

hand ner + 50° mang the ink still lie — cuch r. by all present a the searce. N. Hagger, 46 Moorgate at Edmiston, Beckenham; C. E. 1 burn Square, Kilburn; Henry A Trafford; Eccles, near Mancheste. Guppy, 1 Moreland Villas, Hig Park, N.; Ernest Edwards, Kilb Kilburn; Henry Clifford Smith Kilburn; Henry Clifford Smith Road, Stroud Green; H. B. Husk wich street, W. C.; Charles E. Wilder, Lamb's Conduit street, W. C.; F Herne, 61 Lamb's Conduit street, W. C.; W. H. Harrison, William Villa, Chaucer Road, S. E. Three members of this party, (as a deputation) to fully test the circumstance and to prevent collusion, escorted Mrs. Guppy home, and took the testimony of Mr. Guppy and Miss Neyland to the fact of Mrs. Guppy's presence

in her home at Highbury, immediately pre-ceding her appearance at Lamb's Conduit street. It is well nigh needless to add that despite such attestation and the plenitude of details, the report was received with considerable derision and incredulity; but notwithstand-ing a probable repetition of such ridicule, and in full anticipation of the utmost skepticism, the undersigned deem it simply their duty to give publicity to the following fasts, not only on account of their essential strangeness, but because of the corroboration they afford to the occurrence of two years ago, thus briefly recalled to notice. We therefore offer the following

RECORD OF A SEANCE

Heid without pre-arrangement or appoint-ment in the setting-room of Mr. Guppy's house, 1 Moreland Villas, Highbury, on the night of Nov. 2d, 1873, commencing at ten minutes to ten o'clock : present Mr. and Mrs. Guppy, and eight visitors, as follows : Col. Greck, Mr. and Mrs. Fisher, Messrs. Proszynski, Volckman and Larkam, also a lady and centleman (husband and wife), who lady and gentleman (husband and wife), who for private and commercial reasons wish their names suppressed, and who, for the purpose of this communication, will be named Mr. and Mrs. Blank. After the door of the sittingroom had been locked on the inside, the key being left in the lock, and after the room had been further secured and darkened by the closing and fastening of the windows and shutters thereof, directions were received by raps to change the positions of the sitters (all of whom were seated around the table, each touching his or her neighbor's hands), and to thoroughly close the curtains above the shutters. To so adjust the curtains the gas was re-lit, and in two or three minutes was a second time extinguished, the sitters being arranged in the order shown on the annexed diagram.

diagram. — All hands having been again joined, various members of the party, in obediences to further raps, directing the sitters to wish for some-thing, expressed their desires as iollows: Mrs. Guppy, that some one might be carried out of the room; Mr. Fisher, for some cigarettes, five of which were brought; Mrs. Fisher, for some pencils, three of which were brought: Mr. Guppy, for some grapes, a brought; Mr. Guppy, for some grapes, a bunch being brought as also were some walnuts, presumably at the request of Mr. Volckman for fruit. After these events, which occurred while all present were holding hands, a very violent rocking of the table commenced, and was continued for some little while, during which time chairs were removed from under two of the visitors (Mrs. Fisher and Mr. Blank), and were heard to be moving about the room. By reason of the violent movements of the somewhat cum-brons table, we had much difficulty in brons table, we had much difficulty in maintaining an unbroken circle, and some of us now and sgain momentarily lost hold of each other's hands. We had kept up, how-ever, an animated conversation, when, to the general surprise, both the voice and hands of where he found his wife had arrived about

:. It'i n the room sa the letting in of faces the street-door, and the nearly full cusiderable light, notoudy and wet weather prevailing on the night in question. So far we have concisely stated our own experiences as confined to the sitting room at Highbury. We now proceed to record the statement we have received from Mr. Blank, as made by him partially by letter, and after-wards in full detail to the various members of the scance, individually and collectively. This statement (given to us by Mr. Blank under promise that we should not divulge his name in any report we might publish) is

briefly as follows : That Mr. Blank has a full remembrance of the seance above recorded, his last impression of it being the violent rocking of the table. That his next impression was one of semi-consciousness, in which condition he felt himself as if rolling off a roof, his left hand tightly grasping something. That in a dezed and confused state he then found himself on his feet in a paved : g yard surrounded by walls and : outhouses. Then he tried a door : which opened into a stable where was a horse. That on trying an-other door he was assailed by cries of "Police!" that voices from a window or roof above him then accosted him, asking "Who he was?—what he did there?" etc., etc. <u>Then</u> he replied by asking "Who are you?—where am 1?—I'm not drunk!" and so or <u>"That</u> his you? was then on. That his voice was then recognized by the persons to whom he was speaking, who im-mediately addressed him by name, and let him into the house

and family (recent acquaintances and family (recent acquaintances. S of his), in their house at No. 29 . Kingsdown Road, Holloway. That the family had just finished : supper, the time being five min : utes after ten o'clock, or there-abouts. That during supper he had been a subject of their con-versation. That as soon as he had sufficiently recovered himhad sufficiently recovered him-self from his nervous condition seif from his hervous condition he told them of the seance at Highbury, and that he was*-wholly unconscious of how he got into their premises. That they examined his clothes, and found them free from such mois-tures as might reasonably here ture as might reasonably have 4 been expected on such a rainy 5 night—his boots, excepting un-der the soles thereof, being solled by dry mud 1

by way of the yard door. That he then found himself in the

presence of Mr. and Mrs. Stokes

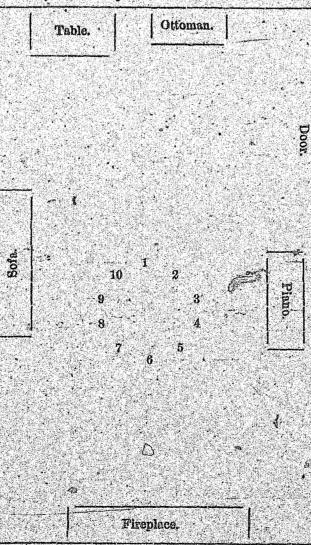
only, and presenting no traces of recent walking or running. That his face, however, was ing or raining. That its late, however, was pallid, and covered with perspiration. That his breathing was not unusually rapid. That a stain of reddish brown paint, was found on his left hand. That he had on his great-coat and hat. That he made inquiries for his um-brells, which could not be found. That he was informed by Mr. Stokes' stable-boy that the distance batteren Hickbury and Kingsdown

tailed) viz:

Joiner Stokes, Alice Stoked, Lizzie Stokes, Kate Stokes, Florence Stokes, Edward Bulloe'r (stable-boy), Emma Cotton (servant),

William Mannion, Charlotte Mannion (per W. M., .her husband).

All of No. 29 Kingsdown Road. Beyond these nine witnesses no adults were in the house; but two children, the one two and a half years and the other five and a half-years old, were in bed. We are also informed that Mr. Stokes and family are investigators of the phenomena alleged to be spiritual, and occasionally hold seances at which curious



Mr. Blank.	6 Mrs. Blank.
Mrs. Fisher.	7 Mr. Guppy.
Mr. Larkam. Mrs. Guppy.	8 Mr. Proszynski. 9 Oolonel Greck.
Mr. Volckman.	10 Mr. Fisher.

manifestations sometimes occur. They had not, however been sitting on the evening in question, are not professional mediums or em-ployers of public mediums, but rely for me-diumship, so called, upon their own family circle.

In thus faithfully recording the salient features of this strange occurrence we (the writers of this report) have no wish to obtrude, or give prominence to, any theory of our own in explanation; but would merely venture such comments as naturally arise out of this event especially as taken in connection with the alleged transference of Mrs. Guppy on June 3d, 1871. On that occasion the solution most

and outside of the room, as indispensable to the successful performance of such a conjuring feat. For in an incredibly short space of time he must have eluded the adjoining sitters. have got out of the totally dark room without allowing a ray of light to enter, have relocked the door, leaving the key in the lock upon the inside, and have replaced the cloth inside at the foot of the door. So far, however, as accomplices inside of the room are concerned, we for ourselves entirely reject that explana-tion. All the sitters in question are well known to each other and to Mr. Blank, and have frequently sat in seances before, together nave frequently sat in seances before, together and with other visitors; we are thoroughly as-sured of each other's good faith, and can an-swer the one for the other—and for Mrs. Blank—as not having during the sitting for a moment quitted the table—which was nine or ten feet from the door. In regard to the out-side of the room we have the testimony of side of the room we have the testimony of Mrs. Guppy's servants, immediately sought, and obtained, that they knew nothing whatever of the matter and had no cognizance of the fact, mode, or manner of Mr. Blank's de-parture from the house. The only other persons known to be in the house were the baby and a child but four years old, at that time in bed. Beyond this we are unable to venture any assertion as to outside accomplices (if any), and therefore put forward the fact of "time as of the most importance, apart from Blank's repeated assertion of his absolute unconsciousness of his transit.

On the question of "time" it must be borne in mind that the clocks and watches of private houses and individuals are not regulated with railway accuracy, and that we did not foresee or immediately realize that "times" would be an element of so much importance in the scance. But it is remarkable that Mr. Stokes makes the arrival of Mr. Blank at Kingsdown Road to be about five minutes earlier than our estimated time of his departure from Highbury. Such a discrepancy, while easily ac-counted for as a difference between watches, minimizes rather than otherwise the interval necessary to Mr. Blank for his performance of the distance, either by horse, cab, or running. In any case the baste necessary to such a per-In any case the baste necessary to such a per-formance, in race of the sloppy roads and wet weather of that night, must have left some traces of dirt. But such traces, on the testi-mony of Mr. Stokes and family, were not to be found on Mr. Blank, his boots especially being free from other than dry mud, only damp on the under part of the soles—a circum-stance of considerable importance, taken in connection with the distance of Moreland Villas from the cab thoroughfare; while the use of a vehicle at all is difficult to reconcile use of a vehicle at all is difficult to reconcile with the fact of perspiration on Mr. Blank's face; and further, the seance itself being unpremeditated, well nigh excludes the probability of that previous preparation obviously necessary on the part of Mr. Blank for the successful performance of a practical joke involving so much elaboration and such rapid exertion.

Exerction. But all those (and they are many) who, like ourselves, have the pleasure of Mr. Blank's acquaintance, know him to be uncompromis-ing in his endeavors to expose imposture. In-deed, there is no more interesting feature of this case than that the "transferrence" now recorded is not that of an acknowledged or alleged medium as in former instances, but alleged medium, as in former instances, but has occurred to a gentleman making no mediumistic claims, and avowedly skeptical con-cerning the manifestations alleged to take place at seances. We can not, therefore, (for ourselves), entertain the theory of "practical

We are, yours truly,

P. GRECK, 56 Hereford Road, Bayewater. FELIX PROSENSER, 56 Hereford Road, Bayewater.

WILLIAM VOLCHMAN, 12 King Edward Road, N.E.

MARGARET FISHER, 155 Palmer Terrace, Holloway Road.

EDWARD FISHEB, 155 Palmer Terrace, Holloway Road.

ARTHUR LARKHAM, 32 Tollington Road. SAMUEL GUPPY, 1 Moreland Villes Highbury Hill Park.

ELIZABETH GUPPY, 1 Moreland Villas, High-

bury Hill Park. P. S.—This record has been read by Mr. and Mrs. Blank, and is forwarded for publica-tion with their full cognizance.

J. L. Potter's Report.

BROTHER JONES :- December has past, with it has gone the old year-1873, carrying with it all the joys and sorrows that have been our associates in the past. The new year finds us here at Montivedio, Chippewa Co., breaking new ground, and sowing the seed spiritually that will bring forth fruit in the hereatter, for its effects are already perceptible to the close observer. My faith was never stronger than at this time, in the saving power of Spiritualism. It is just what the people want, the large audiences and breathless silence that accompany my efforts, are prophetic in their every feature. Orthodoxy has taken to seclusion; her movements are all clandestine, hence we must watch with more diligence her cowardly acts. During December, I visited Osakis, Karonus, New London, Willmar, Granite Falls and Montivedio, giving nineteen lectures, adding twelve new members to the

lectures, adding twelve new members to the Association, and received in collections and yearly dues \$49.00. My expenses were \$3.50. December the 13th I gave a funeral address upon the early departure of an infant son of B. F. and Mary Staples, at the residence of Charles Staples, Karonus township, Hecker-Co., where many heard for the first time of the beauties that cluster around our faith. Many were heard to say that it is the first appropriate funeral discourse we ever heard. So the rood funeral discourse we ever heard. So the good work goes on; one after another is leaving the old and coming to the spiritual side of life, shouting as they come, "There is no death— 'tis but transition." Spiritualists of Minnesots, the field is ours! Let us work with more earnestness through 1874, than has been our wont to do in the past, and we can reap the fruits of diligence.

I start next week for the Southern part of the State; hope to reach Winona sometime in February. All nature seems to rejoice—why should the soul be sad? Bro. Auger will lay the claims of the JOURNAL before the audience this evening, and send you the result. Go on, fear not, for angels are your helpers. In conclusion I wish you all a happy new

year, a long and prosperous life, and a better understanding regarding the claims of Spiritualism.

Address me at Northfield, Minn. J. L. POTTER.

JOURNALISTICALLY speaking, says the Printers' Register, London, the Americans outdo us in novelty. We notice that the editor of a weekly paper in New York, has commenced to use scriptural quotations as padding for miscellaneous paragraphs.



RELIGIO-PHILOSOPHICAL JOURNAL.

The Question of all Questions.

FROM ADVANCE SHEET OF "VIVID TRUTHS."

Is humanity to be conscious after death? Sectarian blgots profess to know they are, but Materialists contend there is none, which if que, makes humanity and all human aspirations and honest efforts to arrive at truth and the right, one profound enigma. One idea is admitted by all—viz, that every body thinks. Is it not evident that thought, soul or spirit, is the moving cause of all human action? The dimilarity of flesh and blood (not features) all over the world, bears no comparison to the vest difference between the thoughts and actions of humanity, or of spirit; hence is not the inference plain, the difference between spirit and matter must be equally great? Humanity can think of the death of the body and perceive it, but not the death of the thoughts. Let any one try to feel he will never think; that he is to be just nothing at all. or dust. Also think of a time when there will be no time, and it will be found impossible to feel or think of an annihilated thought! Does not this even convincing that thought or spirit can not be annihilated any more than matter? It is no wonder those who have no idea, the real man is never seen, the spirit or life within real man is never seen, the spirit or life within continuing its conscicusness, should view what is called death, with horror. The idea is ad-mitted, then, there is no real loss of being, form, or consciousness. As we can reason only from what life or nature manifests, and it being evident such does not make mistakes or fail in perfect adaptations. Let us look at the fact that seeds committed to the earth, rot and apparently die. Paul in 1st Cor. 15, says they apparently die. Paul in 1st Cor. 15, says they do die, when the fact is, no life over appears from anything really dead, and as each seed produces its kind, it is a proof they do not die.

Let two seeds from a foreign clime be handed us, we never saw—it is impossible by looking at them to learn their nature. By cultivation we learn it; one fills the air with sweet odors, the other with stench. Their fruit matures; one is bitter and poisonous, the other is delicious and nourishing. The book concerning them is now open, "By their fruits ye chall know them."

The caterpillar in its changes to a butterfly, also the care manifested to prepare for it, are keyond all powers of conception; so also are they in variety equal to that, of the human race. Swammerdam says, "Man, during his stay on earth, can never hope to acquire the qualities and ornaments with which it is invested." Goldsmith thinks it a proof that "we in this world are only candidates for perfection." A bird, before it bursts its shell, is fully organized, but can not exercise any of Its functions there, yet it acts according to the instincts of its nature. Now, can it be a fact that the thoughts and efforts of all hu-manity within the prison walls of the body in all its yearnings about a future existence, have no meaning at all? Does infinite mind, life, or nature follow with never failing regu-larity certain methods in all created life, hereby certain methods in an created life, leaving humanity with far less instinct than what a bird or a butterfly has? Can this be possible? Is not the real life of humanity— the book of life, to be opened that all can read correctly, as well as of all other portions of created life? Or, is all intelligence and inter-nal nearcontions to and in anthing? The nal perceptions to end in nothing? The spiritual believer is despised by the Christian, and taunted with being imaginary by the Ma-terialist. Can there be no middle ground for the relief of poor humanity?

It is a consoling, glorious, happy idea to feel an assurance that this hell-fire and damnale man's assertion onl tor the God of all life never talks, or sets fallible men to record his laws on paper, saying, "Thus said the Lord." The selfish bigot says, "I am a sincere be-llever in the Lord Jesus Christ, and can be saved, but all must be lost who do not believe in him," and yet millions of unbelievers are no doubt equally as sincere; hence sincerity affords no proof that man is conscious after death. It may now be proper to inquire, 1st, Does the existence of all minerals, water, etc., manifest any intelligence? Does the creation of intelligence to discover and bring them into use, manifest any? 2d, Why is intelligence! 3d, What is spirit? 4th, Where is it? 5th, What is destiny? These questions are attended to in "Vivid Truths," Chapter VII, by A. B. Church, of Columbus, Ind.

ministering spirits, to listen to the voices from the Summer-Jand blending with immortal music, and the teachings of bards and sagesgone before?

Such enlightened spirits as Franklin, Morse, Davy and others, who were earnest delvers in life's subtile mysteries while dwellers in the the earth form, have not been idle in their for background more proceed where of ac far broader and more progressed spheres of ac-tion, and how must such as they rejoice to see science freeing itself from all debasing encumbrances.

The developments of science in the spirit world, and its upward reaching from our own sphere, have joined hands, and the glorious results are apparent to the world in Modern Spiritualism, and therein may all men soon learn to discern the most beautiful of all the phases of truth,

As one whose voice and pen shall not remain passive in the dissemination of this great work, I may say, in conjunction with many others, that as an appointed delegate by the State Society to the late national convention, I chose to ignore by non-attendance, what seemed to be well understood as no part of our work as laborers in the vineyard of the Harmonial

Philosophy. The Spiritualists of Kansas, singly and as a body, repudiate the Moses-Woodhull doctrine, and would have it known and understood that no promulgator of their tenets will get a hear-ing before any of our societies, and it is to be hoped that the next general assemblage of Spiritualists will be conducted by those who are true workers in the cause, and that the rostrum freed from the degrading abuses which characterized the last, will be occupied by fearless exponents of its principles. Yours,

THEODORE F. PRICE.

Statuvolence or Psychology.

BY WH. B. FAHNESTOCK, M.D.

The time has arrived when the community must either embrace the imaginary animal magnetic or psychological infatuation, or the statuvolic, independent and anti-positive and negative doctrine.

The former upholding the idea that some men and women possess more of the imaginary fluid, called animal magnetism, than others, and consequently, are thought to be positive in their nature—while those who are supposed to have less of that non-entity in their compo-sition, are said to be negative, and subject to the will or control of the positive, so that they can be made to do anything which the suppos-ed nositive individual may desire even to ed positive individual may desire, even to make them love and yield to degrading advances, which, with a true knowledge of the facts they would loathe and despise.

The latter, promulgating the doctrine that all persons are independent, and have power within themselves to resist importunities, if the effort be truly made, and that no one is positive or negative to another, and that it is only the belief and non-resistance upon the part of any one that places them in a position contrary to their inclinations.

Every man and woman must choose the one or the other, there is no middle path, "no carrying water upon both shoulders." The issue is before us, and we must either countenance the evils resulting from a belief that some men and women have power to influence others, so as to make them (contrary to their natural tastes), depart from the paths of recti-tude and virtue; or we must believe and countenance the fact, that there is no such thing as a positive or negative condition in our nature, and that as men and women, we are indeand without parts, as the Methodist discipline asserts, or is he like a man, as he is represent-ed to be in the 33d chapter of Genesis, when he wrestled with Jacob; or in the 18th chapter of Genesis, when of Genesis, when he cat veal with Abra-ham on his way down to Sodom to see if that city was so wicked as it had been represented to him to be?

6th. Has any one at any time ever seen God? I am disposed to think so from the following passages found in the "infallible book," "I have seen God face to face" (Gen. 32: 30). "I saw the Lord sitting on his throne" (1 Kings 22: 19). Isaiah says, "In the year King Uzziah died, I saw the Lord also sitting upon a throne, high and lifted up." But still seeking for truth, I turn to other por-

But sain seeking for truth, I turn to other por-tions of the book, and find the following: "No man hath seen God at any time (John 1: 18). "Whom no man hath seen nor can see (1 Tim 6: 16). "There shall no man see me and live." (Ex. 33: 20). 7th. Is God the author of evil, and does he ever tempt any of his children? When I go to his book for light, I find the following: "A God of truth and without injority just and God of truth and without iniquity, just and right is he (Duet. 32:4). "For God can not be tempted with evil, neither tempteth he any man^{σ} (Jam. 1:12). That seems plain and to the point, and after reading it I think surely I have found the truth, but I continue to read the "infallible guide," and what is my dis-may when I find the following: "Out of the moy when I mug the following: "Out of the mouth of the Most High, proceedeth both evil and, good," (Lam, 3: 38). "Thus saith the Lord, behold I frame evil against you, and device a device against you. (Ter. 18: 11). "I make peace and create evil, I the Lord do all these things" (In 45: 7).

make peace and create evil, I the Lord do these things." (Is. 45: 7). "Bth. Does God eve? change his purpe or repent doing an act performed. In " bers 23: 19, we read: "God is not a m he should lie nor the son of man, should repent, and in Mal. 3: 6, " Lord, I change not," and in Jemer Father of light with whom i neither shadow of turnir" 6: 6, we read, "And it " he had made man, and heart;" also in Exodus heart;" also in Exodus repented of the eyil w unto his people. In .' am weary with repen Finally, does not th dox clergy do more ! That no matter how he cheats, lies, steal. ness, robs or murders before he dies repent, consequences of his just penalty due L "short cut" to L Does not a belief in men to do wrong-th amass a fortune by d¹ their fill of sin, to crime washed away b Again, which is the doctrine of forgivent der all our crimes on th sneak into heaven on a doctrine believed in by one must work out hi shall be rewarded and ? the deeds done in the b

have become (as the indications are that they will) the majority and dominant party in the political world, they will demand a like obedience to American principles of civil government, and we shall thus reap the benefit of timely self-restraint. The Church and State business is the great issue of the day. The primary principle that our civil government is purely materialistic, is lost sight of by all sects and parties, and hence the controversy now pending and agitat-

hence the controversy now pending and agitat-ing society to its foundation. Jew and Ohris-tian, Mahometan and Hindoo, Pantheist and Deist, all, without distinction, have equal civil rights in property, in person, in the sexual relations, in belief or in unbelief, one with another; more especially is this true in all public institutions, the common schools included. Let this foundation be kept sacred and res-pected by all citizens, and the next generation will be homogeneous.

As the civil government represents all the people, and is supported by faxes paid by all the inhabitants of the State or Nation, and as the common schools are governmental institu-tions, as much so as West Point, or the army and navy, so let them be purely materialistic because all people, without exception, believe alike in matters and in reading and writing, in grammar, geography and geology, and, indeed, in the whole circle of the sciences, all of which have relation to matter. These, not the theo-logies, are common property; therefore, let the public school houses be union meeting places for all the people in the persons of their representatives-the children, and pupils of whatever age, nation, class or sect, or theologr

ntal principle of

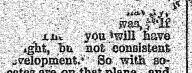
It is also axiomatic that whenever a function ceases to be required, all its dependent manifestations, however remote, sooner or later also cease. The distinction of sex is an accialso cease. The distinction of sex is an acti-dent in the life of the spirit, essential for the furtherance of the requirements of organic be-ing, but when the spirit has cast aside the physical body, through and by which such distinctions are of value, it becomes necessary to suppose that the mental and spiritual accom-nerwing distinctions are also cast aside. The panying distinctions are also cast aside. . The organization possessed while in the physical body, will for a time reflect itself on the spirit. It will think and feel as it did while on earth, but these effects will be outgrown.

The ideal of a perfect spirit is sexless. The production of such perfection is the crowning success of nature's plan. The fundamental faculties of man and woman are the same, the mental distinctions arising from greater activity in certain directions more than in activity in certain unregators more than in others; and this activity is dependent on or-ganic requirements. It consequently follows that as soon as such demands are no longer made, the mind will seek a state of equilibrium. The mental qualities de-pendent on the accidents of earth life will be lost, as man and woman become like each other by mutual approach to a common type.

Conjugal love, so exquisitely beautiful in its expression on earth, will become sublimated into a higher and purer form. The stain of earthly qualities will disappear, and the spirit be conscious of its own completeness, in feeling that it is self-contained, and dependent only on itself.

Voice from Michigan.

BRO. JONES:-While the discussion of the social question is the topic of the day, and so v express their views upon the subject, I " have my say. First of all, then," "hullite in connection with think the JOURNAL and to a pension for the ve hulled Spiritualism 'now shine forth with here is o side issue e lits to arits heauty. the practices arred many f force in s right have selves re of



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JAN. 24, 1874.

Trath Triumphant.

BRO. JONES:-As a representative of the small community of Spiritualists and believers in the Harmonial philosophy, residing in this cection, I would heartily indorse the standpoint taken by you on the doctrine of free-love, the incubus which has clung as a devil-fish to and fed upon, the very vitals of our beautiful and most natural theory. Your well edited fearless and Independent JOURNAL, has bravely stood as its defender, and, knife in hand, you have at the right time, with energy left the persistent monster from the body of our long suffering belief, and it now falls off a lifeless carcass.

No more may it be hurled into the teeth of respectable believers, that they are free lovers, and worthy seekers after truth, be deterred from investigating through the fear of contaminating influences. The heretofore social wilderness may now, in very truth, be said to begin to rejoice and blossom as the rose, and the solitary places will be now crowded by the seekers after the most vital principles within. the comprehension of man.

Our beautifut liberal literature, very many volumes of which are far superior to a great proportion of the standard works of the day can be no longer condemned as of free lust ori gin, and excluded from public libraries as polluting to the morals of the people.

Let the sensualist seek his own low haunts, and revel in the dregs of his degenerate and degrading customs, but let only the gentle radiance of the Summer-land shed its benign lustre over the thousands, of circles in those communities where truth, spiritual and una-dulterated, is taught in its own enlightening grandeur.

The philosophy of spirit communion em-braces enough of the profoundest principles of science, embodying clairvoyance, mesmerism psychology, magnetism, electricity, and in fact, all the invisible forces of nature, which are exhaustive enough in their sublime extent to reach far beyond the grasp of the most highly developed mind, then why should it need have attached to it, to drag it down, any schism or doubtful branch of social reform to entirely foreign. reform, so entirely foreign in its very nature to the philosophical teachings of Spiritualism? No fanatical disciple of the doctrine of free-lust, can at this juncture, be recognized as a representative Spiritualist. He nor she who takes the rostrum to day, as an expounder of the principles of spirit communion, can but for a brief space sustain that exalted position, who mingles with their teachings the tenets esponsed by the late National convention. What wonder, then, that the devotees of sens-ualism were left alone in their wilderness of dragons and satyrs, while the progressed and enlightened many turned to the fragrant gar-den of roses, the abode of arch-angels and state of the desired information. Sth. Is God an invisible spirit without body or some other sect in the coming future, shall always observed in nature.

pendent of each other, and possess powers within ourselves to resist evil, and to shape our own ends, independent of any one, or of any imaginary outside influence.

I can not for a moment believe, that true men and women will hesitate in making their choice, especially, as they must be realizing the fact, that a belief in psychology, or an animal magnetic influence, is leading to evil results, which, I long since predicted, would inevitably follow, if a belief in its existence were persevered in. The infatuation, notwithstanding all my efforts and demonstrations to prove the falsity of its existence in nature, has gained proselytes in some quarters, because the facts in regard to it were not known.

The idea of an animal magnetic or psychological influence is purely the result of false teaching upon the part of old "magnetizers," who have mistaken appearances for facts, and believe in the delusion, because natural som-nambulists have fallen into the somnambulistic condition under their manipulations, that could have done so much better, by an act of their own will, if they had been properly taught.

False appearances have made many intelligent persons reject the truth and cling to the animal magnetic doctrine, which I am sorry to say is beginning to sap the very foundation of our independence and social relations. It can not be denied, that if women are made to believe (by false teaching) that a man has psychological powers to influence them, they may be imposed upon, but let them be taught the truth, or that such an influence is imaginary, and has no existence in nature, and they will flout at such a power and defy such machinstions.

Let the truth go forth, that no one is positive or negative to another, and the evils resulting from a belief in psychology will cease with the cause that produced them.

Interrogatories.

BY A. R. EUGAD.

MR. EDITOR: 1 have many times put the following interrogatories to clergymen without ever once getting a straight answer. Perhaps some one of the numerous readers of the RELIGIO PHILSOPOHICAL JOURNAL may enlighten me on the following points. The "In-fallible word of God" says: "Seek and ye shall find," "knock and it shall be opened unto you," so here I come seeking and knocking for the truth:

1st. If there is a Devil, who created him? If it is answered that God created him pure and holy, and that he afterwards gave away to temptation and fell, who first tempted him? 2nd. If there is a personal God possessing infinite power and wisdom, who cannot look upon sin with the last degree of allowance, and who takes no pleasure in the death of one of his createres, why did he not destroy or confine Satan immediatly after his rebellion, instead of allowing him to set a trap for the downfall of Adam, thus securing the eternal misery and torment of countless midiums of human beings?

8d. If, as it is asserted, God knew the end from the begining, knew that Adam would sin millions of ages before Adam was created. was it a part of his "great plan," that the race should "fall," or was he powerless to prevent the Devil from thwarting his original plans?

4th. As none of "Gods ministers" have ever been able to tell just what act Adam did, for which he was cursed and a great portion of the human family are sent to eternal tor-

Discrepancies o.

Now, Mr. Editor, I L

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undertake to answer at tist for this time.

again.

BY CLARK IRWIN.

Christians who discredit the phenomena of Spiritualism, by declaring mediums to be humbugs, and Spiritualists credulous fools, ask us to believe that the ineffable creator of the countless, millions of worlds,-begot a son by a Jewish virgin, eighteen hundred years ago, in order to save the beings he created from hell; and when we ask for evidence of this wonderful claim, a claim surpassing in wonder all the pretensions of Spiritualism, they point us to the New Testament. If we refer them to a Spiritual work, they criticise it, pick flaws, discover inconsistencies, and ask how shall we believe in Spiritualism, if the books on the subject are false and inconsistent? Now, the New Testament is full of the like; and we may surely ask them, How shall we believe this to be the word of God? If God has gone into the book business, we should look for perfection, in the book. Josephus tells us there was an eclipse of the moon within five days before Herod the King's death. This eclipse has been calculated back a thousand times to its. very minute, and it shows Herod's death to have occurred four years before Christ was born. The eclipse occurred four years before Christ's birth. Matthew says he was born in the days of Herod the King; and that Joseph his father (after god) feared to return from Egypt till Archelaus, Herod's son reigned. In order to get out of the difficulty, the priests have re-moved the date of Christ's birth back four years. This puts them in a worse position with regard to Luke. He says Christ began to be 30 years old (chapt. 3.) in the fifteenth year of the reign of Tiberius. Counting back twenty-nine years brings us to the year one of our common era. In chapter 2, Luke says Christ was born while his parents went to be taxed, and this taxing was first done when Cyrenius was Governor of Syria. Josephus shows us that (of course) Cyrenius was not Governor till after Archelaus, Herod's son was banished. Now, as Archelaus was banished after reigning ten years, if the priests are right, Jesus was not born until fifteen years after Herod's death. However, take Matthew's statement that Christ was born in the days of Herod the King, and Luke asserts that he was born after the faxing was introduced by Cyre-nius, how shall such wonderful inconsistencies be reconciled. Could such discrepancies be found in any ancient history, it would be cast aside as utterly unreliable; yet here we are peremptorily ordered to believe this book of stories, surpassing the Arabian Nights, or to be damned; and because we credit the solemn testimony of hundreds of well-known and most respectable cotemporaries, often sworn to, we are denounced by these Christian sectarians as fools, dupes, insane, and other terms of a like character.

The Bible in the Public Schools. BY F. W. EVANS.

The persistent and inconsistent efforts of the Protestants to force their Bible as a text book into the public schools, for the children of all religious and unreligious people to be instructed out of, and into their particular theological system, has given rise to much angry controversy, thereby feeding the fires of the "old world"—Church and State irreligious feuds. The Protestants, as being the present majority and dominant element in this country, should carefully govern themselves by the

ways in v. the railroads. While going with he related the prophewith considerable an Moses was here, I coul from home and should i. my business. It would be assured as as we

"He

as though I was seeing to it myself, but if I thought anything would happen to him from my sending for him to come, 1 would not do t for the world."

This fall it became necessary for Bro. Powell to go to California, and the prophecy having for the time passed from his remembrance, he sent for Moses to come.

The journey to California was made, and on his return, Bro. Powell found Moses fitting up a horse power to saw up the winter's wood, and in a day or two operations were commenced. After sawing a few hours he suddenly left the saw, and approaching Bro. Powell, exclaimed, "I am done for," showing his hand with his fore finger sawed off. Surgical aid was speedily procured, and the hand dressed, but after a few days, tetanus or lockjaw set in, and ten days after the accident his spirit took its departure.

Now, let those who say that mind dies with the body, tell us by what occult law this death was foretold, nearly eleven months before, with as much accuracy as an astronomer can calculate from the movements of the heavenly bodies the time of an eclipse? And let them consider also, that it was foretold by what purported to be the physically dis-embodied spirit of a human being operating upon and through the organism of an em-

bodied medium. To us the proposition is clear, that if mind can see and fortell future events, it is possessen-rapport with the combinations, revelations and development of natural forces, through which the inevitable law operates to produce the results foretold in the prophecy. And if the mind or soul is organized to that degree of capacity, it has from necessity of the law bergine an individualized immortal entity, demonstrating man's immortality and selfhood of being. St. Charles, 111.

Is the Distinction of Sex Preserved, and is there Marriage in Heaven-

BY HUDSON TUTTLE.

Much has been written and said about the permanency of conjugal love after death, and we often hear beautiful descriptions of the meeting of freed spirits, of husband and wife on the shores of the immortal life, . There can be no doubt that such love survives the shock of death of the physical body, and in the sphere immediately above this, contributes to the joys of existence. Yet the proposition has axiomatic force, that whatever has relation only to this mortal life, and not to immortality, will sconer or later disappear. Nature in her interminable series of living

beings, from the atomic to man, ever keeps one aim in view, the evolution of a perfect individual being in its most perfect estate. Sexual distinctions are her method of propagation, and arise from necessity, and have only this one object in view. With this distinction is correlated, or of necessity accompanies, others of dependent character.

The mental qualities of the parents must correspond to the diverse demands made on each. The qualities of mother and of father are stamped even on the qualities of the spirit. This is in accordance with the unity of design

cates are on that dis ey should have their rights, v they tread on my toes. My wn; let no poachers encroach

'ORNAL afloat, and rest assured istained. H. B. ALDEN. _*, _..eh.

Letter from Clyde, Ohio.

Ep. JOURNAL -As words of encouragement to you for the course you have pursued with the Woodhull question, and reports of societies who oppose her theory and practices are nes who oppose her theory and plactices are now in vogue, we report that about two years ago the society which for years had been known as "The First Society of Spiritualists" here, split on the Woodhull question, as reported by themselves to the Present Age, the opposers forming a new society, under the name of "Progressive Spiritualists," and have been biring lecturers about two-thirds of the time, the expenses amounting to over thirteen hundred dollars, although they, the Woodhullites, claim to have all the money. Work tells when in a good cause, and we have had no trouble to raise money to defray expenses. We have had Hudson Tuttle, well known as a champion opposer, and a man of ability, and A. J. Fish-back and A. M. Worden, both live, energetic workers in the cause of true Spiritualism, and at a meeting of the society at the close of Bro. Worden's lecture, the following resolutions were passed:

WHEREAS, Bro. A. W. Worden has been lecturing for this Society for two months past, to large an intelligent audiences, and during all the time aforesaid his lectures have been able, instructive and highly satisfactory to all; be it, therefore, Resolved, That we feel it no less a duty than

a pleasure to recommend Bro, Worden to Spiritualists everywhere, as an able lecturer and faithful worker in our cause, and that we earnestly desire that he may be kept constantly employed in the work he is so well qualified to perform.

F. A. TUTTLE, Sec'y. A. B. FRENCH, Pres't.

Letter from W. B. Fahnestock, M. D.

BROTHER JONES:—I have just finished read-ing, "Starling facts in Modern Spiritualism," by N. B. Wolfe, M. D. A work giving the facts in Modern Spirit-ualism has been much needed, and as that just published by Dr. Wolf gives all the latest phases that have been developed it cannot fail phases that have been developed, it cannot fail to make a decided impression, especially as the demonstrations are acknowledged to be genuine, by the most intelligent men in the country, among whom we find Plimpton, Corry, Platt and many others of note and standing.

I am soorry, however, to see that the Doctor does not seem to realize the fact, that Somnambulism or the Statuvolic condition, is the foundation of spirit control; but he must live and learn. It is not just to judge all mediums by the standard of Mrs. Hollis, whose natural condition is that of mediumistic susceptibility. Other mediums must enter the somnambulic or trance condition in some degree, before spirits can control them at all, and the hands of Mr. Mansfield are always in that condition when he answers sealed letters, thus proving that certain conditions are necessary to all mediums Spirits are not more perfect than men. We have no right, therefore, to expect perfection in mediums, although we have a perfect right to prove them.

Lancaster, Pa.

530

JAN. 24, 1874

RELIGIO-PHILOSOPHICAL JOURNAL.

Excays, etc., on the Social Question, will be published in this department, if dremed worthy, and in the order received from contributors.

Voice from Minnesota on Social Freedom.

BY MRS. E. M. WEICH.

Moses Hull, you have placed yourself at the bar of the world's tribunal, and have proved bar of the world's tribunal, and have proved yourself a perfect "Truthful James" for once in your life at least. They say that con-fession is good for the soul. You have applied the remedy—now watch the result ! It is to be hoped that all of your class will follow your truthful example; it will save so much trouble, heart ache, and sad experience by thus labelling yourself. Men and women now know your antecedents. You have, in a measure, rendered yourself powerless. By your confession you have placed the one class upon their guard, and have prepared the your contession you have praced the one class upon their guard, and have prepared the other (the soul going out through) kind for your warmest reception. Now, Moses Hull, with your "large brain" or "big head," as the disease is best known at the present day, the wonder is how have you managed to develop, unfold, and subsist up to that peculiarly frying period of your existence, which you designate as the "Humbly prayerfully time." How was it that the immense brain power did not overwhelm or submerge the more modest portions of the structure. Did Spiritualism develop the "large brain power," or were you conscious of its possession be-fore? My knowledge is so limited that I never heard of you until you stood upon a Spiritual rostrum, a small man, and as you announced. "with a large brain." Were you troubled with the disease before that, or did that "great brain" power conquer your in-stinctive modesty? I want to come at the real merit of the case.

There are other big heads anxious to develop in the same manner. You see, Moses, they called "this that you have," by another name for so long a time, and punished its votaries occasionally so severely, that it will take numerous immersions to baptize, legalize, and get well started in the world's oninion to get well started in the world's opinion, to make it realize the beauty and utility of the system. Heretofore we have called these modest big heads, libertines, sensualists, ecoundrels, and all of the other hard names with which the world pelts the unfortunate; but you will open up a new regime. The but you will open up a new regime. The class that you represent owe you a debt of gratitude for your steady and persevering. efforts during "the last few years," in spread-ing light, knowledge and bigheadism throughout the land. It is a pity that the world at large will so misconstrue your modest efforts to improve the coming gene-ration, that they should still hide the young Moses in the cradles and bullrushes from Moses in the cradles and bullrushes from public opinion.

Is it possible you have mistaken your calling, or at least the name you covet to be known by? Instead of making yourself a "martyr," you have set yourself and your principles up as a target, a bulls eye of the largest description, and your brassy coat of mail or impudence must be thick indeed if it save you from the severe stinging blows of the shafts of those who admired the acknowledged spirit power, which controlled your intellectual part; and now one class of men interaction part; and now one class of men and women will condemn you utterly, probably as you say, "on account of their ignorance of the subject." Even let a man believe very much in your theory, and prac-tice it himself, will be introduce one of your class to his wife and daughters? Will be subject them to the psychological proves of subject them to the psychological power of such a brain as yours! What true mother knowing your principles will allow you to clasp her young daughter's hand ?" What true man will allow one of your "human cuckoos" around his premises ? Much as one may love the human race, he would rather adopt and rear his neighbor's progeny, than have thrust upon him the cares and expenses the cuckoo so systematically shirks. What man looking at the children surrounding his hearth, not knowing which are his, nor sure that one of them are "bone of his bone and flesh of his flesh," finds the deepest fountains of his nature stirred by that holiest love-parent love ? The state and condition you practice and would teach, lead to the wildest, maddest anarchy; that anarchy from which the pre-sent age has begun to emerge; that anarchy which would destroy home ties, and so dilute the home loves as to make them render no joy nor happiness. As union is strength, as the states divide against one another, only to the serious detriment of each, so a household divided in interest must prove a failure. The father's heart having no beacon light of affection to draw him to the home circle, becomes estranged; the mother grows careless; her vanity excited and fed by the admiration and flattery of big heads, she will neglect the holy ties of duty,—they will grow tedious and tasteless to her. Moses, you tell of your struggles for years; "your dying daily," who can doubt your statement. But did it never occur to you that it might be the struggle beoccur to you that it might be the struggle be-tween the dark and the light, the brute part of your nature and the angel, whether you would become master of the tenement you occupied, of your person and passions, or whether the sensual animal nature should tyrannize over the senses and will, rendering tyrannize over the senses and will, rentering them slaves to its power? Moses, that back brain has something to do besides being fed and stimulated. It is the fountain head, the source of life, joy, nobility and purity. It is directly related to each organ of the in-tellectual department in the organization. Philoprogenitiveness, the love of children, in its relation with the other organs, finds its highest good in developing the better parts of childhood's nature, leading them carefully, kindly and judiciously from infancy to glorious man and womanhood ; but developed vithout the intellectual balance wheels of intellect, it is perfect selfishness, and leads to physical and often mental ruin, 'those under its blighting influence. Destructiveness and Combativeness, those terrible masters, become grand motive powers, when controlled by the generous development of the reasonby the generous development of the reason-ing faculties, which assimilates their surplus power. There is executive ability,—the will and power to perform great deeds; courage to bear suffering. Without well developed. Destructiveness and Combativeness, there is a lack of propelling power, of force of charac-ter to work and control the intellectual department; but these organs developed without their natural guardians, become the dreaded tyrants of the world. Amativeness, the love and attraction of the serves, feeding generously each organ of the sexes, feeding generously each organ of the spirit palace of the soul, makes the perfect man and woman. Governed in its action by these true intellectual relations, man is chivalthese true intellectual relations, man is chival-rous, takes the part of the oppressed, defends the weak; generous to the distressed, noble and just to his enemy, the idol of his friends, the grand noble man or woman—the master work of nature or God : but let Amativeness be unduly developed, stimulated by excesses, and it casts aside the restraining influences of its intellectual safeguard. Conscientiousness, he has no respect for the conjugal tie, nor the he has no respect for the conjugal tie, nor the rights of his neighbor, man or woman. Cut. tion, to a wise control.

ting loose from Benevolence, Veneration, Ideality, and those other ballasts of the passions, he becomes worse than the brute, the tyrant of home cast loose upon society; he becomes the terror of adults; the ravisher of children, the devil, the fiend incarnate, of children, the devil, the hend incarnate, whose hand is against every man, and every man's hand against him. These cases are not rare, every day's papers team with the terrible and disgusting items, and more than one case of such law has, sent the misguided outcasts out, perhaps to come back and control some medium to worse deeds than his own. The organs of the back brain are just as noble; bigans of the back biam are just as noble; pure and necessary as any in the structure. Small Amativeness and large intellectual de-velopment, man is cold, cynical, either recognizes woman by her intellect, or as a honority beyendd nonentity, a household necessity; lacks suavity and sympathy. The intellectual organs cannot be developed to their greatest, grandest capacity, except by co-operation with the fountain head, the back brain. Where each one in the whole organism is unfolded in perfect or nearly perfect proportion, man is the master of himself ; but when either is developed without regard to the economy of the whole, it leads him into pits, dark and terrible indeed. Moses, have you studied more than one portion of the book of life? Are there not leaves yet unturned, which will lead you to broader and higher planes, where you will find a very different panacea for this stimulated diseased back brain. That which vou boast as the best and most satisfactory you coast as the best and most estimatory remedy to make mankind good and great, one must doubt its efficacy when applied at the expense of woman. Clothe it in any language you may, woman is still the victim. Man's nature is more changeable than woman's, as a rule. She in the home is giving life, health and time to the rearing and educating of her children; she does not readily receive the idea, nor recognize the want of change, and when it is forced upon her attention, by one who like yourself comes back to the sanctuary of home, and thrusts the disgusting truths of free lust before her, can you wonder at the domestic earthquake, the terrible convulsions of the whole being which spurns alike the sin and the sinner ?

Yes, it leaves woman the victim. Repro-duction is a law of nature, and cannot be violated without paying the penalty. The woman under the psychological influence of man, or mutually. psychologized, bears the fruit, the auguish of maternity, and while needing the tenderest sympathy and care of the father, is left to bear alone unloved, unloving. She must repudiate the ties of motherhood, leave her offspring to the cold charity of the world, or bear the burthen of maintaining, rearing and educating, or only too often staining her soul with the blood of the innocent unwelcome intruder. Many a girl brought under the influence of one of these social outlaws, even knowing his past shameful career, will hardly save her. She points to this one and that,—perhaps to the fruits of his vile acts, but his flatteries and protestations of devotion, convince her that she is really the one love of his life, and, in too many cases, she, too, is left to mourn her infatuation ; she cannot possibly forget it. Her child, which should be a source of joy and comfort to her, is a constant reminder of man's fleeting passion. But it is not alone the young and ignorant who become victimsmany wives are polluted and led astray, generally commencing with protestations of sympathy for the unappreciated spiritual ants of the woman. achy or indif. ference of her husband is dwelt upon, until in the morbid diseased condition produced, she believes the one great mistake of her life was In marrying one so incapable of ministering to her higher and better nature. In many instances, she, too, falls a victim, and is left to mourn her credulity. Remorse lays waste her affections, and they become a desert, and she either ends a misanthrope, or joins the throng who advocate your system. Your only real advocates are men and women whose home volations have seened to him. whose home relations have ceased to bring peace and pleasure; fathers and mothers grown apart, whose lives have not yielded the fruits of unity and contentment. The new theory of legalizing prostitution offers them a new stimulant, a fresh excitement. Many of them are undoubtedly controlled by spirit power, but they are apirits as perverted as themselves. "By their fruits ye shall know them.'

Mrs. Robinson's Tobacco Antidote.

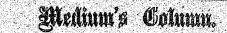
The above named sure remedy for the appetite for to-bacco in all its forms, is for sale at this office. Bent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspa-pers and quacks will tell you that this antidote is made from gentian root. It is fails. Gentian root is no rem-edy for the appetite for tobacco; but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores if to its normal condition, as it was before imbibling the hankering desire for a poison-ous weed. It is a remedy presented by a hand of chem-ists long in spirit-life, and is warranted to be perfectly harmless.

harmless. This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address Rimero Philosophican Punksenne Hopse, Adams Street and Fifth Avenue, Chicago, Ill., either for wholesals orders, single boxes or local agencies.

MRS. A. H. ROBINSON. Healing Psychometric & Business Medium CORNER ADAMS ST., & 5TH AVE., CHICAGO.

The disease. Mrs. Rommson also, through her mediumship, diag-noses, the disease of any one who calls upon her at her residence. The facility with which the spirita controlling her accomplish the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing at, but as a psychometric and business medium. Transs:-Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a re-ply.

ply. B. Hereafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage. N.B.—Mns. Romnson will hereafter give no privast citilings 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.



Dr. SLADE, located now at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also heeps Specific Remedies for Asthma and humanida Dyspepsia.

GPEERE'S COMMENSION in mayer to sealed D letters, given through D. J. STANSBERRY, 32 Green SL, Newark, N. J. Send stampfor instructions, vi5u5ti

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THE MAGNETIC TREATMENT. STONE TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.



JEFFEESON MILLS, N. H., March 21, 1872:-PROP. PAYTON SPRECE:

DEFFERSON MILLS, N. H., March 21, 1872:-PROP. PAYTON SPENDE: DEAR SIR-WOULE POSVTIVE AND NEGATIVE POWDERS are creating a great excitament here. It can truly besaid, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about 'Sour deys I showed up my sleeve to see how my arm looked, and to my ntter estonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Caterrh in my head is arrested. They cured my lungs, that were tied up with Philegin and Cough. The Khoumatisms in my muscles commenced many years ago, and by degrees ex tended all over me. Bo 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 about the Heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye 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 took only two Bores of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was sick from taking callormel. Her Hinds were swelled to her body. She 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 let him have a Box. He went to Mr. Bowles's that night, and siter much persinsion got Mrs. Bowles to Mrs. Bowles the set of t Yours truly,

A. H. KNIGHT.

WHAT DOCTORS SAY.

In the coarse of a large experience with the Positive. and Negative Powders, I have found them @Imost Infallible in all scate diseases, particularly Fovers of all kinds, such as the IBIIIous Indiana matory, Typhold, Congostion of the Lungs, Scarlot Fover, etc. I have also found them infallible in Bowel Complaints and Norvous Meadache. 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 Gores and Erysipelas. DR. W. E. JENKS, formerly of North Adams, now of Amesbury, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years standing. Mrs. R. Claffid was cured by the Negallve Powders of Numbress, or Patty, cf-12 years' duration. The Powders cured Mrs. H. Claffin of TTRIC PIS. 1 100y or a gimtur Monstruction when given up as past cure. In cases of Parturition' (Child-birth), I consider them of great value.

WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for Walling of the WOMD, and is high in preise of them.-(Mas. J. GRINONE JONES, Falmouth, Mass.) My daughter, Martha. has been cured of Supe pressed Memstrustion by the use of the Positive Powders.-(J. Coopur, St. Johns, Ark.) Your Positive Powders have cured me of **Dropsy** of the Woute bord one year's standing. The tend-ency to Dropsy was inherited.-(Mas. Fixed Miss, Brooklyn, N. Y.) A woman who had four MISCORFFIGURES cot a

ency to Dropsy was inherited.--(Mas, Enca Musz, Brooklyn, N. Y.) A woman who had four Misconspring es got a box of Positive Powders of me, and they tookhes through her next Pregnancy all right.--(O. Harnar, Sand Spring, Iowa) My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Tr-regguinarity and E'LOOding. She had doe-tered with seven different Doctors for three years; but there is nothing as good as your Powders.--(W. H. KERF, Smith Creek, Mich.) Your Positive and Negative Powders have cared a case of Milk Leg yI 16 years' standing, also a case of Hermatism, a case of Falling Sickness or Fits, and a case of Dysentery.--(Pownit Halloon, Yorkville, III.) Miss Lena Anstin was taken with Stoppage of the Poriodicals, accompanied by great distress in thehead, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered. --(Rosa L. Guins, Pardeeville, Wis.)

Saint Paul, Minn.

Letter from Mrs. M. J. Howe.

DEAR SIR: I hope to send you as many subscribers for the Journal, as possible, to make up for what you have lost from this town, and to let you know that (even if you do not practice what you preach, as some say and few believe) there are some here who love truth, let it come from what source it may. You cer-tainly are not trying to spread evil and desolation, or teaching married people that, if any little reason for disagreement come up, they must separate for they are not affinities—each to hunt up some one else, to act the same role over again, bearing children to the mercies of an uncharitable world, to be kicked up to the years of maturity, only to become what the parent would blush for, if they were not so lost to parental affection as to have no feeling on the subject whatever. Your paper, you send to the poor and to the convict, always freighted with words of consolation and joy, while all over the land Christmas Trees have been erected in churches and at family gatherings, loaded with costly gifts for every one but Christ. Why do I say this? Because there but Christ. Why do I say this? Because there was nothing on those trees for the poorest and most miserable in each community where these festivals were held, there was nothing for the Christ they worship (Mathew 25:42-46). If there were more like Christ, as a good man, there would be less suffering and misery throughout the country, for the riches of this world would be more equally divided (Acts 2:44-45). Don't let your courage fail but promulgate truth, let it come from the highest or lowest, all but the most bigoted mind will accept it.

Smyrna, Mich.

Thanks, Dear Sister. We publish the best we have. The great majority of Spiritualists, the best thinkers and wisest men and woman in America, pronounce it very good, and like yourself, want more of the same sort. The 'social freedomits," denounce us and the JOURNAL. They would like to blacken our character and occupy the columns of our paper with their arguments in favor of social freedom. Failing to accomplish it, they curse, berate and resolve against us. Perhaps it is charitable to say the Diskka's have got control of them for the sole purpose of seeing how much folly they can manifest through them. One thing is certain, Spiritualism is passing through an ordeal that will purify its ranks, and it will come forth all the more lovely for the fulmi-nations against its true advocates. The conconduct of the social-freedomists is evidence absolute, that they are not friends to that Spiritual Philosophy, which encourages the development of the highest and noblest moral faculties of man; and the subjection of the passlons which are common to the brute crea-

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orbin to go to any relief, but the parotysine would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, 1 can say with others that they came like an angel of mercy in the night time. - (Mrs. M. A. EARLEY, Hunteville, Ala.) I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Positive Powders, --(Jacon S. RITTER, River Slyz, Ohio) When I commenced taking your Powders, I had Spinsal Complaint of nearly 30 years standing; also Ditabetees, Sciatica, Hheumatiana and Erysipelies. I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wronght with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with "wonderful success.--(M. HUNTLEY, North Richmond, N. H.)

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CHICAGO, SATURDAY, JANUARY 24, 1874.

Elles Eleanor Bonney-Is She Dead?

Is she dead? is the query arising on all sides. This, indeed, is one of the most remarkable cases on record, and awakens within the mind of all classes a desire to know its result. A lady of good moral character, industrious habits and unusually intelligent, becomes impressed with the idea that she has a sacred mission to perform like Joan of Arc,' Mother Ann Lee, Jesus of Nazareth, and many others of the world's celebrities, and states that she will, to all appearance, die, becoming wholly unconscious, and that finally she will be restored to life, thereby convincing the world of the truths of Spiritualism. There are many strange latent powers connected with the physical system, but little understood. There is a little boy in Detroit, Michigan, who can mimic death, during which he has strange. dreams and visions. His name is Ned Baker, and he lives with his sunt on Macomb street. The Detroit Free Press says that he will, for a small compensation, stretch out on the floor. cease to breathe apparently, grow white in the face, affect the rigidity of a corpse, and his pulse becomes so feeble that the beating can only be detected by a practical finger. He lately went through this performance in a saloon on Woodbridge street, and so much like genuine death was his counterfeit that the men who put him up to the trick became greatly frightened and bribed him to come out of his trance. His breathing was so faint that it could not be felt on the hand or cheek. and hardly dimmed the glass held down to his lips. He says that the performance does not injure his health, and he can make himself so near dead that it is only by a great mental effort that he throws off the lethargy. Perfect passivity of the mind and body will induce a like condition in any one; in fact, under that perfect passivity death itself will apparently ensue. There are, however, but few that can assume a perfectly passive state, hence, but few can self-induce the trance or cataleptic condition. A mesmerist can cause a sleep from which the subject will awaken at a specified time, or if he so wills, never awaken. Miss Bonney was a psychologic subject, had often been entranced by spirits, and they could easily have induced the condition in which she is now in, or the action of her own mind could have produced such aresult. Death can be caused by bleeding; and it is a well-known fact that the mind can induce death when imagining that the loss of blood is occarring, as in the case of the prisoner, so often quoted. Possibly, Miss Bonney was laboring under a deep seated hallucination, that she was to become the World's Savior, and in order to achieve such an earnestly desired result, she must apparently die, so effecting the mind that the result wished for was obtained. But the predictions that she made, and which have been fully realized, would seem to dispel that idea. Physicians will say that she is the victim of catalepsy, and in support of their statement, will refer you to numerous cases. Catalepsy. they define, as characterized by a sudden, deprivation of intelligence, sensation and voluntary motion. 'Bourdin, of Paris, furnishes the medical world with thirty-eight cases of trance or catalepsy. During the paroxysm the patient retains the position and expression of countenance he had at the moment of selzure; the face is commonly pale, sometimes slightly flushed; the pupils are dilated, but contract on exposure to strong lights. Sometimes the unconsciousness continues for twelve or fourteen hours. Cases are recorded where it has been prolonged to thirty days, and the subject then restored to perfect consciousness and health. After their restoration, they give an account of their sensations, and in no case are they of a very unpleasant nature; on the contrary the scenes they witness are of the most exalted character, inspiring them with lofty emotions and pleasant feelings.

the fears he entertained for his future welfare, he found himself, in an instant, in another state of existence, under the direction of a superior Being, who ordered him to follow. He was immediately wafted along, he knew not how, till he beheld, at a distance, an ineffable. glory, the impression of which he found it impossible to communicate to mortal man. "I immediately reflected on my happy change, and thought. Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full cf glory. I then applied to my conductor, and requested leave to join the happy throng; on which he tapped me on the shoulder, and said, 'You must return to earth.' This seemed like a sword through my heart. In an instant, I recollect to have seen my brother disputing with the doctor. The three days during which I had appeared lifeless, seemed to be of not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly. Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterward I was that person. The ravishing sound of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears for at least three years. All the kingdoms of the earth were, in my sight, as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not, in some measure, relate to it,

trance. He tells us, that while conversing

with his brother on the state of his soul, and

could command my serious attention." Possibly, Miss Bonney, should she return to consciousness, may have something of great interest to impart to the world. If Mr. Tennant could remain totally unconscious for three days-fto all appearance dead, and then be resuscitated, why not the invisibles-spirits, be able, with proper care, to continue the trance condition for six months, especially if the subject be in robust health?

The following account of Miss Bonney is the latest that has come to hand, and will be read with especial interest. It bears date, January 5th, and is clipped from the New York World.

On the 10th day of November, Miss Bonney sent for Mrs. Dutton and informed her that her time had come to leave the body. She told Mr. Preston also, and Mrs. Preston and Mr. Ryan and his wife. No one made iny remark except 'Mr. Preston, who said, "Why will you talk so? I am thred of hearing it." She laughed at his incredulity, and went on to give directions regarding her treatment while in the trance. She said they must keep a fire burning in the stove in the sitting-room adjoining the bed-room in which she lay, and that the heat must be kept up to sixty or seventy degrees. No persons except two or three whom she named must be permitted to view her body or be admitted to the house; otherwise "the spirits would not work." She said she should prove that a person could die to all appearances, visit the spirit world, and reoccupy the body. She should be absent not less than six weeks. At 2 o'clock on the morning following (the 11th of November), her spirit would be entirely separated from the body; the moment would be known to them by the ringing of ghostly bells. From that time till her return, Mrs. Dutton, accompanied by one of the family, must be always within hearing. Then she gave particular descriptions of the appearance of her body at various stages, how the tongue would protrude, and the eyes, how her flesh would turn black. but would, after a time, bear large spots of white, shortly preceding her return. It was early in the afternoon when she gave these particulars. She was weighed, and steadied the scales at 208 pounds. She finished her usual work, ate a hearty supper soon after dark, took a batt, disrobed, and retired at 10 o'clock. She gave her last directions while in bed, and while still speaking her breathing became shorter by degrees. At 2 o'clock, as she predicted, her pulse ceased to beat. These particulars of her last hours are given by Mr. Ryan and others who were with her. They are also authority for the statement that when her breathing had entirely ceased the tinkling sound of the bell was heard proceeding from some unexplored quarter of the So the predictions were fulfilled to the very letter, if these statements are to be relied onand they are no more remarkable than some statements made by gentlemen not connected with the family who were subsequently admitted to the room, gentlemen who have borne the highest character, whose word no one who knows them would think of doubting. Besides, as I have said, Mr. Preston, Mr. Ryan, and Mrs. Dutton are neither of them believed to be capable of lending themselves. to a deception. Was this poor girl so chagrined by the doubt expressed by Mr. Preston and others, as to be impelled to take her life by means of polson? This is now really the only question that persons not admitting the idea of the miraculous are discussing in solution of what is undoubtedly a very remarkable I shall complete the narration of facts and statements before taking up the theories. Nothing was known to the general public until nearly a month after this occurrence. Mrs. Dutton-remained all the time with the body, proving extraordinary devotion and faith, watching twenty days, with only a few hours' sleep daily. Mr. H. B. Simmons, a wealthy and esteemed gentleman, residing here, with a prominent physician from Rochester, were admitted to see the body un-der a pledge of secrecy. The physician declared that the woman was dead, but admitted the strangeness of the protruding. admitted the strangeness of the protocology eyes. Mr. Preston has declared in writing,— in which assertion he is supported by members or his family,—that at different limes in the first five weeks the strange tinkling of bells was heard by all in the house. Mr. Ryan declares that at one of his visits to the room where the body lay, his arms and legs suddenly swelled to such enormous size that he was unable to put on his coat or his boots for ant feelings. William Tennant, a Presbyterian clergyman, of Brunswick, N. J., was three days in a
was analie to put of his cost of his books to a believed by many of the Spiritualists and only about one-half of the tax upon brandy. A. B. Keith, Secretary of the Philosophical Society, stated that, at the last meeting of odistic ideas by any such harsh dissonance as

quarters to view the body. The strange watch went on week after week unchanged, the body of Miss Bonney lying without breath or motion but apparently without decomposition, although the room was all the time warm. So far as appearances may be taken this had long ago been realized. The confident assertions of the Spiritualists that the body would quicken into life and that great revelations would be made to a hitherto benighted world were spread far and near, and the case became, soon after first being-made public, the theme of conversation of thousands of firesides in western New York. There were many wild stories circulated, but the fact that the main features of them all were based upon the direct utterances of men against whose veracity none had ever made charges, brought the matter into a region of discussion quite different from that in which it would otherwise be treated.

It was not long before the local newspapers took the matter up, and presently that all-enightening functionary, the coroner, was urged to investigate. One Dr. Bissell, of Genesso, was until three days ago, the official in whose bailiwick the body lay. But although many newspapers asserted that there was a corpse in Mr. Preston's house that had come to death by mysterious means. Dr. Bissell had no official notification, and held to the belief that the clamor, however, he visited Mr. Preston's house in company with Dr. W. E. Lauderdale, of Geneseo, and requested permission to view the body. They were at once admitted, the family expressing their readiness to give any information that could be desired respecting the manner of "departure" or death. The story was told as I have given it substantially, and the two doctors entered the room, accompanied by Mrs. Dutton; a Mr. English of Batavia, and Mr. H. B. Simmons. Upon entering the room they detected what they describe as the "odor of a dissecting-room." The body lay on the back, slightly inclined to the right side. The head and face had swollen. and were of a dark yellow color, the tongue and eyes protruding, and there were some white and some livid spots on the limbs. A copious discharge of blood from the mouth had saturated the pillow. The coroner, after making his examination went away convinced that the body had long been lifeless, but there was nothing to justify him in holding an in-

On the first day of this month the term of office of a new Coroner commenced, and it is said that he will soon order a post-mortem examination unless the family cause the body to be interred. But they persist in watching by the corpse, with faith somewhat weakened since the six weeks which Miss Bonney predicted as the probable length of time of her absence has expired, but still with strong hopes of her returning to life. Mr. Preston stated to your correspondent yesterday, that they should observe the injunction laid upon them by Miss Bonney as long as the authori-ties would permit them to keep the body in the house, and he had not much fear of interference.

It is impossible to converse with the members of the family who have so stubbornly held to the belief in the return to life without imbibing the fullest faith in their honesty The charges of murder for the purpose of de-ceiving the public into a belief in Spiritualism. which have been published in some respectable newspapers in this locality are, it appears to me, utterly preposterous. Many persons of the orthodox religious denominations have pressed this horrible supposition upon my attention, and two clergymen have considered that it was not improbable, from the fact that the Spiritualists had been so blasphemous as to declare that the event would prove more important to the world than the crucifixion and resurrection of Jesus Christ. Not less improbable is another theory—advocated also, I hear, from the pulpit—which admits death to have resul-ted from a fanatical determination to die. Those who give this as a solution of the mys-tery, support it by giving instances of the death of criminals who imagined they were being executed. But I hear of no precedent for a death coming on gradually during four hours of painless, motionless silence. Those who still hope for the return of life to the body, tell of a similar case of trance near Rochester, that occurred not many years ago. Like Miss Bonney, the person is said to have lain four or five weeks without breath or motion, her body (she was also an unmarried lady) changing as. Miss Bonney's has changed, and finally returning to life and motion, as it is hoped Miss Bonney's will return. The facts in this case were given a few days ago by the Rochester Democrat, which guarantees the statement as true in every particular, but withholds the name at the request of the friends of the lady. The Democrat states that the young lady has never said what were her sensations during the long period in which she remainedapparently lifeless, but has promised to write everything, to be read after her death. Should this story which, notwithstanding the high authority, will, I think, find few believers. be found to be true, the faith of the Spiritualists in Miss Bonney's case will not appear so preposterous as the theories of some of their detractors. The belief that Miss Bonney committed sul cide has, I have said, become the point of discussion with the greater number of unbiassed persons who are interested in this case. "But against it there are some facts that should not be lost sight of. . Miss Bouney announced early in the afternoon of the 10th of November that she should leave the body at 2 o'clock in the morning following. -She had of course taken no poison then, else it, would have betrayed its effects before the time. She was not seen to take anything afterward excepting her supper, which she ate with the family. It is not denied even by her own people that she may have swallowed foison without their knowledge, but they are most positive in their assertions that none of her actions, during the evening, or when she was becoming lifeless, showed the effects of a drug, and one of these witnesses is a lady physician of experience. Besides, no one, in all the mudness of defamation that has heaped upon the family foul play, has pretended to trace poison to that house. There is no proof, certainly, that she did not take poison so timed as to cause the departure from life at the hour appointed, and the presumption is that she did ...But she was kind and gentle-not one to cause her friends weeks of needless anxiety over her corpse-if she contemplated suicide. She was healthy, cheerful, and in love with life, and she had never shown the qualities of mind that would lead to the belief that she could coolly contemplate self slaughter. I doubt if a postmortem examination at this late day would find poison, if it was indeed the agent of death. If it should result in this the case will be the most remarkable in the history of suicides.

Want of Backbone.

Some months since there was organized in Chicago, a "Philosophical Society." The avowed object of the organization was the discovery of truth. A large room was rented in the Methodist Church Block, a building owned by the First Methodist Episcopal Church, a part of which is used for religious exercises-the balance is rented for ordinary business purposes, at an annual rental of nearly fifty thousand dollars.

The members of the Philosophical Society are generally liberal minded, though widely differing in religious opinions.

Between two and three hundred people have already joined, no other qualification being requisite than the payment of one dollar, to aid in sustaining a fund with which to defray the current expenses.

In the investigation deemed proper by the committee, the distinguished Gerald Massey, the English poet, was engaged to deliver a lecture upon the subject, "Why God does not kill the Devil?"

Judge Booth, of the Cook County Circuit Court, was also engaged to deliver a lecture upon the subject of "Inspiration."

Both of these gentlemen stand very high socially, and are literary men of great merit. Their lectures were full of thought, and manifested deep research. Mr. Massev's lecture was pronounced by every unbiased thinker, as replete with evidence of the mythological origin of the basis of all religions. He traced them back step by step through Judaiam down to Egypt, over to Hindostan, and back to Upper Egypt. Suffice it to say, it was one of the most masterly and exhaustive lectures ever delivered before a Chicago audience. He dissected old theology, and laid bare, to the very marrow, the carcass and bloody bones of the huge monster of oppression.

As might be expected, the devotees of mythological, omnipotent and semi-omnipotent beings, now, as of old, sound the alarm and cry aloud "Great is Diana of the Ephesiansdown with the infidels."

All at once the members of the Methodist Church find that their building was erected solely for the adoration of these supposed beings, who were shown by Mr. Massey to be creatures of the imagination, and of mythological origin, only.

All sorts of sharp practice is allowable in the Mammoth Church Block (provided they pay the rent), but "the ceeking for truth," which may show that all religious dogmas are. now, and ever have been, based upon nonentities-or supposed beings that never existed.

That the churches of Chicago should protest, and that the Methodist Church should desire to cancel their lease, we were prepared to expect, but we were not prepared to believe that the Executive Committee of the Philosophical Society, would so far forget the responsibility of the position they held at the

the Rev. Dr. Thomas presented the following communication:

JAN. 24, 1874.

Rev. Dr. Thomas: DEAR SIR -The reported lecture of Judge Booth in the First Methodist Episcopal Church,

on last Saturday evening, is a direct attack up-on one of the fundamental doctrines of the Methodist Episcopal Church, and an effort to antagonize and subvert the, very, purposes for : which the church building was crected, and to promote which the Trustees have alone the right to use the property held by them. The Trustees would be false to their trust to allow. such doctrines to be prop³gated, and such efforts to subvert the faith they were elected to promote. The impropriety of converting a a house erected for the worship of the God of the Bible into a place for His dishonor, and setting forth of a God of man's creation is manfest, and as this is the second occasion on which such an occurrence has happened under the auguices of the so called Philosophical Society, of which you are a member, the Trus-tees feel it their duty to relieve the Church of further occurrences of the kind, by requesting that the society procure some other place for their meetings more consistent with its practices and tendencies. Respectfully,

J. K. BOTSFORD, GRANT GOODRICH,

J. W. WAUGHOP,

Committee of the Board of Trustees. Chicago, Dec. 30.

THE EXECUTIVE COMMITTEE.

The records of the Executive Committee treated the matter thus:

Dr. Thomas presented the communication of the Trustees; and on motion of Gen. Buford it was referred to a Special Committee of Three, consisting of the President, Dr. Thomas, and Dr. Abbott, with a request that they report specially upon an appropriate answer, to this communication at a special meeting of the Executive Committee, to be held Monday afternoon at 4 o'clock.

THE REPLY.

WAt that hour the Committee convened, and, after discussion, instructed the Secretary to present to these gentlemen their conclusions, which are embodied in the subjoined letter:

MESSRS BETSFORD, GOODRICH & WAUGHOF: GENTLEMEN: Yours of the 3d inst., concerning the further occupancy of the rooms in the Methodist Episcopal Block by the Philosophical Society of Chicago, was duly presented to the Executive Committee on the evening of the same day. In order to secure for your letter a calm and careful consideration. it was referred to a special committee, which reported to the full Board yesterday, and, after consideration, we beg leave, respectfully, to submit a statement of facts, and our present views thereon.

First-We fully recognize not only your right, but your duty, to protest against any improper use of the church property held by you as Trustees, and we are free to admit, in the case of Gerald Massey's lecture, we did not use our usual caution in ascertaining the character of it; and are equally free to say that, had we been aware of its character, we should have declined it.

Second-In the case of the lecture of the Hon. Henry Booth, as he was one of our Vice Presidents, a Professor in the Northwestern University, a Judge in one of our courts, a man of elevated moral character, and an honored citizen, we did not exercise any supervision over his lecture, and we leave him to defend his own utterances. [Applause].

Third-As the Philosophical Society has cupied your rooms rather by otherwise, we regret the more that you have reason to complain of the confidence-reposed in us, and that any acts of the Society have been unsatisfactory to you, or in any way laid you liable to censure by the public. Fourth-We are confident you will credit us with sincere endeavors to do good, and not harm, in the organization of the Society, whatever the result may be. Our utmost care shall be exercised to prevent the reoccurrence of anything offensive in the future. We have taken such steps as we think justify us in giving you such assurance. Fifth-The Society is now a fact. It numbers nearly 250 members. Its numbers and influence will increase with years. We should regret if, in spite af our best efforts to make it useful, its few mistakes should compel its removal from its present premises before the close of the present season. We do not wish you to compromise your sense of official duty in the matter, and if, after considering this statement, you consider it not best to continue the contract by which we occupy the rooms, we shall very much regression, men, yours, very respectfully, JOSEPH HAVEN, we shall very much regret it. We are, gentle-

Since the above was put in type, we learn that Miss Bonney's body has been consigned to the grave. . That answers the question, Is. shø dead?

hands of nearly three hundred liberal minded people of Chicago (who compose the bone and since of the Philosophical Society,) whose ostensible and only object is to seek for, and find truth wherever it may be hidden.

The following correspondence develops any thing but the spirit that was shown by Decatur to the Dey of Algiers, when he demanded tribute from all American vessels entering his ports-"Millions," said Decatur, " for defense, but not one cent for tribute!"

We will pay you your rent, but we will not sacrifice our right to seek for truth at any and all times, in our own way, would have been an appropriate reply.

Our readers will marvel and wonder what this Executive Committee mean in their letter of reply to the Trustees of the Methodist Church. when they say, "We are free to admit, in the case of Gerald Massey's lecture, we did not use our usual caution in ascertaining the character of it, and are equally free to say that, had we been aware of its character, we should have declined. * * * Our utmost care shall be exercised to prevent a recurrence of anything offensive in future. We have taken such steps as we think, justify us in giving you such assurance.'

Seekers for truth have here a broad hint that it is unsafe to go in their search for truth beyond "the fundamental doctrines of the Methodist Episcopal Church!" Why not join that church at once, adopt their creed, and trouble yourself no further?

We belong to the Philosophical Society, and confess our chagrin at the humiliating attitude assumed by our Executive Committee.

These men, selected by two hundred and fifty, more or less, intelligent men and women, to transact business for them, in their search after truth, "are free to say, had they been aware of its character, they would have declined it!" Mr. Massey's lecture has been preached against, but not a single attempt has been made to answer it. Why not? all will inquire. No one can deny that. Mr. Massey is a gentlemen and a scholar. His lecture was couched in chaste language-nothing in the least offensive in the man nor in his utterances. If it was vulnerable, why do not the clergy assail the weak points? If invulnerable, why do the Trustees of the Philosophical Society crouch before the Trustees of the Methodist Church? The record is before the world! That there may be no misunderstanding in regard to the correspondence quoted from, we

subjoin it, and also quote from the Chicago Times, to show the readers of this paper what. the secular press thinks of the weak-kneed position taken by the Philosophical Society. But it is but just to the society to say that, as yet, the action of their officials has not been endorsed. The future action of the society may extricate them from the seeming awkward position into which they were thrown by their officials,

CORRESPONDENCE.

DR THOMAS, N. W. ABBOTT. N. B. BUFORD, A. B. KEITH.

Chicago, Jan. 6. [From the Chicago Times.] THE PHILOSOPHICAL SOCIETY.

The position of the Religio-Philosophical society of this city would be degrading were it not supremely ridiculous. It was organized some months ago, mainly under the man-agement of Rev. H. W. Thomas, and direct-ly from a suggestion of the *Times* that there should be fenced off a neutral territory between orthodoxy and infidelity, upon which the contestants could meet and pacifically discuss their respective beliefs. It was argued by the Times that the intellectual separation of the church and unbelievers is too wide; and that it would be better for both could there be a meeting effected whose only purpose was the discussion of, What is truth? Dr. Thomas entered heartily into this scheme, and proceeded at once to organize the necessary forces for carrying it out. In his zeal for truth, he forgot, for a moment, that he was a Methodist. The project worked well. Many of the ablest thinkers of Chicago, sectarian as well as un-sectarian, united with the organization; and measures were taken to make the institution one of commanding importance. Some of the very first minds of the age were expected to co-operate; and the members looked forward to building a society, and providing a record, that would be felt all over this world. It was just when the society had reached this exalted just when the society had reached this exactly and complacent condition that its dream and purposes were rudely and ludicrously disturb-ed by peremptory order from the trustees of the Methodist room in which they had held the methodist room in which they had held their meetings, to vamose. Somehow, this burst of tuppenny thunder seemed to have shaken the nerves of the philosophers all to pieces. First, they were, stupified, and then, they commenced discussing what terms were abject enough in which to appease this little Jupiter Tomass of the Methodist sky.

As said before, it would be degrading were it not supremely ridiculous, this spectacle of the philosophers of Chicago, the would be reformers of the world's thought, engaged in humbling beseeching a few irate trustees-who probably do not know the difference between sociology and a side of sole-leather, not to be angry with them; not to turn them cut of doors; and promising, if let alone, never again to disturb the harmonious flow of Meth-

JAN 24, 1874.

RELIGIO-PHILOSOPHICAL JOURNAL.

is contained in the assertion that there may not be a personal devil.

What the philosophers should do, is not to stand on the order of their going, but to go at once. If Methodism is so weak that it can not endure, even in its halls, the discussion. What is truth? why then, so much the worse for Methodism. It does not refute the assertions of Massey, or the arguments of Booth, to turn the society into the street: it rather shows that other and more logical refutation is not available. It rather admits that there is no answer to Booth and Massay, for were there one, we should expect its presentation. Means time, while Methodiam proposes to prove there is a personal devil, and that the Old Testament is divinely inspired, by kicking into the street all who doubt these propositions, it is to be hoped for the sake of the dignity of independent thought that the Philosophical soelety, in place of waiting to be kicked out, will go without further delay. What is truth? is an inquiry that can just as well be discussed in one place as another; in fact, the present complication shows it can be discussed a little better. Let the philosophers gird up their loins, shake the dust of the Methodist sanctuary from off their sandals, and depart before being accelerated by the indignant toe of an orthodox boot.

The Boligio-Philosophical Journal's Course Everywhere Approved.

Our readers must be convinced by this time that this paper has manfully and, successfully exposed the vileness of the "Woodhull faction," who essayed to take the guardianship of the young child-Spiritualism, and make it subservient to that most infamous doctrine called "Social Freedom,"-another name for promiscuous licentiousness.

Solitary and alone, as a journalist, have we met the principles (?) of the leaders, who really care nothing for the Philosophy of Life being revealed through spirit communion, but who fain would make use of this heaven-born dispensation to inaugurate what they call a "new religion" based upon passional excesses.

To show the infamy of the putrescent doctrine, we have been compelled to publish extracts from the writings and speeches of the leaders. They, on being shown up, all reeking and festering with their foul pollution, engendered from the lowest hells of infamy, vomited forth a flood of nastiness, and sent forth a stench more intolerable than that of a Diakka, in the main hope that they would divert attention from themselves by the filth they were attempting to besmear others with. Poor foolish sensualists I They have become the observed of all observers !

True Spiritualism is not in the least responsible, either for their theories or practice. Spiritualism, which is simply a faith in spirit communion, necessarily claims that all which is noble and good in moral ethics, springs forth spontaneously from the crowning faculties situated in the higher elements of the human brain, while sensualism which is advocated and practiced by the Moses-Woodhullites, spontaneously gushes forth from the passional region-the base of the brain, and is more fully manifested in the brute creation. Hence, it follows, that a doctrine based upon sen ualism ignores all the refinements of civilization, and gravitates towards barbarism. where passional, brute force reigns supreme. The firm unmistakable voice of all intelligent Spiritualists throughout the world, in denial of all fellowship with this new-fangled doctrine, vomited forth from the lowest hells of all life, mortal and immortal, 'called " Social. *Breedom*," is opening the eyes of old opposers. and arousing a spirit of inquiry, an hundred fold more intense than was ever before manifested, to know more of the "Philosophy of Life" as taught by the sages of the higher planes of human existence...

The idiocy of refusing to consider the pheiomena of Spiritualism on account of the unpopular conditions surrounding the inchoste system, is only equalled by another idiocy equally common, that of referring these nat-ural phenomena to supernatural causes. The class of persons who commit this folly is as silly and weak-headed as the former class is silly and weak-headed as the former class is bigoted and spiteful. There may be such a thing as Spiritualism; every system has unities and laws, causes, propositions, and corollaries; Spiritualism, even as held by its sincerest dis-ciples, is yet unsystematized. No two Spirit-ualists will agree through five minutes' ques-tioning concerning admitted evidence, physi-cal or psychical. This will probably continue to be the case for some time, whether a systo be the case for some time, whether a system to be called Spiritualism ever be developed or not. If spiritual phenomena are produced by superhuman agencies, they are miracles, and are not to be satisfactorily explained by ordinary methods. If they are not miracles, science will gradually remove their seeming mask, and Spiritualism, in its religious aspect, must perish.

Meanwhile, here are the facts When Miss Collins, the holy maid of San Francisco, was discovered to be a stigmata, Roman Catholics have hunted to perdition, methaphorically, the cynics who sneered at the miraculous origin of the blondy marks. The archbishop, not being a fool, accepted the *facts*, and proceeded patiently to get at their causes. The persistent surveillance of an entire year has at last been rewarded. The girl produced the Christ-like traces by her own nails. Let investigators subject the phenomena of Spiritualism to the same treatment. If the archbishop had not, after vigilant investigation, discovered a natural origin for the sanguinary facts on the head, hands, feet, and side of Miss Collins, he would probably have been decent enough not to deny the facts, but admit that their origin was supernatural.

That Miss Collins was avowedly a Catholic, and presumably a saint, and turns out to be actually a fraud, is not sufficient proof that catholicity and all saints are frauds. Let logic not be one thing to one system of religion and another thing to another. Spiritualism is not necessarily a humbug and a cheat, because some Spiritualists are dead beats, scoundrels, and libertines. The sacraments of the Christian church do not depend for their efficacy upon the spiritual condition of the adminis trator. The facts of Spiritualism are no more and no less than facts because of the character of their media. Let the media and the consequences take care of themselves.

The facts stand.

Mrs. E. A. Blair, the Spirit Artist.

The old readers of the JOURNAL are aware of the fact, that Mrs. Blair is a spirit artist of rare mediumistic powers. We have never seen her equal. Spirits entrance her and then allow her to be most thoroughly blindfolded, in which condition, through her hand, most beautiful symbolic paintings are executed in a most incredible brief space of time. Such paintings are rare specimens of art, as well as symbolic representations of existing facts.

One phase of her mediumship is this : She will sit down with the head of a family,-a mother is preferred. , While such a mother and all of her family relations are unknown

family charts, Twenty-five dollars will secure you one that you would not part with for one hundred dollars.

We have one at our home that our wife sit for, (and we are pleased to say to our readers, we have a wife, family and home, which we esteem as highly as any other man can esteem a wife, family and home) that delineates our own family, our wife's father's family, and our father's family, in every particular, and the medium had no knowledge of the facts illustrated whatever.

. The Shakers.

In this issue of the JOURNAL will be found an article from Elder F. W. Evans, a ripe scholar and liberal minded man, reviewing the article r cently published in our New York Department, by Dr. Babbitt. He has also, an article in this paper upon the subject of "The Bible in public schools."

Our readers will generally agree with him upon that all important subject. While many Spiritualists deem the Bible a proper book to be read, as a compendium of the traditions and unphilosophical notions of the early inhabitants of the earth, as well as a faint foreshadowing of the present more perfect ushering in of spirit communion, nearly all argue that it is a great outrage upon the rights of individuals, under our form of government, to force its reading upon the children in common schools.

Robert B. Farson.

Those of our readers who are in the habit of sending produce to the Chicago market for sale, will do well to read the advertisement of Robert B. Farson, a young commission merchant.

We take pleasure in vouching for Mr. Farson's ability to look up a class of good prompt paying customers, so that those who consign to him will meet with no undue delay in the sale of their products, and will receive their pay just so soon as sales are made. He is a young man, full of vim, and at the same time of sterling integrity. Those having any kind of goods to sell, will do well to consign to him.

Those desirous of corresponding with him; in view of a trial of business, will address him at his business house, No. 48 West Lake street, Chicago.

Delayed.

The most extraordinary rush of business at the RELIGIO PHILOSOPHICAL PUBLISHING House, occasioned by the flood of new subscribers for the JOURNAL and LATTLE BOUQUET, has caused a delay in filling orders. The book orders will hereafter be kept up, and the names of the new subscribers will be put into the printed list from day to day rather than attempt to send any in written wrappers. We are compelled to do so for the purpose of preventing mistakes. Every subscriber will get his full quota of papers, with no back numbers. It will be two weeks after the subscriptions are sent in before the papers will be received. First come, first served-so send up the subscribers from all localities, as speedily as you please, and .you shall be faithfully served.

Philadelphia Pepartment HENRY T. CHILD, .M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia.

Perfection.

"Be ye also perfect, even as your Father in heaven is perfect."

Absolute perfection, like infinity, is inconceivable to the finite mind. There are degrees of perfection rising one above another. In the English translation of the Bible, we read "just men made perfect," but Charles Thompson, in his translation, which we think has many things more reasonable than the former, says "just men made more perfect."

The aspirations of the human soul after perfection lead us continually to desire for the means by which we may reach higher ideals. The poor man desires to be rich in order that he may become great, and the rich man desires to add to his wealth, often with lower motives than this.

True greatness, however, is not to be found in riches, but in the fulfillment of life's duties, in our various stations. If we have done the best we could; if we have used the talents assigned to us in the most appropriate manner, we have attained all the perfection that we can have for the time being. Many are seek-ing for wealth, in the hope of having the means of living more in accordance with the physical laws, and in the effort to attain these means, we sacrifice health, whereas, if we were careful to make obedience to the physical laws, the first rule of our lives, and endeavor to bring all these into harmony without waiting for the accomplishment of some other matters, which, however, important they may be, are secondary to these, we should attain a success which under other plans may never be reached. The anticipation of power to do good is not so valuable as the practical use of the powers we have. The world's greatest benefactors are among those who have learned to use well the powers which Father God and Mother Nature have bestowed upon them, and who are not waiting for some great development by which they may perform wonderful and miraculous things

How important it is that we should learn the true work, and waste neither time nor effort in vain regrets and desires, for that which is unattainable by us, and which we should not be able to use well if we could attain it. Let us make the best use of all things, and rally round the standard of truth and right and see that we do the work that is assigned to us by the capacities which we have, and thus rise up the steps of time, fulfilling with each day the duties and labors that belong to it, and realizing the fulfillment of the command to be perfect according to our conditions.

The standard of righteousness in each human soul is the criterion by which it is to be gov-erned, not any outside authority, ancient or modern. We should bring all things up to the highest standard, ever desiring to reach that which approximates the divine. Jesus said, "If I be lifted up I will draw all men after me," so is it in measure with all mankind. We are either raising the standard bicker, and lifting

higher, and lifting ourselves and our fellowmen to it, or the contrary. The age demands that we shall take our

T. H. STEWART, of Delphi, Ind., can address Mrs. Blair, the spirit artist, at Norwalk, Ohio. Mr. Stewart is doing a good work in various parts of the country. .

5

J. H. MYERS, Esq., Phrenologist, please call at this office and get the books you ordered.

D. BARTRAM, we will comply with your request when you write and give Post Office.

New Lublications.

THE NEW YEAR OF THE LIVING AGE. The number of *Little's Living Age* for the week ending January 3d, begins a new volume (the 120th) of that sterling periodical, and the present is therefore an excellent time for the beginning of new subscriptions. The Living Age, for 1874 promises to be even more than usually valuable to its. readers, and is indispensable to every one who desires a "thor-ough compendium of the admirable and note-worthy in the literary world.". With fifty-two numbers, of sixty-four large pages each, (aggregating over 3.000 pages a year) the subscription price (\$8.) is low; or still better, for \$10, any one of the American \$4 magazines is sent with The Living Age for a year. . LITTELL, & GAY, Boston, Publishers.

THE ILLUSTRATED JOURNAL for January is. at hand, presenting a very fine appearance, being superior to almost any publication that comes to us in typographical and mechanical effect. It is illustrated with numerous fine engravings, six views in and about Balt Lake City are of especial interest. The various articles as a rule do not exhibit a very high literary standard, still they are good fair reading and taken altogether the number is a good one, and the JOURNAL now in its second volume, will prove a success, provided the irrepressible H. V. Reed, the managing editor, can keep his bigoted soul-sleeping religious pre-judices, from coloring the contents, to the disgust of all sensible readers. He has a mania for judging everything, from suburban lots or Lakeside Publishing stock, to a scientific work or novel, from his Theological standpoint as g soul-sleeper," and if they do not come up to his standard of religion he loses much of his interest in them, which fact, however, has in some cases seemed to increase their value in the eyes of more worldly men. The ILLUS-TRATED JOURNAL is published by the American Publishing Company, Chicago. Subscription price \$2 50 per year, or 25 cents per number.

The Inter-Ocean on "Edwin Drood."

* Setting aside the spirit pen * altogether, and with all due deference to the cogito ergo sum, but with a strong leaning toward the principle of doubting all things till you can prove them, we have not the slightest hesitation in pronouncing the posthumous part of this work of the late Charles Dickens to be a most creditable and, in fact, remarkable literary performance.

We shall do the book the justice to say that the plot is extremely ingenious and exciting. The meshes close around the wicked Jasper in a skillful and artistic manner. There are many passages which evince truth and genuine feeling, and had the book been published simply as the work of an American novelist, it would, in all probability, have elicited gen-

The secular press begins to respect our faith and philosophy, and to emphatically ignore the sneers and scoffs of men of science and religion, who refuse, with assumed looks of wisdom, to investigate the subject.

The following from the Chicago Daily Times, is a specimen of editorial articles that are now appearing in the columns of the leading newspapers. We clip this from the Chicago Times, the most popular and liberal newspaper of Chicago :

FACTS AND PHANTOMS,

Elsewhere in this issue of the TIMES will be found a comprehensive and discursive .exposition of a number of remarkable occurrences commonly known as phenomena of Spiritualism. The Times has no opinion as to their cause. It has not the slightest interest in their consequences. It publishes them as it would any other class of facts in which the public mind is interested. It does not profess to know or pretend to say whether they are spiritual phenomena or the legitimate results of occult laws which natural science has not formulated. Their publication is made precisely as is that of any other kind of news It is not the privilege of a great daily journal, which does not wait upon prejudice or dog the footsteps of tradition, to pause to ascertain remote results or proximate concomitants before seizing, classifying, and making known the facts. With their causes, it is the mani-fest duty of science to deal. The newspaper furnishes the material for science to act upon If accepted theologies argue *in priori*, that the consequences will be damaging to themselves they assume a deplorable position. Nothing can be true in fact which is false in relation. If theologians voluntarily affirm that theology will be wounded by the evidence of the senses, theology must have fallen into the hands of men who forget that Christianity attributes the entire creation, visible and invisible, to its God. Can phenomena, producible by his laws, assail and overturn his religion? · Whatever is in the way of a fact must go under.

The Times has no theory to offer as to the origin or the principles of these phenomena. They are given to the public in the same neutral spirit in which it would publish an explosion at the water-works, a strike in the Lake Superior copper mines, the discovery of fossil elephants in the bed of the Mississippi, or a Christian statesman's speech in the lower house: But it would remark, in connection herewith, that the time has long since gone by for refusing to consider testimony on account of a supposed defendant in the case; and it would add that the character of a plantifi has no relation to his right to bring suit. Science has progressed by assault on the existing and accepted. It can never progress by any other road.

to Mrs. Blair, an Italian spirit will take control of the medium's hand and execute an elaborate family chart, in symbolic, flowers, representing not only every members of the mother's own family, but designating the sexes of the children, their relative ages, and those which have passed to spirit life as well as those who remain in this life.

Having finished the family group, the medium's hand moves to the execution of a similar representation of the mother's family group. Then to her husband's family circle. Deceased husbands, fathers, mothers and wives are all included in the symbolic chart. of beautiful flowers. Often the names of deceased parties are printed in the centre of the flower, which symbolizes the person.

Another particular is worthy of mention. While her hand is thus controlled to execute the painting with rare artistic skill, her organs of speech are controlled by a little Indian girl -spirit, and describes each member of the family that are in spirit-life, as they are painted in symbolic flowers.

It not unfrequently happens that the little spirit girl says to the astonished listening mother, something like- this,- "Now here comes a sweet little girl, (or boy as the case may be) and says, 'I never lived upon your plane of life, dear mother. You remember the little baby that was not matured and born alive between May and George.'*'. "Oh, yes," says the mother, with a deep sigh. "Do not prieve over it. You have one more, loving angel child in spirit life, than you thought you had. They call her Sunshine, and she is here by your side and wishes to be recognized in this family chart, and this beautiful white rosebud with a yellow centre just peeping out is the symbol by which she is to be known in your family chart." If it be a little boy, it will be represented by a white rosebud slightly draped in black. And so it oftentimes happens, that quite a large family group is found filling the family chart and enlivening the spirits of despondent mothers, who sit for such beautiful family charts as are executed through the mediumship of Mrs. Blair.

What wonderful events are being developed. to our understanding as we pursue the great and overshadowing study-the Philosophy of Life! Let no skeptic say that Mrs. Blair does all of this of herself. She knows nothing of the art of painting, and if she did, she could not know the family secrets of a mother, and such secrets as she has almost forgotten herself, as is, often the case,

Not only so but we have made, and continue to do so, the standing offer to any artist in America, so soon as he shall execute under the same conditions and in the same time a "copy"equal to the original of one of Mrs. Blair's paintings, in our reception room, we will pay him one thousand dollars for the same; yes, and we will give him this advantage, he may do it with his eyes open with the painting to copy. before him.

Mrs. Blair will soon he at Ira Lakes, Norwalk, Ohio, ' Don't fail, friends, to secure Houston, Texas,

Bastian and Taylor's Seances.

These two remarkable mediums are still holding circles at the Seance rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. each evening during the week, Saturday excepted.

The materializations are very fine, and nearly, always recognized by some one present.

In the dark circle Mr. Taylor describes spirits, gives their names, etc., making it of especial interest to all.

An Old "Social-Freedomite" Abroad.

An old fellow by the name of Hoyt is traveling over the country, and calling upon Spiritualists, as a sort of free and easy way of living. While railing against the JOURNAL, he, in a very foxy way, insinuates that the "Woodhull elizir of life" is a sovereign remedy for all social evils. He has a very smooth surface and oily tongue. Those who show him the outer door as soon as he announces his name, will be better satisfied in the end. than those who give him a night's entertainment.

BENTON HARBOR, : MICH .-- D. Boughton savs, "I have now sent you 24 new subscrihers." We have now had from the State of Michigan, all told, within the last three weeks, 1703 new subscribers. This is the State that the little handful of Woodhullites professed to represent at Jackson, about four weeks ago; the same Diakka convention that resolved in favor of abolishing all marriage laws, and against the RELIGIO PHILOSOPHICAL JOURNAL. and the same that Mrs. Severance's free-lust convention at Elgin sent greetings to!

JOHN P. HOBBS, Secretary, writes : The annual meeting of the First Society of Spiritualists of Woodbury county, Ia., will occur at Oto, Woodbury county, on Sunday, January 18, 1874. Bro. Hugh Smith, of Joliet, Ill., has been engaged for the occasion, and others are expected. A general invitation to all friends of progress and Spiritualism. divested of the fantasy of social freedom as interpreted by Woodhull and her admirers, is extended, and a general good time anticipated.

"Spiritualism Scientifically Demonstrated by Dr. Robert Hare." Any one having a copy of this work and wanting to dispose of the same, can hear of a buyer by addressing N. O'Regan,

stand for the right and the true, and thus, lift ourselves and all humanity, and make the world the better for our having lived in it. Truth and her minister, reason, are ever lifting humanity, and excelsior is the cry of souls here and hereafter.

We rejoice to know that the lines of separation between these conditions are breaking away; that soul-life is one and continuous, that as we become true to ourselves and to the divine principles that inspire our souls, we shall realize that all souls, whether in these material bodies or otherwise, are linked together in the holy bonds of fraternity, and that every note that vibrates, either in harmony or discord upon any soul, is felt by all other souls in the universe. Realizing this, a higher responsibility is felt by us, and with it comes a power to reach greater heights of happiness, purer joys, and more unalloyed felicity. We hold the keys, not only of our own destinies, but of our happiness in our own hands, and we may unlock that door which shall let the-light of heaven in, or another from whence darkness shall cast its shadow over us.

Standing thus as arbiters of fate, rulers in the universe, how grand is our life? Who among us shall be found faithful and true?

UNKNOWN.

BY HORACE M. RICHARDS.

Some flowers there are of modest worth That grow and bloom and die on earth, Unprized, far hid from mortal eye, Yet yielding perfume until they die.

Some souls there are, whose lives are full of

bloom, Who live unknown until they reach the tomb.

Souls filled with modest virtues rare, Who like the flower—shed fragrance every-

where.-

Some hearts there are with kindness filled, Whose loving warmth hath ne'er been chilled, Hearts that have throbbed and warmly beat, To shed o'er other lives a perfume sweet,-

Some souls I know, who radiance shed, Yet over walk with living dead, Souls who unto others, consolation give, Themselves—regretting that they live.

For such shall dawn a bright to morrow, Beyond this world of wrong and sorrow, Where kindly deeds sown here in tears, Shall bud and bloom through eternal years. Philadelphia, Pa.

DR. C. D. GRIMES is lecturing in Michigan on the following subjects: God in Nature, or Origin and Progress of the Earth; Origin and Progress of Life Upon the Earth; Immortality of the Soul in the Light of Science; Vision; The Inspiration of the Ages; What is Spiritualism, or the Harmonial Philosophy?

Our friends at Boulder City, Colorado Territory, have obtained the services of that eloquent and logical speaker, Mrs. M. J. Wil coxson, for the entire winter, and much interest seems to be manifested by all classes in her lectures,

THERE will be a grand celebration of the anniversary of the birth day of Thomas Paine. at Salem, Ohio, January 29th, under the auspices of the "Broad Guage Church." The oration will be delivered by B. F. Underwood.

eral and hearty admiration. The various scenes described—the Hotel de Billiken, the abduction, the den of the Puffer, the emotion of Jasper, the interviews between Grewgious and Foppery, the closing up-all evince a very credible degree of creative and imitative power. Finally, if Mr. James is, as he claims to be, the author of this work; if he will drop the medium business, come out in his true. colors, and give us something of the earth. earthy, we shall be the very first to acknow-ledge his ability and to say, like Lord Brough-ham, with Sancho Panza, "God bless the giver, and never look a gift horse in the mouth."

TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers, Please send in the subscriptions.

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 threatenings 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'ng House. See Book-list. THOMAS JONES.

v15n164in.

City Entertainments.

For the Week ending Jan. 17.

MCVICKER'S THEATRE-Madison street, between Dearborn and State. Engagement of the Strakosch Opera-Troupe, "Martha." HOOLEY'S THEATRE-Randolph street be-tween Clark and LaSalle. "Not Guilty." ACADEMY OF MUSIC-Halsted street, between

Madison and Monroe. Engagement John Dillon, "The Lancashire Lass. MYERS' OPERA-HOUSE-Monroe street, be-

tween Dearborn and State, Arlington, Cotton & Kimbel's Minstrels and Comicalities. "Simple Simon."

GLOBE THEATRE-Desplaines street, between Madison and Washington. Engagement of Fox & Denier Phantomime-Troupe, "Humpty Dumpty."

An Excellent Practice.

When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance. it is an excellent practice to cut off and send along the little covered monitor on which is a statement of each persons account. It is always to be found on the margin of each paper where several are sent together to the same post-office, and on the wrapper when sent single. When papers are ordered to be discontinued, be sure and send the balance due, including three weeks in advance of the time as three numbers will as a matter of necessity to be fore the name can be got ont of the mail-list and machine. Those little amounts are important to us as publisher and instice requires that each one shall deal honorably even in small matters of a few dimes.

RELIGIO-PHILOSOPHICAL JOURNAL.

JAN: 24, 1874,

Nove Deynstment. alem.E. D. BABBITT, D. M. Subscriptions and Advertisements for this paper re-ceived at the New York Lingnetic Once, 437 Fourth Avenue, by Dr. Babbitt.

A Romble.

A few weeks ago I made a call upon Robert Dale Owen, at the Hotel Branting, corner of Madison Avenue and 58th street, near Central Park. He is a most approachable, venerable old gentleman, quiet and genial in his ways. He is still writing for the Atlantic Monthly and has more calls for his literary labor than he can possibly fill. His health is rather delicate, and he was expecting to leave for the West soon. Before I left he gave me a copy of his masterly work, "The Debatable Land," which, if any candid man will read carefully, will prove to be a debatable land no longer. I have been reading several works on Physiology lately, and their efforts to explain away the delusions that are brought about through nervous derangement, seem most superficial, after reading some facts in the "Debatable Land." Even a school book, "Huxley & Youman's Physiology," though excellent in many respects, gives many pages of matter as a left-handed blow at Spiritualism. Any well edu-cated spiritual child could give them facts, that would go beyond what could be accounted for by their theory.

Gerald Massey, whom I met at A. J. Davis & Co's. establishment, was looking a little sober when I saw him, but his star has been constantly rising, the longer he has staid in our country. The Spiritualists of Boston have done well to yoke him into their course of lectures for January.

Mrs. Minnie Merton contemplates traveling through the West, and would like to make engagements to lecture on all subjects connected with Spiritual' science. The labor question will be discussed from a Spiritual stand-point. Address, Minnie Merton, Latuna, care of Cowan & Co., 139 East 8th street, New York.

The Shakers in New York.

REVIEW, BY ELDER F. W. EVANS.

EDITOR OF JOURNAL:-Will you allow me the privilege of your columns, to correct an almost universal error in relation to Shakerism?

In your number of Dec. 20th, is a report by E. D. Babbitt, M. D., of my lecture in New York, Nov. 23d. It is kind in spirit, and liberal in sentiment, as witness: "The principle of Communism, or Co-operation, by which the Shakers are regulated, is a good one; and the world[must come to it before the millennium dawns, or before monopoly is discarded. They are a noble people, and are blessing the

world with many practical ideas." We make a distinction, thinking there is a difference between Communism and Co-operation. The latter pertains to the new earthly order, which all reformers in this world and the other, are, at this present time, laboring to establish upon earth; and of which the United States Government is the unfolded unprogressed germ. Whilst Communism pertains to the new heavenly order that all the Christ prophets, saints, and martyrs, of all nations and races now on this planet, and also all those who in the dim and distant past have become domiciled in that great receptacle, the Spiritworld, are fervently praying in the spirit, and sending up a constant perfume of holy aspira-tions to the High and Holy One who inhabiteth Eternity, that it may be now, in our day, in-carnated upon this disordered, confused planet: "Our Father and Mother, who art in some heaven, Thy kingdom come on earth, so that Thy will may be done, by all who shall come into it, just as we all expect to do Thy will when we get into the same heaven that is oc-cupied by Thyself."

they undoubtedly have done upon all the other globes rolling in space. 'And yet the Shakers are a sterling people. far ahead of the church world in freedom of thought; and they are teaching us many ex-cellent things." We will try to make this true in our lives.

If my friend Babbitt gets his highest ideal, and most glorious anticipations, realized in the progressed Civil Government, or new earth, which we so freely give him. he may, if he pleases, stay there forever, But I do not see what objection he can have to other human souls, by the thousand, aspiring to, attaining, and enjoying a superior Order, so spiritual that his eyes cannot see, his ears hear, or his understanding comprehend!

The Problem of the Ages. BY J. TINNEY.

It will undoubtedly seem presumptuous for an obscure individual to attempt the solution of a problem that has baffied the efforts of the most exalted intellects of all ages, but if a failure, it will only add one more to an already extended list. We shall assert nothing new in saying that from time immemorial, mankind have been trying to solve the problem of existence on the assumption that all things visible are the creation and consequent subjects of a supreme invisible being. Thus far, it must be admitted that all efforts in this direction have proved a failure. It is also well understood by the readers of the JOURNAL, that we have for years, through its columns, assumed and ad-vocated that all things visible and invisible are constituents of a universal being, instead of the creation of a Supreme one; that the opposing forces of nature, as represented in the seres, are different conditions of the same thing, and convertible into each other, and that life and all its phenomena are derived from the interchange of these opposing forces, and this position, we claim, is supported by organic law and facts, patent to all unpreju-diced minds. Professor Agassiz, although an unyielding advocate of creation by Supreme Power, has furnished a key which seems destined not only to upset his own theory, but to unlock the mysteries that have so long held the infancy and childhood of the race in necessary subjection, and which, like the childhood of the individual, odtgrows childish things and requires more substantial diet as it advances to maturity.

While clinging to the creative theory with so much tenacity, the Professor states what I suppose all naturalists will confirm, that the egg is the source of all organic life. All animals, he says, produce eggs, and these eggs produce germs that develop through an endless series of transformations and modifications into beings identical with the parents. That our means of investigation are now so perfect that we can watch the formation of the cells which baild up the new being, and we cells which build up the new being, and we know that the only process going on within the egg, is the formation of cells, and the modification of these, so as to produce a differentation in substance, ending in the production of an organism as complicated as the human form, or as simple as a polyp. That we can trace these evolutions, step by step, and trace the process of self formation through all its stages, and that the higher animals of any type pass through the forms of the lower ones in their developments, etc. As the egg is the source of all organic life, and as the only difference in eggs is in quan-tity,—not quality, all starting from the same point, passing through all lower conditions to, and duplicating the being that produced it, we will take the egg of the common domestic fowl as a representative egg. The first thing that attracts our attention is its double condition, the yolk and albumen, the one opaque, the other transparent, and both an absolute necessity in the production of the chicken or outgrowth. Now, as the world ultimates what the egg has produced, the same relative conditions must exist in both, and if so, the opaque surface on which we are now located, must be surrounded by a transparent sphere, corresponding to the albumen of the egg, and we insist that a rigid analysis will confirm the fact that if the double condition is necessary in the egg to production, it is equally so in the world to ultimate what the egg has produced. The same relative conditions must exist in both, we repeat, consequently the products of the egg from the lowest organism to man find their ultimate in the transparent spheres surrounding us, and what we term death is simply a transition from this interior to the exterior; from the opaque to the transparent, Now we shall endeavor to show that both spheres are equally transitional, and that from the transparent of the world to the opaque of the egg, is just as natural and necessary in the evolution of species, as from the transparent of the egg to the opaque of the world, and here again we must be permitted to draw on Professor Agasaiz, and the same is repeated in Tuttle's Dream of Nature, vol. 1, p. 105. The embryo lobster is a miniature trilobite. The lobster began where the development of the trilobite terminated, and that the lobster is a permanent larva of the trilobite. Now, if the embryo lobster is a miniature trilobite, what stronger evidence can we have, or what more is needed, to prove that the lobster is derived from the trilobite, and that the trilobite is merged in, and constitutes the individuality of the lobster: But the all-important question is, and on which the solution of the whole problem rests, how came that trilobite in the egg of the lobster? As all species, all grades of being are born from the egg to the world, the reversion of the rule would be from the world to the egg. As integration and disintegration is the cause of all organic changes, and as disintegration brought the trilobite from the egg to the world, and as integration is the reversion of the rule, the return current, the germ and sperm, or what was a male and female trilobite are transferred from the transparent sphere of the world to the opaque of the egg of the lobster, by the united action of a male and female lobster, while incubation or its equivalent consummated the union in the egg and birth to the world of a male or female lobster, the result. The fact that all organic forms are dual, or male and female, would account for the two appearing as one in the embryo lobster. This may, or may not, be the method of transition, as it is or is not in accord with organic law, but that there is a transition from the world to the egg is just as sure as there is one from the egg to the world, and the evolution of higher from lower conditions, the result of these transitions, is a fact that will be as well understood, in the not distant future, as that the world is a sphere and revolves around the sun instead of being flat as a pancake, as per Deacon Homespun. If these transitions are what Allan Kardec means by re-incarnation, organic law will sustain his deductions ; but if an unchangeable germ incarnated in a changeable substance, it belongs to the age of flat worlds and their products, as there can be no such thing as unchangeable conditions, as that would be esteemed death-motion being the only evidence of life.

relations between the two reciprocal, and consequently transitional, hence we claim-that from elementary conditions, from the lowest organic forms to the governing powers of the universe, is one continued series of ascending steps, in which the germs of the lower are absorbed in the higher, till the highest is reached, whon action is balanced by reaction, and that which went up on one side passes down on the other to the starting point, and this we claim to be true of all beings, and all conditions of being where organic law has not been violated. That man is the ultimate of our planet in its present condition, is abundantly evident, and that it re-presents a low class of planets is equally evident, as there are a number even in our solar family that embrace ours in their orbits, as man embraces the lower forms of existence in his ; but that he is the ultimate of organic law is a stretch of imagination that may please the fancy, but which, organic law will never sustain. False premises invariably lead to wrong conclusions. An equilibrium of opposing forces is the only source of healthy conditions, as nature tolerates no excesses, either mentally or physically. The highest powers are combinations of, and derived from, the lowest. The head controls the individual, and yet derives all its powers from that which it controls, and this is a universal law. If we are right, if there is a transparent sphere surrounding this opaque, bearing the same relation to it that the albumen of the egg does to the yolk, Materialism including Darwin's theory of developement, Spiritualism including all phases of religion, are each based upon a wrongthe one ignoring the transparent as a super-stitious myth, while the other takes the opposite extreme in making it supreme instead of transitional. But we need not enlarge. If our position is based upon error, the Jess said the better, as any thing we may add will not improve it : but if there is a transparent sphere surrounding this opaque that is a constituent part of our planet, and each are equally necessary to ultimate what the egg has produced, and these conditions are necessary to the evolution and development of species, it is a new phase of being which cannot be too closely analyzed, and as such we respectfully submit it to the readers of the JOURNAL and the world at large, for confirmation or refuta tion.

J. TINNEY.

Brutality to Women.

BY M. C. VANDERCOOK.

Westfield, N.Y.

vourselves '

"Let infidelity hold sway in our country, and woman will become as brutes." Rev. Griffin's remarks, Sunday afternoon, August 17th, 1873, at Watson Camp Meeting, Michi-

gan : I ask in frankness, has such been the fruits of infidelity or Spiritualism, which I suppose are synonymous terms with D. D's. Do not Infidels and Spiritualists have a regard for morals ? Most certainly we have. We believe "character makes the man," and while we so esteem character, we believe in the equality of the human race, regardless of color or sex. The great aim with Infidels and Spiritualists has been to uplift woman, down trodden, neglected woman, while Christians have been silent regarding the great woman question. Infidels and Spiritualists have been zealous in the work, agitating every thought that would tend to raise woman in moral worth. But how about brutality to woman among



WASHINGTON CITY, IND.-D. W. Burrought writes.—Your RELIGIO-PHILOSOPHICAL JOURNAL contains the most useful reading.

FORT - CALHOUN, NEB.—Mrs. M. E. Craig writes.—I must have the dear old JOURNAL if I de-prive myself of other needed comforts.

FARRAGUT; IA.—Isaac S. Vaughan writes.— True Spiritualism will come out of this controversy brighter than ever.

DIXON, CAL.-M. Allen writes.-Continue to publish the Journar, and let its pages be filled with light and truth.

C. A. S. writes.—I judge Mrs. Woodhull must be a Darwinian, but is now headed the wrong way, and is on her return to Goosedom again.

PORTLAND, OREGON.-Mary McHurd writes. -Mrs. Belle Chamberlain is in Oregon. She is a splendid lecturer and gives good tests.

A. Brayi writes.—I wish you would please tell me whether Planchette is a book or an instrument that is moved by the electricity of the hands?

Answer:---We have both. The book costs \$1,25 postage 16 cents. The Writing Planchette costs \$3.00. Sent, by mail, on receipt of the money. -ED. JOURNAL.

MENOMINEE, WIS .- Mrs. M. E. Weatherly writes.—I had thought the JOUNNAL a good paper for some years, but it is growing better all the time. May it ever battle for the right.

FLORENCEVILLE, IA .-- S. B. Johnson writes. -We appreciate the bold and fearless stand you have taken in favor of truth and justice, and against Hull and Woodhullism.

HOOPSTON, ILL .- Dr. F. H. Greenbaugh writes.-The JOURNAL is undoubtedly the paper for all free intelligent people, and they alone can appreciate it, as it deserves to be.

DEERFIELD, MICH.-L. Ormsby writes.-D. W. Hull has been giving lectures here to thin houses. The people, are not with him in sentiment.

STANTON, ILL.-F. S. Coalson writes.-Your JOURNAL is read with much interest here among the free thinkers, since you have taken such a bold stand against the Woodhull doctrine.

WASHINGTON, D. C.-Geo. White writes .will aid you what I can, because yours is the only Spiritual paper that has independence enough to oppose principles and acts disgraceful to Bociety.

RINMUNDY, ILL.-J. D. French writes.-It some good medium would come through this part of Egypt, they could make their expenses, if noth-ing more, and it might cause the darkness to disperse.

ALLEN, KAN.—Mrs. Nettle Avery writes.—I wish to send the JOURNAL to my brother, that he may see that the leading Spiritualists are not free-lovers, nor favor in the least, this doctrine as taught by Mrs. Woodhull.

And if twenty thousand of our present subscribers would send the JOURNAL to many of their intelligent but prejudiced relatives and friends, they would find a great change in their opinions within three months' time. Try it, friends. What of a few dollars? They are made to use, and If you use them to disseminate knowledge, you will be all the happier for it. Again, we repeat, try it, one dollar's worth at least .- ED. JOURNAL.

BEDFORD, N. H.-L. A. Sturievant writes.-This makes twelve new subscribers I have sent you within two weeks, which shows pretty conclusively, I think, that Hullism has not swept the field in this vicinity.

by the most obtuse intellects. Some one has been posting Victoria for a lecturer at different towns in Iowa. As yet I have not heard of her making an appearance at any of them. I now conclude it was a mere feeler to sound public opinion in order to ascertain how she would be received. The Moses-Woodhullites will meet with a cold recep-tion from the Spiritualists of the Hawk-Eve State. scheme is too transparent not to be seen through tion from the Spiritualiets of the Hawk-Eye State, should they undertake to enforce their demoralizing dogmas here. Judas Iscariot carried the Izing dogmas here. Judas Iscanot carried the money-bag for Jesus, of Nazareth, and met a lamentable fate. Notwithstanding Warren Chase, who carries the money-bag for the free-lusters, visited the State Convention, in order to smooth down in his soft and velyet why of doing up mat-ters, received a dose at the liand of the Conven-tion to the disconfilture of all Woodhullites. For tion to the disconfiture of all WooJhullites. For a long time the decent Spiritualists had been as-sured that Mrs. Woodhull was a much-abused, misrepresented and persecuted woman; that she was not understood; that she was as pure as the angels in heaven. For a while she had the sympathies of the people, but when Moses, the martyr, came out, flaunted under our noises his aweet-scented morsel, endorsed by the other free-lusters, no one could be longer deceived, unless they wanted to be deceived. In order to make prosperous, pure and unalloyed Spiritualism, as it is enunciated from the good and holy angels, the good and ra-spectable of this mundane aphere will have to dissolve all co-opartnership with the free-lusters. represented and persecuted woman; that she was

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 philocophy in sto 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.

This is the cry of Humanity; and the United Society of Believers is the unfolded, unprogressed germ of that kingdom of heaven. "After all, what fractional beings we all are,

far from being full-orbed and complete in our perceptions." True, "Elder Evans speaks of the new heavens and the new earth promised in the Apocalypse; the beast, which is Catholicism, and its image, Protestantism, are to pass away before the light of Spiritualism, free thought and Shakerism, until at last, the new earth will be the culmination of the whole in Shakerism."

Then, having made this palpable mistake in his report, he goes on to remark: "This is somewhat amusing; for when Shakerism is supreme, it will take only about a century to turn all lands into a desert waste, without a human being in existence. This will be a new earth sure enough, but hardly an ideal one." This is so well put, that I really hope you will give me the opportunity of correcting it, and thereby do the whole world a "good turn."

When I reflect, that my text was to show "how Shakerism would not run the world out," I am a little amused, and a good deal chagrined, to think that even so intelligent and candid a man as Dr. Babbitt was by me so utterly misinformed on that one important voint, to which my lecture was especially devoted; in fact, it was an utter failure. I will certainly, on the next occasion, try to do bet-

"They shall sing the song of Moses, the servant of God, and the song of the Lamb." The Shakers think the song of Moses will be the song of a corrected and perfected genera-tion: a civil Government wherein males and females shall be equally represented, as is the case in the Quaker Order or society, wherein generative lusts shall be so repressed, that the nations will no more learn the art of war, and wherein the vast amount of human talent and ability, now spent in manufacturing weapons and enginery of war; and wherein military organizations and operations shall all be saved, and turned to cultivate the earth, and all earthly arts and sciences. In that good time coming, the principle, that land and life are synonymous, will be recognized, and Co-operation in labor be as natural among women and men as among wild birds, ants, bees and beayers. Reproduction is not inconsistent with Co-operation, any more than celibacy or a spiritual resurrection is inconsistent with Communism, as taught by Jesus, and practiced in the Jewish Pentecostal Church.

We do not think that God has "made any mistake," as the world assumes, when those in the East adopt forticide, and infanticide, as national measures, for the repression of popu-lation within the limits of the earth's capacity to sustain' human beings. The more highly civilized, densely populated Eastern nations, who, for many hundreds, if not thousands, of years, had progressed beyond national wars, had no other means than these left. But when Shaker Societies shall take up the surplus population, this murder in its early stages, or even murdering the most physically perfect of adults, as by the Western barbarians-the pseudo Christians, will not be necessary; for the two Orders of a new earth and a new heaven, may move parallel throughout all

heaven, may move parallel throughout all . If the egg is the source of all organic life, three months at coming time, on this earth, as I fondly trust it is simply a world within a world and the FIVE CENTS.

My God-Read ! Read !! Solomon_ the visest of your number had three hundred concubines (1 kings : 11, 3); David a man after God's own heart, committed adultery with Uriah's wife), and then caused Uriah to be killed, that he might avoid detection (2 Sam : 11 ; 2 to 6).

"Now, therefore (says Moses), kill every male among the little ones, and kill every woman that hath known man by lying with him ; but all the women children that hath not known man by lying with him, keep alive for yourselves" (Numbers 31: 17, 18).

Your modern record shows no purer works.

See what I have clipped from the press : Rev. Hiram Meeker, of Granville, Washing ton county, New York, has been adjudged guilty of adultery and fornication. Rev. H. Foster seduced a servant girl at Circleville, Ohio, and was compelled to marry her. Rev. John Selby Watson, sged sixty-five years, murdered his own wife, literally smashing her skull in pieces. Rev. Johnson seduced a child of only fourteen years, in Williamson county, Tennessee. Rev. E. H. Whipple, of Hillsdale Michigan, was intimate with a deacon' wife. He made a confession of the same, saying he did so in the interest of his imperiled salvation.

Now, how is it about brutality ? Who are the brutes, Priests or Infidels ? Quote such a catalogue as the above, that Infidels are guilty of, if you can, Rev. Mr. Griffin. Alleghany, Mich.

The Icarian Colony.

The Nauvoo (Ills.) Independent speaks as follows of this colony:-

Their number is about seventy. They carry on agriculture principally, though they have also a steam saw and grist mill, and a blacksmith and carpenter shop. They produce nearly all they want, make their own clothing, shoes, hats, etc., and seem to enjoy a con-siderable degree of prosperify. They carry on their community by universal suffrage, electing their officers every year. These are a President, Secretary, and Director of Agriculture. No one has any money or need of any! The Secretary also nots as Treasurer, holds the common purse, makes the purchases from without, and receives all their incomes. They eat at a common table, having one person for a cook, another for a dairy-man, etc. They still preserve the family relation, and practice the severest chastity. Each family has its separate dwelling, though the women generally congregate together when they have work in common, and the men also, so that they have an abundance of company and of diversion. They have a good school and library, take

the principal journals, work leisurely, and give a considerable time to enjoyment. On Sundays they fish, hunt, dance, and occasionally have a theatrical entertainment. They think they will soon be able to live comfort ably on six hours work, and give the rest of the day to instruction and amusement. By their division of labor, they economize much force, one man being able to cook for seventy persons, as well as for a single family. Moreover, the children do much work that is or-dinarily required to be done by grown persons. They get along well with their neighbors, and are much esteemed by them. They invariably vote with the Republican party.

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. TwentyDAVIS, ILL.-F. Buticofer writes.-I am glad that you have given this opportunity for trial sub-scribers. I think it will greatly enlarge the sub-scription list of the good oid JOURNAL, even after the three months are out, and it will also show the people that Spiritualism is not freeloveism. HARMONY, WIS .- Miss Minta Stevens writes. -Spiritualism is slowly but surely progressing in this part of the world. Angels guide and help you in the blessed work you are doing. God bless the JOURNAL, the LITTLE BOUQUET, and their

ALBANY, WIS.—Henry Van Wart writes.—In-closed, please find post-office order for seven dollars, for the JOURNAL for twenty-eight three-month's subscribers. That makes up forty names in all that I have sent you, and I will send you more unless you say stop.

editors.

REMARKS:-It is our desire that you do your best. On our part we will give them the best newspaper that our inspiration, and mechanical skill is master of. The Philosophy of Life will be so far developed to the understanding during that time that no more doubt will exist in the minds of the readers, as to the immortality of the soul and its powers under favorable circumstances to hold communion with mortals. The fact of eternal and never-ending progression will also from week to week be developed in the columns of this paper. which in itself is an unanswerable argument against the abominable doctrine of "social freedom," which is retrogression, and if it were possible to be universally adopted in practice, would lead first to anarchy and then to barbarism.

Hence our thousands of new readers will understand that the so-called "Woodhullism" is no part of Spiritualism-only a parasite to be exterminated. -ED. JOURNAL.

MARIETTA, O.-P. J. Summe writes.-I find all free-lovers a singular class—unsettled in their minds, uneasy in their conscience, dissatisfied with themselves, jealous of their affinity, finding fault with everything and everybody, especially God and the looking-glass, which has not made them appear as they would make themselves, if they had the power.

HELENA, ARK.-Dr. J. C. Nutting writes.-I wish to say a few words through the JOURNAL in behalf of J. R. Doty, M.D., of New Orleans. As behalt of 3. K. Doty, M.D., of New Orleans. As a self-denying laborer in the cause of progress, and as a humanitarian, he has but few equals. When the news of the great suffering and sorrow of the late Memphis' epidemic reached him in New Orleans, like a good Samaritan he sold his horse for money to pay his expenses to the Memphis sufferers, and for two months he was assiduous in his attentions to the afflicted making over sevented hundred. for two months he was assiduous in his attentions to the afflicted, making over seventeen hundred visits on foot, rescuing one hundred and sixty-seven patients, and only losing two, while the average mortality under the care of others, was from ten to sixty per cent. He made no charges, and received no pay. He is at this time working as a ploneer in the cause of progress in Arkansas. We feel that under the circumstances, it is the duty of every Splittualist to contribute means to duty of every Splritualist to contribute means to help our worthy Brother in his humanitarian mis-sion. His labors in the field of progress, compare well with his labors in the Memphis epidemic. But few would have run such a risk. Dr. Doty will answer calls to lecture for two months in Arkaneas, Kansas, Texas, Tennessee, Mississippi, and Missouri. Address, J. R. Doty, M.D., New Orleans, care of J. G. Simpson, No. 231 Main street, Memphis, Tenn.

CEDAR RAPIDS, IA.—T. E. Simpson writes.— A devoted advocate of the Spiritual Philosophy, on a business four through the State of Iowa, I have endeavored to glean as far as I can the feel-ing as well as the effect of Moses Woodhullism on the cause of Spiritualism. The better informed Spiritualists are of the opinion that the late so-called Convention of American Spiritualists, held at Chicago, was a cheat and a fraud, concocted and packed by a secret understanding of the free-lovers, to make it appear that free-lust was a cardinal principle with American Spiritualists, endorsed by the great body of Spiritualists. But when the mask is torn from the hideous features of the biute, as fixed up by that great mogul of depravity, Stephen Pearl Andrews, the whole

Little Bouquet.

We are very anxious that our friends, all over the country, should see the LITTLE Bou-QUET. 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

This proposition will place the whole nine months' issue in the hands of the family of children for the nominal sum of ninety centsa 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.

Attention Opium Eaters 1

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spiritlife, who have heretofore given, her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of howlong standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the curs within the reach of the poorest people who use the permicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Ohicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful exc. cution of the above proposition.-[ED. Jour-NAL.

200 PIANOS and ORGANS

New and Second-Hand, of First-Class Mak-ers, will be sold at Lower Prices for east, or on Installments, in City or Country, during this Financial Crisis and the Holidays, by HORACE WATERS & SON, 481 Broad-way, than ever before offered in New York. Agents Wanted to sell Water's Celebrated Fianos, Concerto and Orchestral Organs, Hinstrated Catalogues malled. Great In-ducements to the Trade. A large discount to Ministers, Churches, Sunday-Schools, sto.



3	RELIGIO	-PHILOSOPHICAL JC	URNAL.	JAN. 24, 1874.
- · DEPARTED SHADES,	You have heard, no doubt, that my mill was desfroyed by fire last fall. Well, I know I	ROBT. B. FARSON,	RARE CHANCE TO SAVE MONEY.	A Combination,
Extracts from ⁵⁶ Startling Facts of Hodorn Spiritualism.??	have enemics ; and the way the fire originated led me to suspect that some one who didg not, 'love me o'ermuch' might possibly have acci-	<u>Com</u> mission Merchant	A MAGAZINE AND A NEWSPAPER. Both for little more than the price of one.	FOR CAUVASSERS. FOR LOCAL Agents.
The following reported phenomena are taken from a volume entitled "Startling Facts in Modern Spiritualism," by N. B. Wolfe, M. D.	dentally dropped some lucifer-matches in a dangerous place. Well, the shoemaker was over last week, and I got him to write for me; , and I was amazed to receive a letter from an	General Purchasing Agent	THE NEW YORK TRIBUNE has completed ar- rangements with the principal magazines and periodicals of this country and Europe, by which it is enabled to be a block the principal for the state of the state	It never has been beaten! A superb Outfit furnished, and a large cash pay given to move who work for Oun Fraesupe Friend, and its magnificant premiume: Supham and Cute, both size 16
br. Wolfe was a sceptic until late in life, when ortain-extraordinary manifestations which same accidentally under his notice riveted	old friend who had been dead several years, informing me of all the particulars of the burning of my mill. He referred to the cir-	Manufacturers' Agent	regn'ar subscription price. The periodicals for which is subscriptions may be sent, at any time, to THE TRIEVAL	20 THOSE WHO WORK INFOUND A THE MALE SHE SHE magnificent premiums; Sunbeam and Cute, both size 16 x20 inches, highly fluished in oll colors. "Sunbeam is a happy hit!, Jumense success! Costs more to produce is than any single or pair of premium pictures ever pab- lishedt is superb and TAKES AT SIGHT. A choice of
is attention, and led to inquiry. The Mrs. Iollis alluded to in the excerpts is one of the nost noted media, whose connection with	cumstance that made a certain man my enemy, who had no other way to express his resentment than by destroying my property."	LUMBER, Sash, Doors, Blinds, Mouldings, and	reduced price of the combination with THE TRIBURE: Publishers' With With regular Weekly Semi-W. price Tribune, Tribune,	either Sunbeam or Cute to all subscribers, sent port-paid in sheet; and to all who pay \$3.50, Our, Finzende Frank is sent for one year, and either Sunbeam or Cute sent mounted on carvas, varniched and elegantly
pirits was wholly involuntary, and whose incerity and honor were never questioned. 3. F. Plimpton and Donn Piatt-are not likely	After giving, me still further particulars in regard to this transaction, Ms., Burrows asked me what I thought of it. Of course, I	Building Materials.	Harper's Mogazine	FRAMED, In c. two inch polished walnut and gilt frame, recidy to
o be accused of any silly sentimentalism ; hey merely recorded what they saw and eard, and not being idiots, did. not discount	time in interchanging views on this strange	AS WE LAKE STEFT CHICAGO. Services or information furnished to Correspond- ents.	Every Satu day 55 00 5 75 m. 1275 m. Scribner's Monthly 4 00 5 00 6 00 St Nicholas 3 00 4 25 5 25 Littell's Living Age 8 00 6 60 9 50 Atlantic Monthly 4 00 5 00 6 00	OTR FIRESINE FRIEND
he evidence of their senses. WOLFE BECOMES INTERISTED. Raring the winter of 1851_I had private	subject. Mr. Burrows was a man of educa- tion, young, energetic, and enterprising, having no time to fool away upon abstract questions of any kind. He meant business.	REPERINCES BY PERMISSION: Hen. S. S. Jones, Editor of Religio-Philosophical Journal, Chicago, J. F. Warren, Esq., Pres. of Chica-	Galaxy	is in its Fifth Volume: firmly established; circulation over <i>One Hundred Thousand</i> ; eight large pages, weekly, inely illustrated. The best continued stories, by most popular writers, most readable short stories, bickenes cic. PRADICAL DERARTHENE of actual value and adapted to the needs of the family. A successful week is mode and of the best that money can income with ga
usifies that called me to Harrisburg, the apital of Pennsylvania. At the time of my right the legislature was in session ; and to	I listened to him, therefore, with more con- sideration than I do when addressed by a aneculating philosopher.	go White Lead & Oil Co., Hon. H. B. Braytod, Chica- go, J. H. Nolan, Esq., General Agent Travelers' Life Insurance Company, Chicago.	New Tork Medical Journal	ly, made up of the best that money can procure with an perience to guide. Nothing in America
next conveniently several members of that ody with whom I had business, and who warded at the "Coverly house," I made that ay stopping-place. The house was the place	A little after 8 o'clock, the shoemaker came in—a dark-haired, swallow complexioned, medium-sized man, about thirty years old—	Consignments Solicited. HOMÉ OF THE FOX FAMILY,	Chimney Clorner	like it for Canvassers and Local Agents: We guarantee all larger wages and more comfortable work. One copy of each chromo, Sunbeam and Cute, elegantly framed, and a complete Outfit sent to all who will go to work, ou
f rendervous for a number of the members, the every night, came there to caucus, "lay ipe," or have a "good time" generally, as	are. His eyes were large; they indicated a lack of intelligent fire, which an education	The Birthplace of	Old and New	receipt of two dollars; its worth ten dollars. Enclusiv territory given. Secure it now; it is rapidly filling up Send for specimen copies, terms, new ideas, etc. Ad dress WATERS & CO., Publishers, Chicago, Ill.
our public servants best know how. Simon Jameron had an axe to grind that winter, and nany of the honorable gentlemen were flush	would have lit up in a flame. His speech was an index to the character of the man-slow, drawling, commonplace, with no magnetic life in it. He was not above the average in-	MODERN SPIRITUALISM Represented in that heautiful engraving or sified "Tau Dewryng Lynyr" Proce by mail, pustpaid, Two Dollars,	The Edinburgh Review	vitalit Read! Read! Read!
of means and full of wine until his axe was ground. There were those, however, who yere upright in heart, and who enjoyed a joke	telligence of the old country poor people, and	Represented in that beautiful engraving or titled "Tau Dawning Light." Price by mail, p is paid. Two Dollars, and other works of fine art, can be had by visiting or ad- dressing R. H. (UHRAN & CU., Publishers, 28 school et., Boston, Flass. vibulet	Address The Tannunz, and you will receive both magazine and newspaper. Address The Tannunz, New York.	As will be seen by the following certificates and ex- tracts from letters—Cancers, Catarrey, Rheum atic. Asthma; Erysipelas, Paralysis Fover and Agues Wallow Fover, etc., etc., are coused by the use o
or the love of fun. One evening, a small party of this character, perhaps a dozen— mong whom was Mr. Wells Coverly, the pro- prietor of the house—retired to a private	the old country nine months, had landed at Quebec, and made his way straight up the lakes to the Queen's Bush, where I now for	MASON & HAMLIN	VICTOR GOODS,	Hull & Chamberlain's MAGNETIC AND ELECTRIC
parlor to hear the "spirit-raps." Gen. Bartram Shaeffer, a senator from Lancaster county, being one of the party, invited me to	the first time met him. (Continued next week.)	CABINET ORGANS,	NONPAREIL PIANO POLISEI.	POWDERS
oin them, which I did. It was near midnight when we entered the parlor, and fastened the loors to keep out intruders ; for many gentle-	Aussel in Snivit Wife.	Winners of TWO HIGHEST MEDALS and DIPLOMA OF HONOR AT VIENNA, 1873; First Medal at Paris, 1867; and GOLD OR SILVER MEDALS; or other high-	varnished or polished. Recommended by S. Grover,	DATTON, OHO. Early in September Mr. Fink writes, saying, "Brothe is entirely cured, as following certificate will show; i speaks for itself."
nen ? were then in their cups, and scarcely in condition to interview the living or the dead. Mr. Coverly took a position in the middle		est awarde, at American Industrial Competitions always. The ONLY American instruments of the class which ever obtained any award in Europe, or are largely ex-	Chickering & Sons, As THE FEST IN USE, also algoing commenced by many of the leading plato and furniture makers in the United States and Canada. Restores color in stains and scratches of the varnish. Restores	SEPTEMBER 1st, 1673.—This is to certify, that after having been under the care of a large number of physi- cians, and having exhausted all other remedies, I hav been cured of the following diseases by using Hall d
of the floor, standing, while around him, at a listance of six or eight feet, sat the party who ad just entered, all curious to hear the raps. Ar. Coverly said : "Are any spirits here that	rale of twenty cents for line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.].	ported there. Recommended by the MUSICIANS OF THE WORLD as unequaled, employing improvements found in no othere, and unrivaled in excellence.	dirt, grease, and paint, leaving a beautiful and lasting pollah. Price per hottle	Chamberlain's Magnetic and Electric Poyders, viz: Ca Larrh, Asthma, Rheumatism, Scrofula, Cancer in the face, Running issue from one sys, Erystpelas, etc., clo Am now a well man. I do solemnly aftirm the above to be true.
rish to rap? If so, please signal your pre- ence." Before he had announced the last rord, a rapid succession of thumps under the	year of his age.	New styles this season, surpassing all previous produc- tions, and at reduced prices, FIVE OCTAVE, DOUBLE REED ORGANS, \$110 and upwards.	" " 1 doz. bottles,	EDWARD FILL. Catarrh Cured. Mr. Fink closent the following certificate of angine
loor was loudly given. That was the begin- ling, and I thought there would be no ending o this strange interview. It was kept up for	He was a true Spiritualist, and in his acts he lived up to his highest idea of our heaven-born philosophy. Dur- ing an illness of three months, his severe sufferings, the	Lowcat prices printed, fixed and invariable. ORGANS RENTED with privilege of purchase. ILLUSTRATED CATALOGUES, PRICE-LISTS. and CIRCULARS free.	press Remittances must be by money order registered letter or draft. No goods sent C. O. D., unless 4 cost of the bill is sent with the order. Liberal discount by the gross.	cure in the same Institution: This does certify, that I, John W. Shaw, of Nationa Soldier's Home, having been diseased with <i>Calary</i> in its worst form for exteen years, and having expanded good deal of money with different Doctors without an
wo hours, during which time all kinds of uestions were asked and answered, by all inds of spirits, who claimed to be present.	dropsy, were borne with Christian fortitude, and his explicant spirit left his earth-home without a regret, in the happy prospect of joining his spirit friends in the	Address, MASON & MAMLIN ORGAN CO.9 Boston, Neiz York, or Chicago.	Address, VICTOR GOODS, Room 13,763 South Haleted St., Chicago,	relief until 1 commenced neing Hull & Chamborlain" Magnetic Powders, after nei g them one month I wa entirely cured of that ioathsome disease.
t is not to be expected, I know, that I should nter into details in this matter, further than to tate that Mr. Coverly again and again stated	E. d. Be	NEW BOOKS	N.B.—For sale wholesale and retail at the onice of this paper, and by Fuller & Fuller, wholesale droggists, 32 Market street, Chicago.	Ido solemnly affirm the above statement true. John W. Shavy. Paralysis, Chills, and Fever.
hat he had no confederate in this, and also, I it were not spirit-rapping, then he could tot tell what it was; that the noise was heard bout him, no matter where he would go;	December 30th, the Spirit of Moans Inguanan, took its departure for the evergreen shore. The undersigned was engaged to speak at the funeral	G. W. Carleton & Co., Publishers,	The Great Literary Sensation.	TUSCALOOSA, ALA., July 16th, 1870. SEPTWHEE 22nd—Mr Selleck writes, "My old friend Mr, Hollingworth, is nearly if not ourre well. Thank to your Powders. He walks four, or five miles a da
neither did it make any difference in regard to time-day or night-still they were heard ; in his bed, on the head-board, at his table, on	and showed the workings of immutable law, producing results that were unavoidable—these depending upon the interior states and conditions of selfhood and externa	- THE WEIGHT SET TOWERS The select	THE	Mr. Hollingworth, in nearly if not ourie white. Thanks to your Powders. He walks four or five miles a day without a cane, has no swimming of the head, numbures is all zone and he feels he will undoubtedly be spare many years. Your Powders cured one case of <i>Chills</i> an <i>Ferer</i> in my own family.
the floor, in the office, he could hear them, though sometimes more distinctly than others. The sounds were loud by times, but always as	conditions and corroundings, weaving the inevitable	no elso of Charles Dickens, "Carleton's new i instructed edition," in ten volumes, beautiful y illustrated, bound, and put up in a handsome hoz. Frice S15 complete. **These ten volumes comprise the most frequently "read and popular of Dickens" works, and being a miniature library in themselves, to those who are look.	and the second sec	JAS. B. SHLECK. Yellow Fever, Yellow Pever. Mr. J. M. G. Wood, Milton, Florida, Sept. 2d, write "In Flux your Mametics act like a charm, curing sever cases in 36 hours and DIARBEA in from one to 8 hour
f muffled—as if a cusbion intervened between he rapping substance and the floor, or	the combinations which evolved the law moved with	Pread and popular of Dickens' works, and being a miniature library in themselves, to those who are look-		Cases in 35 hours and Draumers in from one to 3 hour For HEADACHE and Billous Fever they are unsurpassed

the rapping substance and the floor, or oncussion might be heard.

unerring certainty in completeing their work. See re- ing for a present, at a moderate price, nothing could be

O D D. Assevere case of Neuralgia was releved in 15 minutes,

Whatever others might think of it, Mr. Coverly believed—else there is no dependence to be placed in any man's word—that the sounds we heard were produced by spirits. This is all it is necessary to say about the night's seance. I never expected to record it in the manner it now appears to the reader; and hence it has only been preserved in memory as an experience of which the mind could not divest itself-

My chain of testimony would be incomplete were I to omit a link that belongs to it, in chronological order, in this place.

I was engaged in the practice of medicine in the winter of 1853, and was located in the village of St. Jacobs, Waterloo county, Canada West. My ride extended to the north and west of this point as much as thirty miles. The country was sparsely settled by Irish and Scotch emigrants from the old country, and was known as the "Queen's Bush," much of it being unsurveyed, and large tracts of it unreclaimed from the proprietorship of the wild animals that still fed and flourished upon it. Surveys were made as fast as the country filled up. To one of the new townships I was called to see a sick child, belonging to Mr. Charles Burrows, who was the pioneer mer-chant of the township of Mornington. It was a full day's ride to get to his residence, was a fun day's ride to get to his residence, and no less to get home again. This was my first visit to Mornington; and, notwithstand-ing the generous hospitality and "genial companionship of Mr. Burrows and his estimable wife, I sincerely hoped it might be my last.

But, to the point. After the comfort of the sick child was assured, and we had taken supper, Mr. Burrows, while at the table, asked me if I had any experience in spiritism; to vyhich I replied by asking him if he had had— remembering Robbie's advice to his young friend, to

"Still keep something to yourself Ye scarcely tell to ony."

He was free to tell me of a shoemaker, who lived only four miles distant, following the blaze on the trees, who was a writing medium. "A writing what ?" I inquired, not under-

standing exactly his meaning, and for the first time hearing the word in that connection, and with a somewhat dubious sense.

"A writing medium," he said. "The spirits take possession of his arm and hand, and write whole pages of the most wonderful things,

I looked incredulous ; and if I did not, my feelings were not reflected on my face. "Are you jesting ?" I said.

"By no means ! I was thinking of sending for him to come over, to let you see him write. How would you like it? We can have him here in two hours? Or are you too

tired to be curious ?" "O no; send for him, Let us have a time of it," I said. "I have never heard of such a thing, and am curious to see the operation. Did you say the spirits write by controlling his arm and hand against his own will ?"

"Exactly; that's what they do. He has a barrel full of manuscript; and keeps paper and pencil on his shoe-bench beside him, to he prepared for them at a moment's warning. He may be engaged pegging a shoe-bottom, when he is suddenly seized, and takes up the pencil and paper. His lapboard serves as a desk or writing table. He will then write a page or two, or more, rapidly, when the power leaves him, and he resumes his work. He pays no attention to the manuscripts, but chucks them into an old trunk. He is now on his second barrel. I have seen some of these manuscripts, and they exhibit a grasp of intellect very far beyond any I have as yet discovered in the shoemaker. I'll tell you something in confidence; but 'dinna ye be markable prophecy, its fulfillment, in another column. D. P. K.

Passed to spirit-life, in Falton, N. Y., on the 28th of November last, CLARA B., daughter of Andrew and Anna Joues, aged 16 years.

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