each sitting, is \$1.00. To give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and is an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be, but the quantity of the chemical essence that she takes cognizance of. One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

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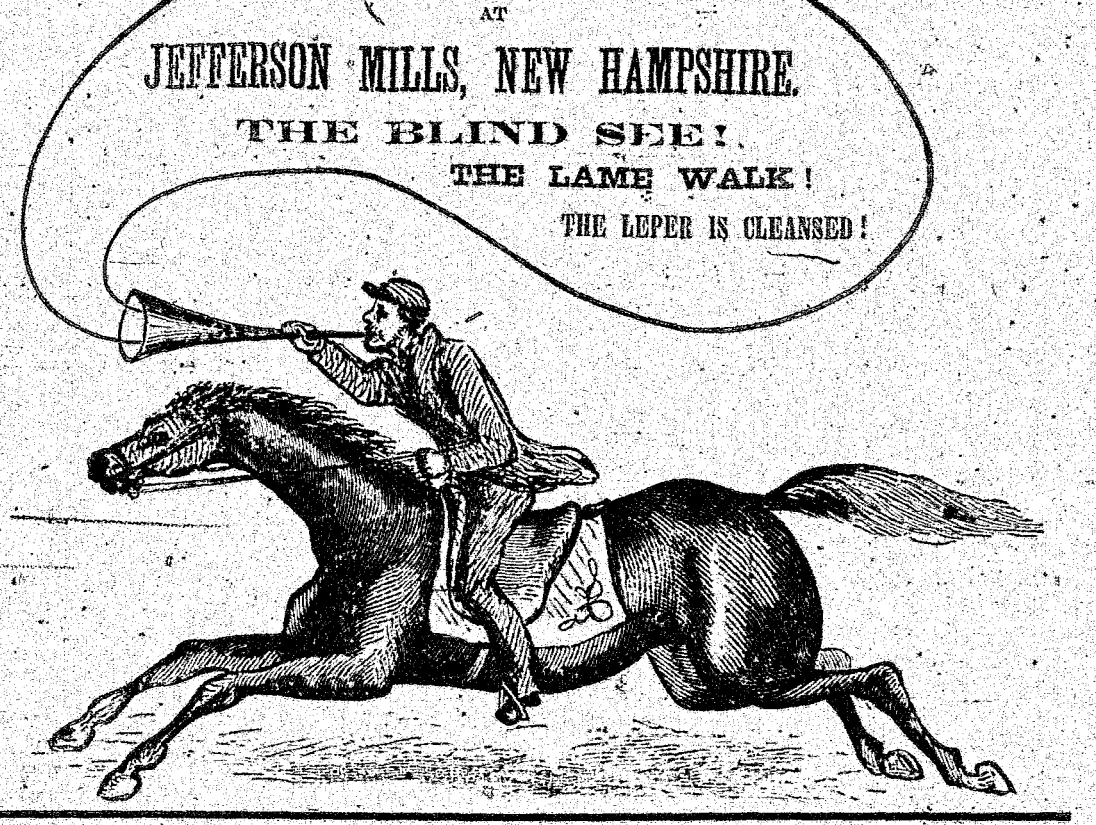
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GREAT EXCITEMENT AT JEFFERSON MILLS, NEW HAMPSHIRE. THE BLIND SEE! THE LAME WALK! THE LEPPER IS CLEANSED!



JEFFERSON MILLS, N. H., March 21, 1873.—PROP. PAYTON SPENCE.

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the above for forty years in my legs, arms, head, and neck all over my body. After taking your Positive Powders about four days I showed up to see how my arm looked, and to my utter astonishment the scales would cleave off easily and leave all smooth and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain in the Heart, and it would beat a few beats and then stop and start again. I could not lie on my side. The Powders have set it all right. Several years ago, from overeating one day and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I look only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; he told me that he had never seen any other person who had been cured of Blindness. He had been cured of Blindness, and his wife was sick from taking Colicase. I could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I got him to take a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for my family, that he was at Mr. Bowles's. In the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before; it eased all her pain, and she slept like a pig. He said he never saw two persons so clean and bright in his life. Yours truly, A. H. KNIGHT.

WHAT DOCTORS SAY. WHAT WOMEN SAY.

In the course of large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Bilious Inflammation, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas. DR. W. E. JENKES, formerly of North Adams, now of Amherst, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. Clavin was cured by the Negative Powders of Numbness, or Palsy, of 19 years' duration. The Powders cured Mrs. H. Clavin of Neuralgia. They also cured a lady of Painful Menstruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of great value. DR. JULIA WILLIAMS, Practical Midwife, East Braintree, Vt.

I myself have been afflicted with Rheumatism and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved. DR. A. J. COBURN, Great Bend, Pa. I think there is no medicine in the world like the Positive and Negative Powders. MRS. D. E. GARRISON, Newton, N. J. In Ague and Chills I consider them unequalled. J. P. WAX, M.D., Bement, Ill. Your Positive and Negative Powders seem to be quite a mystery—no marked action—yet they cure. I have seen patients who can't live without them, as nothing else ever benefited them. G. D. R. KIRK, M.D., Fern Springs, Miss. They are peculiarly adapted to the female constitution. DR. L. HAKES, Cleora, N. Y.

Consumption, SCROFULA AND CATARRH Cured.

Jane Worley was cured of Scrofula of 15 years' standing with 4 Boxes of your Positive Powders in three weeks having had 6 Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORLEY, New Petersburg, Ohio.) Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(G. McRAE, Fayetteville, N. C.) The daughter of Henry E. Lepper was afflicted with Scrofula of the Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Her eye had taken 3 Boxes of your Positive Powders, her eye was cured, her ankles were swollen, and in running sores; in fact, it was all over her body.—(ROBERT THOMAS, Orem, Minn.) I had running Scrofulous sores on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, Bethel, Me.) I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(R. A. PALMER, Dover, N. H.) Mother of the "Cistern" in her head as bad that when lying down, she could hear it drip, drip, or a rattle. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(MRS. R. M. SHELLEY, Burlington, N. J.) I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the "Organic Paralysis." They had said he could never live long. He is now at work for us, a well man.—(G. W. HALL, New Haven, Ind.)

Triumphant Victory OVER Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she ate a piece of apple as large as a hazelnut, she would not sleep a particle all night, but by very weary and nervous she is entirely well now.—(A. G. MOWER, Stockton, Minn.) Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(JOHN O. BARNETT, Burlington, Wis.) Your Powders have cured me of Dyspepsia in two weeks. I used but one Box of the Positive. My Dyspepsia was chronic and her 30 years' standing. During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. F. MULLER, P. M., Maple Springs, Wis.) I have been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of long meat, or anything that was seasoned with oil, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common, without suffering any inconvenience whatever.—(Rev. J. J. JORDAN, M.D., Brantford, Ark.)

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CHICAGO, SATURDAY, JANUARY 17, 1874

The Avon Mystery!

In No. 16 of the JOURNAL, we published an article clipped from the Rochester Democrat and Chronicle, giving an account of a wonderful phenomenon, relating to Miss Eleanor Bonney, who had, several months ago, repeatedly announced to her friends, that she was, at some time not far distant, to go into a long and peculiar trance, the result of which would be the revelation of some startling facts—facts that would convince the skeptical world of the truths of Spiritualism! Her predictions were treated with a great deal of levity by many of her friends and relatives, being considered the result of hallucination, but the sequel shows that her prophecies thus far have been literally verified. She seemed to entertain the extraordinary opinion, that it was her peculiar mission, to not only astonish the people, but convince them also, that a person could, to all appearance, absolutely die, the soul be completely separated from its earthly tenement, and the first stages of decomposition even set in, and then through the potent agency of spirits, be restored to life again.

There are a few things exceedingly curious connected with this remarkable case. Many entertain the idea that she had taken poison, from the fact that she predicted the hour at which she was to "go out," as she termed it, at two o'clock in the morning, and lying down upon the bed, finished the directions she wished to give. No one was to be allowed to watch over her but Mr. and Mrs. Preston, Mr. and Mrs. Ryan and Mrs. Dr. Dutton. The attendants positively assert that many of the predictions she made have been fully realized, and they entertain a firm conviction that resuscitation will eventually follow.

The fact that she was a very large woman, weighing 208 pounds, perfectly healthy and gushing with vitality, may have made her a desirable subject for scientists in the Spirit World to experiment upon, and who may, in this instance, fail in accomplishing what they desire, the same as the denizens of earth often do in many of their undertakings.

The statement of the Democrat and Chronicle, that, although five weeks had passed, there was no more unpleasant odor than would naturally proceed from a sick room, certainly is very strange, and indicates that something quite unknown to scientists here, was at work in preventing decomposition. Since then, however, an exchange positively asserts, "There has been no sign of resuscitation, but an examination of the coroner shows that the remains are far gone in decomposition." The statement is made that the body remains at the temperature of the surrounding atmosphere, and presents the same appearance that would naturally have been expected by the skeptical. The coroner did not think there was sufficient evidence of an unnatural death to warrant a dissection of the body.

According to the Albany Evening Journal, coroner Bissell, of Geneseo, accompanied by Dr. Landerdell and Sheriff Arnold, had been to Avon to investigate the case of Miss Bonney. They met with no resistance in gaining an entrance and making a full examination of the "corpse," as they pronounce it to be. They found no appearance of violent death or other circumstances which would warrant them in taking the body in charge, and say that the body is so far decomposed as to render dissection useless in reaching the cause of her death. Externally, it presents a full and plump appearance and dark yellow color, and is of the same temperature as the room, and does not differ from the appearance of any body which had been kept the same length of time. In conclusion the Albany Evening Journal says, "Thus it appears that Miss Bonney actually perpetrated a very severe joke upon herself. A large portion of the community will forever believe that she took poison. If she did not, she worked her mind into such a condition of excitement that death resulted therefrom. To most people the latter theory will seem highly improbable, if, as has been stated, the deceased was at the time in a state

of perfect physical health. It is to be regretted that the coroner did not do his duty promptly, and, by a thorough investigation, ascertain whether the girl was poisoned or not.

"The examination of this late day reveals the fact that the remains have been steadily undergoing the process of decay, and are now but a putrid mass, emitting a fearful stench. This should be enough to satisfy the most ardent Spiritualist that the body can never return to life. Still the family refuse to be convinced, and announce their purpose to keep the remains unburied for six months."

That Miss Bonney is absolutely dead; no one who visits her doubts. Yet that, even, was strictly in accordance with her prediction, for she had positively stated, that "when the soul had entirely separated from the body the house would be shaken violently, which prediction was fully realized by those in attendance. The Rochester Union and Advertiser says, "A physician from this city—not a believer in Spiritualism—visited Avon yesterday, and made an examination of the body, as he had done before. He was not allowed to touch the body, but merely to look at it, as it was one of the conditions of the 'going out,' that no hand should be brought in contact with it. This condition has been conscientiously lived up to by her attendants. The physician states that, in his opinion, the woman is positively dead, and it is an utter impossibility for life to be brought back into the body.

"Since his last examination, about a week ago, there had no material change taken place in the appearance of the corpse. He noticed, however, a slight ring about the eyes, which was a little lighter in color than the rest of the body. This he accounts for by saying that it is a perfectly natural result of the sinking of the eyes. They at first and for some time protruded slightly from the head, such as it was predicted, would take place, but have now sunk somewhat, which gives that appearance about the eyes so often seen in a corpse.

"As regards the odor in the room, the doctor says he thought he detected, on his visit yesterday, a different scent from that which he found on his first one. This, however, he did not think arose from any decomposition, as, in his opinion, that had not yet set in. Many reports have been circulated, in regard to the time which it was said Miss Bonney predicted she would remain in that state, but her friends state that she did not give the exact time when she expected to come back to life, but said that they should keep her six months, not burying her unless decomposition should set in. When the soul re-entered the body, she said they would hear a sound like the booming of a cannon.

"One thing is stated by the doctor, which, if true, is certainly remarkable. About four weeks ago, when he was about to go up to Avon, he bought a bouquet of very choice, handsome flowers at Vick's store on State street. That bouquet he took with him to Avon, and it was placed in the room where the body of Miss Bonney was lying. The flowers are to this day as fresh and as fragrant as when they were purchased."

The whole incident is indeed curious, and is exciting great interest. Those flowers that do not seem to perish, the fact that Miss Bonney went into a trance precisely at two o'clock, surrounded by her friends, and that her tongue has protruded from her mouth, and a slight effusion of blood been perceptible on her nostrils, as predicted, must certainly awaken within the minds of her relatives and friends an earnest desire to scrupulously follow her directions, and the circumstance (also foretold), that when her soul had been finally separated from the body, that the house would be shaken violently, must, of course, arouse within each one anticipations of favorable results, however incredulous a person may be, and her brother and others strong in the faith, declare that she will yet come to life again, as perfect as before.

"We entertain the opinion that 'nothing is impossible with God,' that is, that any thing not beyond the limitations of reason can be performed or accomplished by the power of mind. We believe that the resuscitation of Miss Bonney is possible, but very improbable. A partial decomposition of the body, would not seriously interfere therewith, if the nerve centres remained in a perfect state of preservation. Miss Bonney owed her life to the air she breathed, the water she drank, and the food she ate, being acted upon by the stomach and lungs, and through various avenues appropriated by the system. Now, is not the mind superior to the lungs and stomach, and may it not possess power as manifested in the organization of spirit, to infuse new life into the now inanimate body of Miss Bonney? The body of the sheep manufactures wool; that of the bird, feathers; that of the seal, fine fur. They do that from the elements—food, air and water. Now, the minds of advanced spirits are superior to the body of the sheep, bird or seal, and they can go direct to the elements and manufacture wool, feathers or fine fur, without transmitting food through the body of an animal. That man is a most consummate dunce, who denies that advanced minds in spirit-life can do that, for if not, mind is inferior to the body of a sheep, bird or seal.

It is possible (though improbable), then, that spirit may infuse new life into the physical organization of Miss Bonney. Already earth's scientists can manufacture tissues resembling the human body, and why not finally be able to cut out a diseased member, and replace a new one manufactured to order, the same as engraving skin on a 'hair lip,' or any other part of the body to cover up a deformity?

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T. J. NICHOLS' CIRCULAR.

To the Citizens of Lansing and the Public at Large.

Knowing it is my duty to expose one of the worst villains, in my opinion, that walks the streets unhung, who is now preaching at the M. E. Church at North Lansing, named William Rice, and he is denying the charges made against him at Mason, I would hereby state that nearly all is true that is charged to him. He has disgraced the church, tried to ruin my wife, and destroyed my happiness. He has written note after note to my wife, saying how much he loved her, and trying to induce her to run away with him; has met her many times in the woods south of my house, all of which I can prove by eye-witnesses. He has requested her to meet him at the train; has met her after dark in the church, when there was no one else around; has passed letters to her on the streets and in the stores, using every means in his power to break up my family, and entice my wife into criminal actions with him.

Fathers, mothers, husbands, and brothers, will you stand still and see this hydra-headed monster gather fresh victims in his coils? Shall he be allowed to ruin your wives and daughters, and go unpunished? Nay, I think not. Will the Church shield him in this vile work?

T. J. NICHOLS.

Mason, Mich., Oct. 13th, 1873.

[From the Kalamazoo Daily Telegraph, Dec. 26.]

A DECEITFUL PRIEST.

Our readers have seen in this paper frequent allusion to one Rev. William Rice, a minister of the Gospel of the Methodist persuasion, how he had become involved in a scandal with one Mrs. Mary Nichols, of Mason, Ingham County. Last week, at a Church trial, he was found guilty of the charges, and turned out of the ministry. In February, he is to answer in the Circuit Court of Ingham County, a charge of adultery.

All the time this man has declared his innocence; he has asserted it in season and out of season, and in the face of overwhelming evidence. The amount of assurance he has manufactured has been truly wonderful.

Well, last Saturday a gentleman of this town, who occupies a very prominent position in a very honorable fraternity, received a letter from Rev. William Rice, soliciting pecuniary aid. He said he was persecuted by a ring of personal enemies, who were determined to enslave or mean to convict him of an enormous crime, of which, thank God, he was as innocent as a babe, or words to that effect. They had partially succeeded in heaping obloquy upon him, but he says, "I shall be able to triumphantly vindicate my honor," etc. He appealed to the fraternity for aid with which to employ counsel for his trial in the courts, and said he would be here Monday or Tuesday.

Last Monday evening, among the guests of the Burdick House, was one "Rev. Wm. Rice, of Lansing." Another guest was written down as "Mrs. Wallis, Saginaw." In due time, Rev. Wm. Rice went to the room which was assigned him on the second floor, and the woman went to her room on the third floor. Thus far, every thing seemed serene. Soon after this man and this woman, apparently entire strangers to each other, had gone each to their rooms, the woman slipped out and went down stairs. Not long afterwards she came back, but in going into her room she let the door ajar. Although she possibly expected some one, not long afterwards, the Rev. Wm. Rice, in his stocking feet, with boots in his hand, with Tarquin's ravishing strides toward his design, moved like a ghost. He stopped an instant in front of the door, when the interesting female in robes of white, approached, opened the portal and took him by the arm and led him in. The door was now closed and locked.

The meaning of this pantomime so puzzled the proprietor of the house when the knowledge of the doings came to his ears, that he sent one of the employes to the room to tell the man to leave that room. But this summons was disregarded by the inmates, so Mr. Riley sent back this message: "Rev. Mr. Rice, if you don't get out of that room in a—d quick, we will put you out." Then the reverend man did leave. After he had returned to his room and dressed himself, he wished to see Mrs. Nichols in the parlor, but this was not allowed. Then he concluded to send word to her that he had wished to go on the 2 15 train, and would like to have her go with him. This message was taken. He paid his bill and she paid hers, and the two left the hotel.

Instead of going to the train, however, it appears the two went to the City Hotel, and registered as Wm. Rice and L—, Lansing, and occupied one room together in which there was only one bed. In the morning Rice went out to see his friends to gather in assistance to enable him to carry on his suit to vindicate his fair fame. But while he was looking around, some of them had heard of his nocturnal doings, and sought to obtain evidence. Mr. H. went at a round—Rev. Mr. Peck, the Presiding Elder of the congregation who had defended Rice in his recent trial in the Church, and together they went to the City Hotel, to which place Rice had been already traced. They proceeded to room No. 40 and Mr. Peck confronted the woman whom he recognized as Mrs. Nichols. She was perfectly confounded when she saw him, and gave pretty direct answers to such questions as were asked her. They then left and went to Henderson & Giddings' store, where Rice was sitting as though he hoped to meet some one Le knew.

Rev. Mr. Peck was the first speaker. "Ah, Brother Rice, how do things look now?—When did you leave home?—Is your wife with you?" Brother Rice responded, beaming with hope, with conscious recititude, and confident of establishing his innocence. "Oh!" said he, "Brother Peck, everything is looking extremely well. The excitement is dying out, and my friends have full confidence in my power to prove myself innocent. All I want now is a little money to retain counsel." And he went on telling how sure he was of defeating his enemies. He remarked that his wife was not here. Rev. Mr. Peck asked him several other questions, to which William responded with truly Christian emotion. Finally Elder Peck, looking William in the eye, and putting firmness in his tone, asked him: "Brother Rice, is Mrs. Nichols in town?" Rice covered, but, as well as he could, replied: "Why do you ask that question?" Four times Elder Peck returned the question, and four times Rice evaded an answer. "Why do you think so?" "Because, you villain, we have just seen her at the City Hotel, and learned that house. We have also learned that you were turned away from the Burdick House last night for disgraceful conduct! What have you to say to that, Brother Rice, what have you to say to that?" "Nothing," replied Brother Rice. "Then he became profusely apologetic, but was dismissed with contempt, and advised to

go home and get out of the State as he could. Rice begged that nothing should be made known about this, as it would injure him in his trial. Rev. Mr. Peck said to him, "I defended you because I believed you to be innocent. In regard to making known this matter, I feel too much humiliated to even speak of it." His other friends would give Rice no satisfaction—they said the facts were now public property and could not be suppressed even if they wished to suppress them.

We are just informed by a party concerned, that Rice's bail bond has been surrendered; and that a telegram has been sent for his arrest.

December 28th—the above rascal is now in jail.

Will the Methodist Church people hereafter bear in mind, when they accuse the great mass of Spiritualists of believing in "social freedom," that they, as a Church, are more amenable to the charge, as a much larger per cent. of their whole number are addicted to the practice, than can be found among Spiritualists. Indeed, it is a fact that nearly all of the leaders of the "social-freedomites" in Spiritualism, come from the churches. Being old stagers, they came into the ranks of Spiritualism in its infancy in hopes to inaugurate in its ranks a new phase of religion based upon sensualism!

Thanks to virtue and intelligence, they have been compelled to set up their goddess of lust and whorship at her shrine outside of the pale of Modern Spiritualism. They have an organization of their own, exactly fitted for the Rev. Rice, Moses, Victoria and Dan will give him the right hand of fellowship, and Jamieson will record his name, while Warren takes his dollar admission fee. So while he goes out of the Methodist Church, he goes in where all is freedom, for a dollar.

Amusing.

It is really amusing to see a certain class of Woodhullites, send forth their vituperation and abuse against the RELIGIO-PHILOSOPHICAL JOURNAL! It has become accustomed to this smoke, and remains perfectly passive, moving along like an irresistible giant among a crowd of Lilliputians, and prospering amid the tempest of hisses, growing stronger every day—like the oak, the king of the forest, which gains additional strength every day, though cyclones and terrible storms beat against it, the JOURNAL smiles defiance at each attack of its enemies, and thrusting out its vigorous tendrils, it becomes more massive and strong continually. It has grown up to vigorous manhood through the intense fires of opposition in the churches, and has nobly resisted the poisonous arrows of unfriendly Spiritualists, who have desired to control its columns or cause its death.

It is, however, particularly gratifying to us to see the Woodhullites send forth their bitter denunciations against the JOURNAL, like hissing serpents writhing in the agonies of death, for their lecherous anathemas return to them to roost, falling harmless from the fair robes of the JOURNAL. Now, dear readers, whenever you hear one of these characters traducing the JOURNAL, don't be alarmed—don't suppose that the influence created can injure us one particle—the paper will be issued regularly in the future as it has in the past, and will prosper, while its opposers will sink into merited obscurity.

One speaker, about five feet seven inches in height, dark complexion, dilapidated appearance, changes his shirt once a month, and whose presence will remind you of an ulcer on a horse, and who is begging for engagements to lecture, takes especial pleasure in traducing the JOURNAL. He usually carries one with him, its presence on his person indicating that it is the only really clean thing about him. He looks like a man who is dragging out a miserable existence, resembling a snake that has lost about three-fourths of its skin, but which can still hiss and bite. His lectures will remind you of the renowned Rev. Philander Bragg, who was considered an expert in closing meetings. However crowded the hall, however large the assemblage, whenever he commenced talking, the meeting would "close-out" in about five minutes, leaving the "eloquent" expounder with the seats alone to greet him.

It is one of the beauties of our philosophy, that even such a man as this villager of the JOURNAL is, can gradually rise from the quagmire that envelops him, and become one of the best of men! We care not how low, degraded, or impure a man may be, eventually he will rise from the low conditions that surround him, and assume the stately grandeur of a true life.

But the JOURNAL pities such men—their opposition to it will prove as unavailing as the attempt of a mole to remove a mountain, or the efforts of an oyster to subdue a whale. Pah! what does the JOURNAL care for their attacks and innuendoes—their resolutions—their censures—their efforts to cause subscribers to discontinue—their billingsgate? Simply nothing. Indeed, this opposition on their part is rather beneficial, for it is a sure sign of approaching death on their part. Wadsworth, Loveland, and others who had taken a contract to kill the JOURNAL for its unflinching course in defense of right, have sunk so deep into obscurity, that the trumpet of a Gabriel could never resurrect them. Their voice is quiet, and their pulse beats only to perpetuate a languid life! They have long since ceased to resolve against the JOURNAL, while other pigmies, equally as contemptible, send forth their tomb-like voice in opposition to it.

But even here the Harmonical Philosophy is a sovereign remedy. Time, of course, is required to work a beneficial change in their nature—hundreds of years may be required to accomplish it, but sometime they will be led to reform, to lead lives characterized by virtuous actions and manly deeds. Therefore, when you hear these characters traduce the JOURNAL, look at them with pity. Although their efforts

to injure us will prove vain, it shows their weakness and folly, in not directing their energies to effect a reformation in their own natures.

Another View of the Sherman Miracle.

A contributor to the Coshocton (Ohio) Democrat, gives his opinion in regard to the "Sherman Miracle," about which so much has been said by the press. He says, that Mrs. Ellen C. Sherman, wife of Moses Sherman, a Methodist minister of Pierpont, N. H., had been suffering from a long and severe sickness, and that "she was suddenly made aware of a 'strange and unusual influence' about her, and very suddenly experienced strange sensations and feelings, and finally heard a voice (not human) which replied in answer to prayer, that her 'faith was not strong,' whereupon she prayed inwardly, 'Lord help my unbelief; and soon became conscious of returning strength.' The cure was sudden and radical. And Mrs. and Mr. Sherman gave the facts to the world, attributing the result to a 'Miracle' performed by Jesus Christ, and probably there are many who will lean to this view of so strange a performance.

"Now, to a well informed believer in the philosophy of Modern Spiritualism there is nothing strange or unnatural about it. The hypothesis they offer is greatly superior to that of Mrs. Sherman, and husband, because in perfect harmony with the universal laws of God and nature, which are incapable of change or special miraculous suspension to any one at all familiar with spirit influence, and the feeling resulting from it in a mediumistic person, one familiar with the very sensations detailed by Mrs. Sherman while she was being healed and restored to health by spirit influence, this case is no more remarkable than numerous other cases, only they don't get to the public because the cures are performed through the agency of a professed 'Spiritualist'—as healing medium. There are many persons who silyly send autographs or a lock of hair to clairvoyants, and get perfectly correct diagnoses of their cases and prescriptions that effect wonderful cures, but for fear of being laughed at for tampering with 'Spiritualism' they keep still. Now as this case of Mrs. Sherman has been foisted upon the public and the most important fact about it kept from view, with the evident purpose to discredit the claims and facts of Spiritualism by giving credit to a 'miracle' to strengthen a creed, it becomes me to puncture the deception, and give the facts which happen to be in my possession, as follows:

"Mr. Ward E. Clark, of Swift-Water, N.H., is a brother to Mrs. Sherman who was healed. The wife of Mr. Clark, sister-in-law of Mrs. Sherman, persuaded Mrs. Sherman, as a last resort in a hopeless case, to send to Mrs. A. H. Robinson, of Chicago, for an examination of her case, which was made, and forwarded to her with certain magnetized papers and plasters, which Mrs. Sherman applied and used before the 'miraculous' cure. The very directions given by Mrs. Robinson in applying her remedies, and the process of cure she points out, go to prove that it was by her remedies that Mrs. Sherman was so suddenly cured, and not by a 'miracle.' It was a 'spirit' cure, and nothing more nor less. But for fear of giving the Spiritual Philosophy credit for restored health these facts in the case were suppressed. When will deception and arrant hypocrisy cease to be practiced to appease the demands of Mrs. Grundy?"

All for Christ's Sake.

Here in the north they have a dull, monotonous way of settling church difficulties—they go into the courts of their Lord on the Sabbath day, and having duly fortified their souls with prayer and praise, they spend their week days in the courts of law; they sue and are sued, enjoin and are enjoined. And to get up a little harmless sport for their ardent followers, some dissenting minister ordains a brother dissenter as Bishop, and finally each party takes all the spoils the law and the Lord will give them, and then depart each his own way, in peace. But in the land of Orange Blossoms, Peanuts and Cotton, away down in Old North Carolina, they scorn to do their Christian duty in so cold and heartless a manner—their warm southern blood boils as freely for Jesus as for any other man, and the boiling is especially strong among our Baptist brothers, owing, probably, to the greater quantity of water necessary in their devotions.

The Free-will Baptists, for years cowered up their hearts and took their plunge-baths in a church at Lumberton, but in time the old ones nearly all died off, and the children became more enlightened by reading the RELIGIO-PHILOSOPHICAL JOURNAL, and other liberal papers, the old church was closed, and the sorrowing pastor departed to a still more enlightened region, hoping to die soon, ere the whole country becomes intelligent. The old church might have stood a monument to the departing glory of old theology, had there not been in the town another sect of Baptists, who, believing that what belonged to their master should be used by some of his children, took possession of the house of the Lord, and offered up worship therein. Now, this was against the Free-will of the Baptists who first sang praises in it, and they took the matter into the courts, not for settlement, but only to give them a little time for prayer and consideration. While thus engaged, the church, with a great noise and ringing of bells, proudly ascended heaven-ward in a chariot of fire, leaving not even a policy in a bankrupt insurance company, to comfort the stricken children of Israel. This last bitter and unexpected event, was all that was needed to fire the heated blood of these Christian sons of the sunny south, and while a Free-will was arguing the matter with holy words and a "smile so child-like

and bland," an anti-Free-willer, in the fear of his Lord and master, meekly raised a bludgeon and smote his recreant brother upon the crown, and immediately the Free-willer seemed to lose all-interest in the controversy. He ceased to argue or to smile, and his spirit took its flight to the place prepared for it by his Master. This, however, does not settle the matter, and more blood is likely to flow for the sake of the Lamb.

Gerald Massey.

This distinguished poet will make a lecturing tour through the West during February and March. The New York Tribune speaks as follows of him:

Mr. Massey comes to us to lecture upon literary subjects, and he brings with him a reputation as a lecturer not second to his poetical fame. In a truer sense than any English writer, he may be called the poet of the poor. But his early association with laboring people did not prevent him from becoming an unusually cultivated and ingenious scholar. He has made the most subtle and curious study of the character of Shakespeare, as shown in his writings, which has as yet been put forth. He is at present engaged on a work requiring enormous research and acumen, an investigation of the history of myths and the origin of language. In the meantime we do not doubt that the thousands who have read and enjoyed his pure and earnest poetry, will be glad to see and hear him on the platform.

Those desiring to engage Mr. Massey for lectures in the West, should make application at once to T. A. Bland, Manager, 287 West Madison St., Chicago, Ill. He will deliver two lectures in this city during February.

Bastian and Taylor's Seances.

The above named well-known mediums for physical manifestations, continue to hold seances at the seance room of this Publishing House, every evening, Saturday excepted.

General satisfaction is given. The materializations are excellent. Friends of both spheres meet face to face, and not unfrequently hold social converse, and greet each other with the good old Saxon shake of the hands.

Mr. Taylor is a splendid test medium, and receives calls from 10 A. M. to 2 P. M., each day. His hand is controlled to write, after a fac-simile of the deceased friend's hand-writing. At other times he sees and describes spirits with great accuracy—hears their voices, and at other times his organs of speech are controlled by the spirit friend, who wish to communicate. He is to be found at room 12, of this Publishing House.

The Scientific Farmer.

The January number of the above named paper has been placed upon our table by Dr. Bland, the editor. It is as usual replete with interesting and valuable reading matter and richly embellished.

The Scientific Farmer is indeed beautiful to look upon, to read, interesting and instructive to all classes, but more especially to the agriculturist, for whom it is more particularly designed. No matter how many other agricultural papers a farmer may take, his reading matter is insufficient until he takes the Scientific Farmer. C. F. Blakely & Co., 151 Fifth Avenue, Chicago, Publishers. Terms \$1.50 per annum.

Dr. B. M. LOWEN, Orange, Mass., has our especial thanks for the club of thirty-six new subscribers, all from one small town, which he got in less than one day's time. If all of our old subscribers would but spend one day each in getting new ones for the JOURNAL, their efforts and the JOURNAL would disabuse public opinion, within three months, upon the question of Spiritualism and Woodhullism being synonymous. Our part of the arrangement shall be carried out even if the number is increased to one hundred thousand. Twenty-Five Cents pays for a three month's trial subscriber, remember.

Letter of Fellowship.

The Religio-Philosophical Society, on the second day of January, 1874, granted a letter of fellowship to Brother Thomas Wardell, of Stageville, Ia.

The Poor.

Somebody writes the Times complaining that Chicago does not pay proper attention to her own poor. One thing is certain and that is, that the orthodox Christians of Chicago do not neglect the heathen. At the present time, some publishing house in the east has inveigled the children of many of the orthodox denominations into acting as agents for the raising of money whose professed object is the sending of bible primers to the young niggers of the Southern States. This swindle is pushed more particularly among the Baptist societies, with the result that from \$200 to \$600 has been raised in each of them. Whether societies who do not pay their ministers, who owe pressing debts, who are persistent beggars for assistance, who never pass around the hat for the benefit of the home poor and starving, expect the Almighty will excuse these shortcomings on account of their contributing liberally to teach young niggers in the South to read, is a question which an unregenerate moral can not answer. It is probable, however, that, if Providence takes common sense, business views of matters (and He does), He attaches more importance to paying church debts than he does to feeding bogus revivalists, or sending bible primers to young darkies in the Southern States.—Chicago Times.

JOHN A. TRAUZ writes for himself and A. F. McLeals, but fails to give the name of his post office or state. Please do so, and your order will be attended to at once.

HULL AND CHAMBERLAIN are meeting with fine success with their Magnetic and Electric Powders. See their new advertisement.

BRO. A. W. STEPHENS writes that there is a good field for a medium in Minneapolis, Minn.

(Continued from First Page.)

manifestations have taken place, we have had strict injunctions not to grasp the hand of the spirit. What would have been the effect on the circle or medium if this injunction had been neglected?—A. It might have been fatal. The possibility is that the sympathy between the medium and this constructed body would be so great, that by interfering with it you might strike a vital part of the medium's body. Certainly illness would ensue; for every fibre and atom of that spiritual body is in direct sympathy with the medium's nervous-system, and nothing is so potent as the nervous-system to affect and overthrow life and reason. Hence you are requested not to interfere; because any direct magnetism from your bodies to that of the spirit so organized, which is infinitely more sensitive than the finest vibrations of sense you know of, would produce most disastrous results upon the medium, perhaps upon yourself.

Q. 2.—In very many cases, the materialized body or body formed, on coming into the room, solicits the touch, and the hand of the spirit is often held and taken by some of the visitors. Does that affect the medium injuriously?—A. It does not; because it is by special preparation. A certain preparation by the spirit is always necessary when the body of the materialized spirit may be touched. The medium is shielded, so that there may not be any wrong done. When the engineer intends his engine to go straight ahead, he sets it in motion in that direction; if any obstacle comes in the way, it produces a collision which is disastrous. A spiritual motion or spiritual form is each for a certain purpose, for a certain range of manifestations, and if it is set to work in that direction the spirit desires that intention to be fulfilled. If anything comes in contact with it, disastrous results ensue. If the spirit arranges beforehand, it is like the engineer, always ready to reverse his engine.

Q. 3.—I believe solid bodies pass through solid bodies. Now, why do they manifest that power? It does not appear to be a spiritual one.—A. At another place we have answered the question. We will repeat the answer. That all seemingly solid bodies are not solid, you are aware. There is between every atom of every solid substance and every other atom a certain amount of space, and there is also a difference in the construction of so-called solid bodies. The human body and the piece of wood are both considered solid substances; yet they are not equally solid, nor are they absolutely solid. The fibres of which the wood is composed are capable of being separated, as you are aware, if you apply wedges and hammer. Now, a sufficiently rapid separation of these atoms, and a sufficiently rapid rejoining of them, produces the same effect as though there had been no separation; so that if the human body can be passed through the wall, and if the separation and reunion of that wall take place before the atoms have had time to lose their mutual attraction, it is as if no separation had occurred. If you cut your hand and instantly reunite the flesh before the atoms have forgotten their vital attraction, the parts immediately join again. So the spirit can dismember the fibres of a coat, for instance, and remove it from the arms of a medium by instantaneously joining the fibres. It is equivalent to no separation having taken place. Of course no two atoms of solid matter can occupy the same place at the same time, one or the other must give way. But the separation named can be done by the subtle element of spiritual control so rapidly and ingeniously that you can not see the operation, you only see the result.

Q. 4.—You have said that when the spirit-form is visible, it is in consequence of being clothed with the atomic aura. Now this aura is invisible to the material eye. Will you tell us how it is that it is visible when made into the form of a spirit?—A. An ultimate particle or atom is invisible when alone, but when there is a visible number they are visible.—It perhaps takes an infinite number of atoms to make a speck large enough for the eye to see. There is no atmosphere visible to you in this room; if, however, you admit a ray of sunlight, you will see an infinite number of little molecules floating about in the air that before were invisible. Now the spirit condenses these molecules and makes them visible to the eye.

Q. 5.—Some persons say that when sitting in the spirit-circle they can control the movements of a table, so as to give forth any answer they please. Does the spirit controlling the manifestations allow itself to be influenced by him, or would you consider this to be the result of the sitter's mind, or is he mistaken?—A. We would like to have the person prove that he can do so. We have never discovered a person who can so control the manifestations. If so, he must be in direct sympathy with the controlling spirit, and therefore anticipate the answers the spirit would give. But we have yet to learn that any person can so control the answers.

Q. 6.—A lady tells me that some two years ago she lost her grandmother, who had been as if were her parent. The day she lost her grandma she saw her crossing a field, though she had not seen her for some days. She called attention to the fact to a companion, but who saw nothing. She noted the hour, and found that the old lady had passed away at that time. It is equally singular that every Christmas eve since, she has seen her grandma. Being a nervous woman, she invariably loses her consciousness for a certain time. Last Christmas eve she explained this to a friend she was staying with, and it was agreed to take every precaution to prevent the occurrence. It is equally singular that at a certain part of the evening this lady turned to go into a room, and the moment she lost sight of her friend the grandma touched her. She immediately fell back unconscious, causing considerable confusion. Does Mrs. Tappan think she is a medium? And what is the law that governs this circumstance?—A. The young lady is unquestionably a medium, and if she were to give her grandma a little more cordial reception—since undoubtedly that departed spirit desires to hold converse with her grandchild—if she were to receive her at other times, the unpleasantness of the visitation would go away. Sometimes the grandmothers in spirit-life are as persistent as in earth-life.

Q. 7.—Would it do the lady good to attend a seance?—A. It would be quite advisable for her and her friends to sit in circle together, and thus avoid any unpleasant occurrence growing out of a sudden control.

Q. 8.—I have observed—whether rightly or wrongly I do not know—that the similarity of the spirit to the medium depends in a very great measure upon the construction of the circle. We admit no seances. We have sometimes a more congenial atmosphere and more congenial sitters; on such occasions the similarity is not so marked?—A. We stated an explanation that when conditions are favorable, or when the manifestations occur after the second or third time, the appearance does resemble the medium. But as the spirit gains power, the similarity is less. So if you would avoid changing the members of the circle, but always keep the same persons for a long time, you would find that resemblance decrease. Of

course the more favorable the conditions the less the spirit has to depend upon the model upon which the spiritual body has to be constructed. It would do well for all investigators to have as nearly the same persons each successive evening; because naturally follows that in such a delicate and subtle experience your minds become harmonious, and the introduction of a new element destroys these conditions, and you have to begin anew each time.

W. L. JACK, M. D., can be addressed until further notice at Beverly, N. J. He will be in New York City about the third week in January; in Springfield Mass., about the second week in February, and remain there about four days. In the latter part of March, he will be in Boston. The Doctor says his health is improving so rapidly that he expects to be able to soon resume his labors as a professional medium. He regrets that he is not able to respond to the numerous calls he is receiving from different parts of the country to lecture. In speaking of the approval of the course the JOURNAL is taken by the great mass of the people, he says, "an orthodox minister told me to-day that he had just sent a year's subscription to you for it, for his wife."

ADDIE L. BALLOU writes from Cleveland, Ohio: I am about to respond to earnest calls from California, for which place I expect to start last of January. I will make arrangements to stop off at important points (if the friends will make necessary arrangements)—at Lincoln, Ogden, Omaha, Salt Lake, etc. Parties will please address me immediately at Terre Haute, Ind.

J. W. VAN ORNAM writes.—We shall hold our next meeting at Dodgeville, Wis., the last day of January and the first day of February, 1874. A cordial invitation is extended to all. Our meeting at Millin, November 6th and 7th, was a success. The right hand of Fellowship was extended, Bro. Jerome B. Tupper, and a license issued to him in due form, giving power to solemnize marriages.

D. J. PARSON.—Yours is at hand. The trials of life are not all ended when you commence investigating the Philosophy of Life. Lean upon the "magic staff"—that is, "keep an even temper of mind under all circumstances." It is more than probable that if the medium was just what you would make him, if you had the power, he would be just no medium at all.

Mrs. S. A. ROGERS HEYDEN was in Newburyport, Sunday, Dec. 14th, and remained a few days to give tests and communications from the departed. She also gave psychometrical readings, all which, says a correspondent, gave perfect satisfaction. She would like to make engagements anywhere in the New England States. Address, Haverhill, Mass.

The number of OUR FRESIDE FRIEND for January 3rd, 1873, commences the fifth volume. It is a superb number of twelve large pages, finely illustrated, with a tint cover. Sent free to any address by the publishers, Waters & Co., Chicago.

Mrs. T. J. LEWIS, a clairvoyant, business, mineral and medical medium of Chicago, has gone to Louisville, Ky., in compliance with the wish of several of her friends who are familiar with her phases of mediumship.

N. FRANK WHITE has just closed a highly successful engagement of one month, at Taunton, Mass., where the Spiritualists occupy the Prescott-street church. He will speak in Liberty Hall, Springfield, during January.

LYMAN C. HOWE, who has been doing good work in New York for some time past, is re-engaged in the same city for January and March. He speaks in Waverly, N. Y., during February.

DR. J. K. BAILEY is now laboring in South-eastern Kansas, and Northwest Missouri. He just closed a course of lectures at Oswego, Kansas.

The address of W. P. Anderson, the spirit-artist, is Sacramento, California. Any person desiring his pictures—many of which have been photographed—should order from Col. R. A. Fuller & Co., post-office box 557, Sacramento, Cal.

PRISON reform is to be pushed to the front rank in Michigan; and in future, convicts will be educated, and, when finally discharged, each man will receive a suit of clothes, ten dollars in cash, and such money as he may have earned by overwork.

New Publications.

THE SPIRITUAL MAGAZINE for December contains an interesting article from Mr. Conway, about seances and psychic force, Emma Hardinge Britten tells of "Unrecognized Senses." In notes and gleanings, much useful and entertaining information concerning Spiritualism in different parts of Europe, will be found. Specimen copies of this magazine may be had by sending to the Publisher, James Burns, 15 Southampton Row, Holborn W. C. London, Eng.

THE OVERLAND MONTHLY for January is at hand, with a new and striking cover, which we do not like, but the contents are even richer and more interesting than usual. This magazine has earned universal recognition as the best exponent of the scenic charms, the unique life and character, and the remarkable resources of the great West in general, and California in particular. As a medium for the latest information on these subjects, it is sought for and quoted at home and abroad. In addition to this special feature, it also ranks among the best in its literary character, having published many of the best stories, poems and essays of the day. The new volume commenced, with this number promises steady improvement, and now is the best time to subscribe. Terms \$4.00 per year. John H. Carmany & Co., Publishers, 409 Washington street, San Francisco.

The following curious pieces of information recently appeared in a New York paper, under the general heading of "Religious Intelligence": A revival at Mayville, Kentucky, has given one hundred and fifty convicts to the Baptist Church, and one at Paducah, Kentucky, fifty.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 434 Race St., Philadelphia.

THE ANGELS!

AN IMPROVIZATION BY M. S. TOWNSEND.

They gather about us when weary,
And strengthen our hearts with love—
Sweet angels who've passed on before us,
To beautiful mansions above.

How can we but court their sweet presence,
And welcome their songs as they sing,
Dear spirits, who've lived in our loving,
Now mounted on heavenly wings.

Oh! the beautiful bands all about us,
Whose hearts are so full of sweet peace,
Who gather in silence to bless us,
And cause all our joys to increase.

Our mothers who held us so fondly,
In love nestled close to the heart,
Are found with the band of sweet angels
From us they can never depart.

Our fathers whose wise holy counsel,
Seemed the strength of a God when 'twas given,
Are coming with mothers and dear ones,
With these glorious angels from heaven.

Our brothers and sisters, sweet treasures,
That blossomed at home with our love,
They come to enjoy all our pleasures,
And still in our circles to move.

Yes! the gates are ajar for poor mortals,
And the earth is ablaze with the light,
As it breaks through the glorious portals,
And scatters the shades of night.

Though storm clouds may gather around us,
And heavy the thunders may roar,
Dear angels will guide and direct us,
Till our barges are safe moored in shore.

When safely we've entered the kingdom
And joined the dear spirits of peace,
Our anthems shall ring thro' the heavens
And all of our pleasures increase.

Courts of Conciliation.

A NEW MOVEMENT.

At the Seventh Annual Meeting of the Pennsylvania Peace Society, of which the venerable Lucretia Mott is President, held in this city, J. Murray Spear presented the following paper on the establishment of Courts of Conciliation. It certainly contains suggestions worth the careful consideration of thoughtful and benevolent persons:

To some extent one class of persons live, thrive and grow rich on the follies, crimes, diseases of others.

Often this may be seen in the workings of what pertains to so-called courts of justice. Two persons are in dispute, and in the heat of passion they rush into litigation. Knowing almost nothing of law, less of the practice of the court, they each employ persons to act in their behalf, the counsel retained may not have the least interest in the case as such, or in the persons by whom they are engaged, but both hope by their efforts to secure wealth, or what may be of more value, fame. A case taken into court may be continued for months, and perhaps from year to year. The expenses of litigation are very great in this country but are not so heavy as in England. Ordinarily it is the interest of lawyers to have cases continued when the parties in dispute can pay handsomely for services rendered; but what is the fact in respect to the poorer classes who seek to settle disputes before legal tribunals?

May it not in truth be said that what is usually called justice is sold to the highest bidder? When Horace T. Cooke was told the courts were open, he replied "So is the London Tavern." Persons may enter one as well as the other, get what they wish if they have the means to purchase. The Medocs were tried by a military court, convicted as everybody knew they would be, and were speedily executed in the presence of five hundred of them in number; their wives and helpless children being compelled to witness the awful spectacle of the execution of their husbands and fathers, but these ignorant savages, poor in purse are of little account in the eyes of our civilization. The friends of peace did what they could in their behalf, but they are only a handful in this great nation.

The present system of litigation is further open to objection not only on account of its cost and the consequent advantages the wealthy and the educated classes have over the poorer and ignorant, but it lacks the love element which serves to quiet, subdues the passions, conciliates, and in fact is the mightiest power in the moral world. An apostle said, "God is in Christ reconciling the world unto himself, not imputing unto men their trespasses; and hath committed unto us the ministry of reconciliation." It is safe that they who love truth and justice and peace, are reconciled to God and act in harmony with the Divine will. Ours is a reconciliation society. We preach peace "to them who are afar off, and to them who are near by."

There is yet another objection to the courts of our time—they lack the gentle, considerate, matronly counsel and religious influence of woman. Purely masculine as they are, how can they wisely judge of the needs, temptations and trials of women? It is of little use to beseech individuals or communities to cease to do evil unless we can teach them how to do well. What then, it will be asked, is proposed to be done? Perhaps not much should be attempted in the outset. Great and radical changes should not be hastily undertaken. A prophet wisely said "He that believeth shall not make haste." There must be ample time for the ideal to grow with the actual, the abstract to the concrete. Much may be done in the settlement of disputes by arbitration, as has been conclusively shown in the recent action of England and America. While it is the main purpose of the Pennsylvania Peace Society to teach the world to settle national disputes, it cheerfully does what it can to promote peace, in families, neighborhoods, and in wider circles. The Universal Peace Union, of which this Society is a branch, have agents at work who have made it their business to settle family, neighborhood and other disputes, and their efforts have been as successful as could in any reason be expected, growing out of this labor it has come to be seen that there is need of establishing Courts of Conciliation, which, if discreetly managed, may prevent crime, instruct the ignorant, settle differences, and in numerous ways be of service, especially to the poorer and less informed classes.

This court should have an office in a favorable section of the city, in which to begin its work. I should have a board of arbiters composed of women and men, of different employ-

ments and complexions and varied social positions, and it should be purely a beneficent as it will be an educative institution. It should have a competent secretary who should keep a careful record of all its proceedings, open to the inspection of interested persons, who might desire to contribute to its support. It is believed that in due time this conciliatory labor would meet the approval of thoughtful persons, and that eventually the State would afford its countenance and lend it pecuniary assistance. This plan of conciliatory action has been laid before the minds of several legal gentlemen, some able merchants and others, and has met their cordial approbation. Mr. Spear would be glad to confer with persons who may take interest in this work. Address J. M. Spear, 114 Callowhill Street, Philadelphia, Pa.

Honorable Dealing.

All of our subscribers, excepting those who are under the present proposition of twenty-five cents for three months' trial, are expected to inform us, if they wish to have their paper discontinued, when their time is up, three weeks beforehand. To do so, will cost them only a cent by using a postal card. If the paper is suffered to be continued on credit, it is dishonorable to then order it discontinued without, at the same time, remitting all dues, including the two weeks the paper will necessarily come after such order is sent.

Little Bouquet.

We are very anxious that our friends, all over the country, should see the LITTLE BOUQUET, that they may the better judge of its beauty and its merit. To that end we will send to any address, specimen copies from May to January, on receipt of ten cents a copy.

This proposition will place the whole nine months' issue in the hands of the family of children for the nominal sum of ninety cents—a single dollar will pay for the nine last months, together with the forthcoming February issue.

A dollar thus invested for the benefit of the youth and children of any family, will be of more real value and deeper interest to them than any other reading matter of the same expense ever placed in their hands.

Address, LITTLE BOUQUET, Chicago, Ill.

A New Proposition—Only Twenty-Five Cents for Three Months.

For the purpose of placing the RELIGIO-PHILOSOPHICAL JOURNAL in the hands of thousands of liberal-minded people who have for years stood aloof from Spiritualism, and never taken a Spiritual paper on account of the free-love infamy which has, in their minds, tainted everything appertaining to Spiritualism, we propose to send the JOURNAL for three months to new subscribers for the nominal sum of TWENTY-FIVE 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 this paper nor the great mass of Spiritualists favor, in the least degree, the so-called "social freedom infamy" which has so unjustly brought reproach upon Spiritualism.

This proposition will stand good for a short time only; due notice of its withdrawal will be given through the columns of the paper.

We trust that all true Spiritualists who are already familiar with the JOURNAL will exert themselves to place the same in the hands of their neighbors.

By a day's effort each old subscriber can procure from ten to one hundred trial subscribers. How many will engage in this good work? No one will deny that Spiritualism is now passing through a most trying ordeal. We are making history. Our philosophy in its purity, certainly should be placed before the people, and now is the time for all to work to that end.

We hope to place the JOURNAL in the hands 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 will guarantee that you and new subscribers will say that the RELIGIO-PHILOSOPHICAL JOURNAL is every way a most acceptable, and valuable exponent of true Spiritualism.

A New Book.

For Twenty-five cents, I offer you a book that contains more truth concerning Christ and his Apostles, than has been given to the world since the Christian era. It is sifted from the New Testament, and from the history of Josephus. One tells what was to come to pass, and the other what did come to pass. After giving their double-meaning, allegoric history a thorough sifting, I cut off their notes and arrive at the following conclusions: That Christ and his Apostles were gross impostors; that Josephus and St. Paul were no one else but Christ himself, after he had risen from the dead, still had never been dead. I carry them through the Jewish wars, where their awful threatnings were fulfilled, and they had put their enemies under their feet, and one of their number on the throne.

For sale at the Religio-Phil. Pub'g House. See Book-list. THOMAS JONES, v15n104in.

City Entertainments.

For the Week ending Jan. 10.

McVICARI'S THEATRE—Madison street, between Dearborn and State. Engagement of Tommaso Salvini. "Sampson."

HOOLEY'S THEATRE—Randolph street, between Clark and LaSalle. Engagement of Miss Augusta Dargon. "Camille."

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement E. A. Sothern. "David Garrick."

MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. Arlington, Cotton & Kimbel's Minstrels and Comedians. "Simple Simon."

GLOBE THEATRE—Desplaines street, between Madison and Washington. Engagement of Miss Alice Harrison. "The Boy Detective."

A RESPONSE.

To the "Protest of the Minority" in the Chicago Convention.

BY MRS. SUSAN C. WATERS.

Those of us who were among the first to express our opposition to the "new departure," have waited long and anxiously for that general awakening of Spiritualists, which should enable them to see the perversion of what was being made of the name and organizations of Spiritualism.

We hail the earnest protest—the minority report of Judge Holbrook and his co-workers, as the dawn of a brighter and better day. It is to be hoped that Spiritualists, as a whole, will not only protest against having the beautiful and consoling philosophy of Spiritualism appropriated to base and unhallowed purposes, but that they will also act with both energy and concentrated judgment, in saving Spiritualism from becoming a wreck among the breakers of false philosophy and impure morals.

I do not propose to review the offensive details of this subject, because that has been earnestly done, but I would say that Spiritualists in this locality are, with only two or three exceptions, firm opposers of the new departure theories, and staunch advocates of a Spiritualism that recognizes virtue as a moral obligation, which we all owe to ourselves and to the world of humanity around us.

To protest is easy, but to unite upon the condition of reform is far more difficult. I very much like the last clause of the minority report, which proposes a restrictive limitation to Spiritualism proper. Unquestionably it is just what is needed, to prevent a recurrence similar to the offensive leadership which has assumed present organizations and dedicated them to the most corrupting theories that ever disgraced humanity.

The important question of method now comes up. As protestant, or protesting Spiritualists, what points can we agree upon? The minority report recommends that a "call be made for a National Convention for the purpose of forming a National Spiritual Association."

In the past, many have objected to organization, but the order of things which we now wish to oppose and counteract, is already organized, standing shoulder to shoulder, and fully equipped to carry their "institutions" into new territory. We, therefore, can not fail to see that the opposite course leaves our cause at the disposal of those who lack practical sagacity and well balanced faculties, while they at the same time thirst for leadership and usurp a dictatorship over the public activities of Spiritualists.

Looking hopefully forward to the action of such a convention as is proposed, I venture to ask whether the proposition is for a mass convention or a delegate convention? If it should be a delegates convention the number of members will of course be so much more limited, that it would seem desirable to improve upon the former method wherein societies have sent delegates, but without giving them any instructions to assist them in carrying out the wishes of the majority.

In such cases the action of the delegates was based upon and entitled to the weight of individual opinion only. It is to be hoped that our societies will in the future feel it their privilege and obligatory upon them, to take such action as will represent their numbers and the opinions of the majority through their delegates.

If we are to have a new and spiritual organization, it must necessarily be on a basis alike acceptable to morality and reason. While it should be definite enough to exclude the corrupting elements which have given odium to the deceased "American Association," will it not in the future, need the power to purify itself of those who may corrupt and disgrace it? Speculative beliefs need not be uniform or limited; but the law of human nature defines morality and purity, therefore they can not be matters of indifference to us.

The legitimate work of a Harmonical Philosophy is to direct attention to the moral and spiritual duties of the individual. The theory that freedom requires opportunity for lawlessness, is false and pernicious to an extent which baffles expression.

If Spiritualists can not unite on a platform that contains a moral plank, then it will be useless to claim Spiritualism as a religion, and we may, in that case, very properly lower the sails of "glad tidings" which we have with so much enthusiasm and exultation thrown to the breeze. We may as well ponder the question whether glaring immorality and criminality shall be any bar to membership in our Spiritualist societies? In the dead and dying societies the payment of one dollar yearly has been the only qualification for membership. Is it at all surprising that Spiritualism is in bad odor, when morality and virtue have been ignored as matters to be accepted or rejected at pleasure, and the all-absorbing dollar made the only test of fitness for participation in the visible work of Spiritualism?

We can hardly conceive how any society, however beautiful its philosophy of morals might be, could keep itself in a desirable or influential condition, if all its unruly members were, as co-workers, retained in full fellowship and equal, or as is often the case, greater prominence than those whose lives best express the principles of the society. We must at least confess that a society which does not defend itself at all, is liable to be defined variously and often unwisely by those who take it upon themselves to be its representatives. If organization upon a specified moral basis, does not meet the approbation of the more radical Spiritualists, we have at least seen the folly of organizing the cautious, reflecting and moral element of society into one body, with the impulsive, fanatical, indiscreet, and immoral element, without making any specification regarding the basis of that alliance.

Are there not two ways of crushing truth—two ways of shutting off the inspirations of the higher spheres; one the limitations of creeds, the other the irrational license that in the name of freedom defies truth, decency and morality? Can a Spiritualism which embraces a moral requirement, be fully expressed except by giving that requirement a public recognition in our basis of organization? A Spiritualism which ignores our moral obligations, we can not afford to foster or accept. We are endeavoring to shake off all association with that form of Spiritualism which, by teaching the prostitution of the spiritual nature to base animal propensities, defeated itself. Unquestionably we should be liberal enough not only to tolerate, but to extend a measure of respect to all shades of speculative belief, but can have little, if any, confidence in the usefulness of the compromising spirit, when purity and morality are at stake, for there is in purity and morality no half-way ground that is safe to stand upon.

In the past, it has transpired that those who refused to be committed to any specified basis of thought or action, have accepted the yoke of leadership as submissively as the most devout sectarian. That yoke we have found too heavy and too grievous to be borne. The proposition (contained in the minority protest) that the extent of the forbearance and liberality of our organization, shall be decided by the vote of two-thirds of the members thereof, duly assembled, seems a wise and just provision; and would doubtless obviate a dissatisfied faction such as most of us have at some time felt in being obliged to see the time of large meetings consumed on subjects that were agreeable to very few except the speakers.

We must be aware that the most impulsive and fanatical mind is the most receptive to error, and at the same time the most enthusiastic declaimer of its opinions, therefore an absolutely free platform can not express the views of the majority, as fully as a platform on which there is a measure of restriction consented to by the majority, and which the majority has a discretionary power of waiving.

The present effort being to counteract the effect of too much license, may possibly in some points need what would seem like a near approach to stringency, in order to prove itself a disinfectant powerful enough to bring the cause of Spiritualism back to healthy conditions. Our sense of right has been so outraged, that so far as I have conversed with Spiritualists upon the subject, I think them more ready to organize upon a definite than an indefinite basis; that is upon a basis of moderate and reasonable limitation. If we can not agree upon a mutually acceptable basis for national organization; or if the expense of attending a national convention in any considerable numbers should prevent its consummation, it is quite possible that we might, at least for the present, agree upon a national committee to act as receivers, preservers and (if so decided) as publishers of information, and of our reports, while we prosecute the work of reformation by organizing our local societies; each society organizing on the best and most reformatory basis that is practicable in its particular locality.

The basis of these organizations reported to a national committee, (and if preferable through State committees in each State) the average basis of all the organizations would give a pretty fair expression of the will of the majority of Spiritualists.

The spirit of the article by A. J. Davis, in the JOURNAL of Oct. 4th, indicates what seems a wise policy, if applied to this movement. Its admonition is not to be in haste for large numbers, but to build on a sure foundation of right, trusting to the omnipotence of just principles, for the strength, future numbers, comeliness, and acceptability of our societies, which are to be the visible body of Spiritualism.

We could not wish to be over-religious with anything similar to dogmatic piety; but we have as much right to, and use for, morality, as any sect of religionists, and may not unwaveringly fidelity to principles be deemed the test of a truly Harmonical Philosophy.

I do not express these thoughts in the expectation that they will be used as finalities, but simply throw them out as suggestions, to awaken and call out the views of others on the same, or similar points, that we may see where the majority stand, and what type of organization will be likely to find countenance from the majority of Spiritualists.

Bordentown, N. J.

Shall we have a National Convention of Spiritualists Advocating Progressive Civilization?

Bro. JONES.—Up to the time of reading the report of the late convention of polygamic Spiritualists, held in Chicago, where they "took themselves clean out of Spiritualism," I had entertained some feelings of respect for them in the opinions they held, believing that they, or at least many of them, were honest and sincere in their propagation. But since that convention, and the manner in which they treated the protest of that honest, faithful and pure minded minority, shutting off all debate on the subject, and treating the opposers to the usual remark of slang, stereotyped by Woodhull & Claflin's Weekly, and my feelings of respect are gone, and it now appears to me that, instead of advocating in their peculiar doctrines what they believe to be higher and better principles of life and progress, they rather seek to degrade Spiritualists and the world to their own plane of lust, and assume the garb of inspiration and the influence of Spiritualism in its national organic form, to accomplish their foul purpose by. Not only their shrinking from an open field and a fair investigation, convinces me of this, but I can more readily believe that men and women in this enlightened age, and educated as these leaders have been, who will foist and advocate doctrines and practices before the world, so at variance with the moral, social and spiritual sense, not only of this, but every civilized and most of the barbarous nations and tribes of earth, are downright dishonest, depraved, and willing to live in their passion and animal natures, than that they are unconsciously so much mistaken in their views. That is to say, I have less confidence in their integrity than I have in their intelligence.

But enough of this. Were it not for the peculiar situation in which Spiritualists are placed in regard to them and their movements, I would say, let the whole matter alone, and let them, with their doctrines, as soon as possible find the deep oblivion to which they are hastening, and perpetuate not their disgrace by either requiem or epitaph. But this can not be. They hold still in the public mind, a relation to Spiritualism that can not be ignored, and of which the public can be disabused in one way and one way only; and that is by a distinct and separate organization, in the constitution of which there shall be a total disavowal of polygamy in all its forms.

It should totally repudiate the action of the Universal Association of Spiritualists and ignore the society itself, and in its declaration to the world, give distinctly as a reason for this action, that said society has taken itself "clean out of Spiritualism," by adopting and advocating as its chief corner stone, principle and practices of life inimical to the highest interests of individuals, families and society, and totally opposed to progress and reform. This will at once relieve the public mind of its fears and suspicions of true Spiritualism, place its advocates in their true light before the world, restore the confidence of the community at large, and elicit the respect of the age. It will also leave the "new departure" to navigate alone its wood (en hull), until it founders, as it surely must, in the sluggish bay of forgetfulness, far away from the track of any reform barge that navigates the sea of progress.

This convention should be a delegate body, and no one admitted as a member who comes not with credentials representing him or her as being an active member of, and appointed by, the society he or she represents. This plan will necessitate the thorough reorganization of a large proportion of the societies in the country, and it is sincerely to be hoped

that Spiritualists everywhere will see and feel the necessity of prompt and thorough action on the subject. This is no time to vacillate or defer. The time for action is at hand. The public will continue to judge Spiritualism by Hull, Woodhull & Co., until such action is taken in earnest.

I am and have been for years well aware of the fact announced of late so frequently by others, that we shall find our rank and file rapidly recruited by men and women of talent, wealth and influence, so soon as we are free from this incubus that has so long impeded the progress of the cause.

As regards the time and place of holding such convention, there will necessarily be a variety of differing sentiments and opinions, and my mind will only be one of the many, yet I would suggest that it be as early in the Summer of 1874 as practicable—say sometime in the month of June. I am aware that Spiritualists are tired of traveling long distances, paying railroad fare, hotel bills, and lastly, high rent for halls to attend conventions, and comparatively few are able to endure the expense. Large central cities have been selected as places of holding these meetings, chiefly, I presume, on account of their greater facilities for the accommodation of delegates. This, I think is doubtful economy at least, for board bills in the cities are not only higher, but hall rent proportionally higher also. Any town of 8,000 to 10,000 inhabitants, if proper arrangements are made beforehand, can be made to accommodate the few hundred delegates who may compose and conduct a national convention, and at cheaper rates for board than can be obtained in the cities.

In regard to a hall, I have this to say, that myself and a few others in this vicinity, intend, another year, to possess ourselves of a tent for holding meetings, of suitable dimensions to seat 1,500 to 2,000 people, the free use of which I will proffer for a National Convention, at any point between New York and Chicago, provided the convention will pay simply its transportation from Hornellsville, N. Y., to and from the place of meeting, which will be but a trifle.

There are many towns in this State that are important railroad centers, as Corning, Hornellsville, Elmira, or Avon with its large hotel accommodations, used as cures and places of Summer resort. With few guests before the first of July, there could be accommodated, probably five or six hundred people, at such convention, and at low rate for board. It is easy of access from four directions by railway, and probably no place in the State offers better facilities than this. I throw these out as suggestions simply, having no choice myself when or where to hold a convention, so it is held, and the great body of Spiritualists placed in their true light before the world, and the world made to know and see that we fully believe and claim that the Woodhull inspiration respecting the social reform comes from the base brain of those who advocate it, and finds its expression in their animal natures, and not from the Spirit-world, whose breathings to us have ever been those of purity and fidelity.

Bro. Jones, go on in your good work and the angel world and all generations of men will bless you as one of the world's greatest benefactors.

DR. J. G. FISH.

Voices from the People.

EUGENE, IND.—E. Fleming writes.—I must say that the prospect of your inestimable paper has almost completed a revolution in my mind.

ICONIUM, IA.—H. M. Danover writes.—The JOURNAL is highly valued by all who take it in this vicinity.

PAOKWAUKEE, WIS.—C. W. Babcock writes.—I admire the stand that you have taken in regard to the degrading contemptible Woodhullism.

PLIMPTON, OHIO.—W. H. Allis writes.—My motto is no compromise with the Churches, Christianity, or Woodhull promiscuity.

FARMINGTON, ILL.—J. F. Cramble writes.—Your paper is doing it work, together with Hudson Tuttle, on Catholicism.

WINDSOR, IND.—S. W. Reece writes.—With us, Spiritualists are scarce, but free-thinkers plenty. No Moses-Woodhullites here.

MONONA, IOWA.—W. N. Palmer writes.—The RELIGIO-PHILOSOPHICAL JOURNAL is a welcome guest in our home, and we would feel lost without it.

MANSON, IOWA.—Wm. G. Broswell writes.—I am getting old—am past three score and ten, but shall take the JOURNAL as long as I can get money to pay for it.

CHARITON, IOWA.—S. P. Dresser writes.—Last month Mrs. Morse gave us a course of lectures on Spiritualism, which were highly satisfactory to the Spiritualists of this place.

MARYSVILLE, IOWA.—Wm. Hunt writes.—Pictures have appeared on numerous window panes in different dwellings, and in the Christian Church. This puzzles our most scientific investigators.

MARTINTOWN, MO.—Robert Dawson writes.—The power that sees all things will surely find you in the noble cause for which you are so diligently laboring.

ODIN, ILL.—A. J. Howard writes.—I like your paper very much, as I think it teaches the only true and natural religious system known to man.

ROSSVILLE, ILL.—M. Poffacco writes.—Your paper is food for our hungry souls and we can't very well do without it. We are no Woodhullites.

WASHINGTON, D. C.—Geo. White writes.—I am glad we have one paper that is not afraid to lift up a standard against the social corruption of Woodhullism.

MARQUETTE, MICH.—T. Moore writes.—Your defense of Spiritualism should command the admiration and support of every pure-minded man and woman in the land.

WEEDSPORT, NEW YORK.—Mrs. G. Rude writes.—Allow me to add that I rejoice in the noble stand you have taken, and hope to be a subscriber for your paper as long as I remain in the form.

SAN JOSE, CAL.—R. E. Topp writes.—Dr. Chaney is delivering a course of his telling lectures. He hides not himself in his ink, nor covers his track upon the war-path.

LANSING, MICH.—Joseph N. Smith writes.—You fire away with your heavy artillery. Let it blow the Hulls all off of our beautiful Spiritualism.

ROME, MICH.—R. G. Merriam writes.—I like your paper very well for the stand it has taken on the side of good morals, and for its independent, free-thinking and free-reasoning proclivities.

RIDGEVILLE, IND.—J. K. Hammele writes.—There are as yet but few Spiritualists here, but all are of the true kind. We have one good test medium, Mr. W. Haswell.

WESTGROVE, IND.—J. Brown writes.—It is my wish for your paper to prosper, for the cause that you have taken in trying to rid Spiritualism and society of such a loathsome and degrading incubus as Moses-Woodhullism.

PAINT VALLEY, O.—E. H. Spencer writes.—Allow me to call your attention to the noteworthy fact that President Grant has been able to send his late message to Congress without in any way alluding to a Superintending Providence, and his blessings upon the people. It is the only instance of the kind, probably, since the organization of the Government. What will the clergy think of it?

INDIANOLA, IOWA.—F. M. Milliken writes.—I am still preaching the gospel of humanity, healing the sick and casting out d-evil. Our cause is growing fast enough to be healthy in this region.

CIRCLEVILLE, OHIO.—W. R. Potter writes.—I want to be charitable towards all, and have no ill will towards any, but I can not tolerate for one moment free-lust as explained by big headed Moses.

MT. MORIAH, MO.—Alfred Carpenter writes.—After such a fight and victory over the Woodhulls and their infamous doctrines, I could no longer delay sending the one thing needful to sustain you in your noble cause.

BIG RAPIDS, MICH.—R. Denmore writes.—As I am favorable to your policy relative to the free-lust question, and as you manifest a disposition to expose all humbugs, I feel disposed to give my support to your paper, so send you \$3.00.

HELTON, NEB.—W. F. Folles writes.—I was sorry that the JOURNAL had to be used to show up the wickedness of Woodhull & Co. It was a filthy job but was very necessary to be done. I am glad that you had resolution to do it.

DES MOINES, IOWA.—H. M. Morse writes.—May God and the angels bless you, dear old soul, for the work you are doing. We know they will. \$1.50 inclosed for JOURNAL and LITTLE BOUQUET.

Thanks for the interest you take in circulating the JOURNAL and LITTLE BOUQUET. We often hear of the good work you are doing. May good angels continue to guide you.—[Ed. JOURNAL.]

ALBANY, WIS.—Harry VanWart writes.—I sent you last night four subscribers.—My friends say that all Spiritualists are free-lovers. I want them to see that is not so, and that is why I want them to read your paper for three months.

Thanks, Brother. The JOURNAL is doing its work well. When you see the hells of licentiousness sending out their howling emissaries to howl down the most radical and yet the most truthful and philosophical paper published in the world, you may know it is doing its work well in cleansing the Augean stable.

The people will soon understand what "social freedom" means, and all high-minded Spiritualists will spurn the doctrine, as coming from the lowest hell of infamy.

Let every well-wisher for true Spiritualism see that the JOURNAL goes broadcast over the land, for three months, and our cause will stand forth like gold from the refiner's fire, altogether more beautiful for the terrible ordeal it is now passing through.—[Ed. JOURNAL.]

SPRINGVILLE, MICH.—M. J. Marlatt writes.—Enclosed you will find remittance for the renewal of the RELIGIO-PHILOSOPHICAL JOURNAL. I have taken it for one year, and like it very much. You will find me a subscriber as long as you stand erect for truth and virtue.

COLUMBUS, KY.—S. L. Ruffner writes.—I know of no weekly that equals the JOURNAL as an expounder of the Philosophy of Life. It has been enclosed two years, and will meet with your paper. At the time I was a Materialist, and had, of course, no belief in a future life.

XENIA, OHIO.—D. B. Tiffany writes.—Your course in the Hull and Woodhull matter is highly approved by the Spiritualists of this section of the country. We would like lecturers passing this way to give us a call, but not if of the Hull-Woodhull stripe.

HARBOR CREEK, PA.—Jeremiah Adams writes.—I read in one of your JOURNALS about a haunted house in Wisconsin. My communications reveal to me that it was caused by the spirit of a hunter from Rochester, N. Y., that was murdered there. I claim to be a medium, and receive many tests that satisfy me. I am 80 years old.

MILWAUKEE, WIS.—E. W. Baldwin writes.—I send you two papers, giving accounts of C. G. Jacobs' seances, acknowledging considerable for Christians. I believe you would not intentionally injure any medium, but in the case of Jacobs, you have somewhat misapprehended.

Your Jacobs medium is not only an arrant impostor as a medium, but he admitted the same repeatedly in this city.

Spiritualists who countenance him as a medium, will live to regret it.—[Ed. JOURNAL.]

LAPER, MICH.—J. B. Evans writes.—Oh! how it makes my sad heart leap with joy when your good JOURNAL comes to hand, loaded with love from our friends in the Summer-land. I pray that the spirit of love and purity from the higher world may pervade every avenue of your heart and mind, and its fruits spread broadcast through the world.

BLOOMING GROVE, KA.—N. C. Lane writes.—For a long time I have been a weekly reader and a constant reader of your noble paper, and to say that I dearly prize its noble and fearless advocacy of those high and lofty principles which are so ennobling to the human character, is but a feeble expression of my real sentiments in its behalf.

Your noble advocacy of the social-freedom question has made you very many friends in Kansas.

UTICA, N. Y.—Mrs. A. S. Pond writes.—Inclosed, please find post-office order for five dollars, three dollars to continue my subscription for the JOURNAL another year, and two dollars for the pleasure you have given me, for the noble stand you have taken and the heavy blows you have given against the abominable doctrines put forth by the Woodhull & Co. Long may you live, and long may the good old JOURNAL carry truth and joy to all who read it.

Thanks, dear Sister, and we transfer the same to the LITTLE BOUQUET fund, hoping the children, when growing to men and women, will read this over and over and over again and bless you for this little gem that was appropriated for their benefit.—[Ed. JOURNAL.]

OAKLAND, CAL.—R. B. Hall writes.—Mediums of a world-wide reputation, could be of great service to us and to themselves, about this time in California. To attract attention, we need something out of the ordinary course of spirit manifestations. Brother Foster will spend but a few weeks here, when he will leave for Australia. I wonder if Brother Slade or Mansfield will oblige us with a visit. If one or both of them will follow in the wake of Foster's error, they will not only reap a rich reward in converts, but in gold dollars.

AUBURN, NEW YORK.—C. A. Warden writes.—Enclosed please find remittance for which I desire you to send your paper to my mother, a patriarch in the faith, having carefully investigated and found the truth of the fact that if a man die he shall live again, very many years ago. Her wish is that Satan or Mansfield will oblige us with a visit. If one or both of them will follow in the wake of Foster's error, they will not only reap a rich reward in converts, but in gold dollars.

JOLIET PRISON, ILL.—John Jacobs writes.—According to my best judgment, I will frankly state to you my position, wishes, feelings and intentions. I am in prison, deprived of liberty, but not of hope, for the Lord has graciously given me a clean heart, and I hope to use it in his service. Had I kept that parting wish of my dear mother, when she said with tears in her eyes, "Rest! strong drink—never touch liquor. In Alas! what have I done? I have taken a drink, and how many more." Satan will oblige us with a visit. If one or both of them will follow in the wake of Foster's error, they will not only reap a rich reward in converts, but in gold dollars.

I wish you would send me your paper, although I am 3 years to stay here yet, but I am only 25 years of age, and hope to get out of this and do to you and my fellow men as I wish to be done by.

SHREVEPORT, LA.—E. J. Piggott writes.—The cause of progression is slowly gaining ground here, notwithstanding the liberal opposition it has to contend with. We are few, but united. All favor the noble stand you have taken in the cause of truth and purity. We have developed in our little circle several excellent writing mediums, etc., and only now need a good organized head. Financially we are not able to pay the expenses of good lecturers and mediums from abroad, but can extend to them genuine home hospitality. So, Friend Jones, if you know of any earnest worker in the cause, who desire to increase his field of usefulness, we shall be pleased to give him a brotherly greeting.

NASHVILLE, TENN.—Mrs. L. A. Hutchins I am now a drawing teacher in the public school of this city, have taught penmanship and drawing in Boston, Buffalo, Cincinnati, and have been guided by the invisible mysteriously. I am much interested in psychometry. Am now boarding in the family of a good speaking medium—she only speaks in her own family circle, and a few friends come in—among the number is Mr. W., one of the members of the School Board. He is also a medium. They call me a teaching medium. I can teach almost any one to make a portrait with brush or pen and India ink, and when they have made one, they can make another without assistance. There are a number of circles in this city held among the upper ten.

MANKATO, MINN.—C. H. Andrews writes.—Speaking favorably of the healing powers of Dr. Packard, says further, may the good angels pay you for your kindness to a sick brother. Your good letter cheered me up. Oh! it does me so much good to think that an entire stranger should do me such a kindness. I believe that I am going to get well after all. So keep on in your straight and broad way, humanity would appreciate your efforts and come to the rescue. You have set Spiritualism right before the world. Some of the weak-kneed thought you to be too severe, and between them and the Woodhullites you have had a rough time, but thanks be to intelligence, you came through unscathed, a fearless champion of right.

MARIETTA.—Mrs. E. B. Atkinson writes.—My heart overflows with sorrow on account of being left alone and deprived of the companionship of my dear husband, who has lately left this world of care and suffering, for a beautiful home in the Summer-land. He was a kind, noble man, and is now having his reward for the bold stand he took in defending our angel born philosophy. He also rejoiced to know that you fearlessly advocated purity in heart and life, and exposed the foul feed, free-loveism, that had so steadily crept in among us. He has said that the Angel-world had made a wise selection in placing you in your present position. Well, Brother Jones, go on and stand at your post, and heaven will guide and direct you.

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