

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

ARTS AND SCIENCES, LITERATURE

OTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

VOL. XV. CHICAGO, JANUARY 24, 1874. NO. 19

REMARKABLE SEANCE.
Instantaneous Transference of a Skeptical Gentleman from within a Room to a Distance of 600 Yards.

To the Editor,
 Sir,
 I have the honor to acknowledge the receipt of your letter of the 17th inst., in relation to the above-named seance, and in reply to inform you that the same has been published in the present issue of the Journal.

Mr. Blank consistently maintained and repeatedly emphasized to his transit from within the room to within the stable-yard.

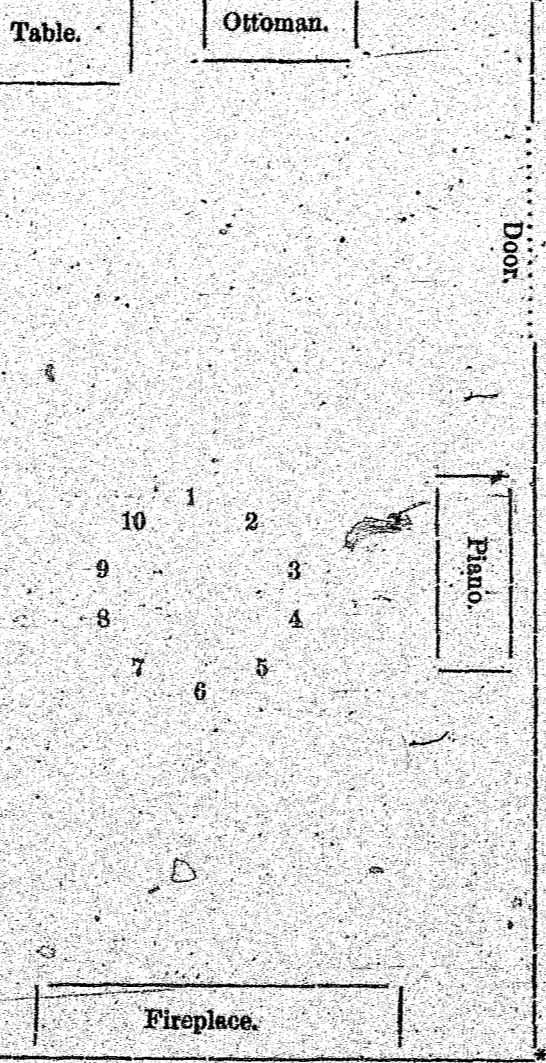
It is well nigh needless to add that despite such attestation and the plenitude of details, the report was received with considerable derision and incredulity; but notwithstanding a probable repetition of such ridicule, and in full anticipation of the utmost skepticism, the undersigned deem it simply their duty to give publicity to the following facts, 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.
 Held without pre-arrangement of appointment in the sitting-room of Mr. Guppy's house, 1 Moreland Villas, Highbury, on the night of Nov. 23, 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 Larkham, also a 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 sitting-room 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.

All hands having been again joined, various members of the party, in obedience to further raps, directing the sitters to wish for something, expressed their desires as follows: 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 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 cumbersome table, we had much difficulty in maintaining an unbroken circle, and some of us now and again momentarily lost hold of each other's hands. We had kept up, however, an animated conversation, when, to the general surprise, both the voice and hands of

an hour previously and in a state of much excitement Mr. Blank consistently maintained and repeatedly emphasized to his transit from within the room to within the stable-yard. Road he had not the reminiscence. But the sitters, desiring to judge for themselves, testified to all present as it was possible to verify or disprove the occurrence of the sitters' appointment, to be received by Mr. Blank, and its stable-yard out of Kingsdown Road, a street side by a to eight feet high, adjoining houses; stable roof may street door steps, at the corner, and out-house about both roofs being painted in a reddish color of their inquiries on in all essential statement as above they are enabled to that he tried and duly locked at the Mr. Blank on his of these particular statement in general, ation by Mr. Stokes tion between them any other person ve have the pleasure the names of nine selves, (being all the direct knowledge of and discovery as above de-

joined Stokes, Alice Stokes, Lizzie Stokes, Kate Stokes, Florence Stokes, Edward Bullock (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



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|-----------------|-------------------|
| 1 Mr. Blank. | 6 Mrs. Blank. |
| 2 Mrs. Fisher. | 7 Mr. Guppy. |
| 3 Mr. Larkham. | 8 Mr. Proszynski. |
| 4 Mrs. Guppy. | 9 Colonel Greck. |
| 5 Mr. Volckman. | 10 Mr. Fisher. |

manifestations sometimes occur. They had not, however been sitting on the evening in question, are not professional mediums or employers of public mediums, but rely for mediumship, 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

avored by many—who did not give themselves the trouble to inquire of the highly respectable witnesses—was that of "trickery by professional mediums from interested motives." But such explanation entirely left out of account the fact that Mrs. Guppy, the real principal in the matter, is not a professional medium at all, and by social position is removed far beyond the operation of any such motive. Moreover Mrs. Guppy had, and has, a reputation as a medium which is of European extent, and includes the testimony of hundreds of persons of unimpeachable integrity in the best English and Continental society—society which would not continue to receive any one addicted to proposed deception. Whatever the "professional medium" solution may be worth, it will not avail, however, as explaining Mr. Blank's "transference," for none of the parties to the seance at Highbury, or witnesses at Kingsdown Road, are professional mediums in any sense—while Mr. Blank not only makes no pretensions to mediumship, so-called, but is notorious amongst his friends as a great skeptic concerning the phenomena so frequently alleged to be of spiritual origin.

It is worthy of notice in this connection that the evidence as to the "departure" of Mrs. Guppy on her aerial flight was considered weak—at any rate numerically—it comprising beyond her own statement the testimony of Mr. Guppy and Miss Neyland only. But in the case of Mr. Blank the fact of "departure" is a matter testified to by nine witnesses besides himself. As a feature of likeness, however, between the two events, we have in each case the fact of so-called mediumship, in some form or other, as present at both "departure" and "arrival" points of the journeys.

The theory that Mr. Blank has himself played a practical joke, and duped several long known friends, will doubtless be raised by many of your readers. We therefore urge attention to such further particulars as will aid those whose minds take that direction. First, then, on any theory of deception by Mr. Blank, (and apart from his emphatic disclaimer of trickery,) we would assert his absolute necessity for accomplices both inside 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 unlocked 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 explanation. All the sitters in question are well known to each other and to Mr. Blank, and have frequently sat in seances before, together and with other visitors; we are thoroughly assured that each other's good faith, and can answer the one for the other. Mr. 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 outside 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 departure 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 seance. 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 accounted 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 haste necessary to such a performance, in face of the sloppy roads and wet weather of that night, must have left some traces of dirt. But such traces, on the testimony 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 circumstance 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 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.

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

joking by Mr. Blank" without attributing to him an untruthfulness of which we sincerely believe him incapable, to say nothing of hospitality abused and the bad taste involved. And, in this case, it must be remembered that Mr. Blank was not dealing directly with "Spiritualism," or with thick and thin parties thereof, but with several friends who own no higher relation to the subject than that of investigators, and who are entitled, as much as he is, to that social, professional and mercantile consideration he claims for himself. (Vide third paragraph.)

It will occur to many that this event is not one of mere "weight-carrying," but involves the passing of solid matter through solid matter, thus further complicating the case in favor of skepticism. To this we reply that, however incredible the fact of solid matter may appear to persons who have not investigated the phenomena in question, it is none the less one of the best attested, and, for years past one of the most frequently occurring manifestations in the mediumship of Mrs. Guppy. As illustrating this feature of the case we are permitted to add for the further bewilderment of your readers that, within the last month, two other very remarkable seances have taken place, at which some of us were present. At the first of these one of the undersigned visitors asked for a sunflower—a momentary wish on his part, and one he certainly had not previously disclosed. Almost immediately a whole sunflower plant over six feet high was placed on the table, together with half a bushel of mould about its roots. At the second sitting some forty articles were brought, including (among forty articles were brought, including) a live gold fish, a live lobster, and two live eels, one of which, to the no small alarm and annoyance of Mrs. Guppy, was placed around her neck. On both occasions the party sat under test conditions, the door and windows fastened, and all present holding hands. The difference between bringing a sunflower plant into a closed and bolted room, and taking out Mr. Blank—a gentleman of over fifteen stones weight—is little more than that of degree, and equally needs the explanation which we hope some of your intelligent readers may be able to afford.

- We are, yours truly,
 P. GRECK, 56 Hereford Road, Bayswater.
 FELIX PROSZYNSKI, 56 Hereford Road, Bayswater.
 WILLIAM VOLCKMAN, 12 King Edward Road, N. E.
 MARGARET FISHER, 155 Palmer Terrace, Holloway Road.
 EDWARD FISHER, 155 Palmer Terrace, Holloway Road.
 ARTHUR LARKHAM, 32 TOLLINGTON ROAD.
 SAMUEL GUPPY, 1 Moreland Villas Highbury Hill Park.
 ELIZABETH GUPPY, 1 Moreland Villas, Highbury Hill Park.
 P. S.—This record has been read by Mr. and Mrs. Blank, and is forwarded for publication 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 hereafter, 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 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 E. 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 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 Minnesota, 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. Anger 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 *Priest's 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

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. J. B. FRANCOIS, Associate Editor.

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CHICAGO, SATURDAY, JANUARY 24, 1874.

Miss 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.

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.

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.

trance. He tells us, that while conversing with his brother on the state of his soul, and 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.

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—to 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 any remark except Mr. Preston, who said, "Why will you talk so? I am tired of hearing it."

So the predictions were fulfilled to the very letter, if these statements are to be relied on—and 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.

William Tennant, a Presbyterian clergyman, of Brunswick, N. J., was three days in a

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.

It was not long before the local newspapers took the matter up, and presently that all-enlightening functionary, the coroner, was urged to investigate. One Dr. Bissell, of Geneseo, was until three days ago, the official in whose balliwick the body lay.

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.

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 deceiving 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.

The belief that Miss Bonney committed suicide has, I have said, become the point of discussion with the greater number of unbiased persons who are interested in this case. But against it there are some facts that should not be lost sight of.

Recent statistics show that the value of the books sold in the German empire amounts to only about one-half of the tax upon brandy.

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.

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 Ephesians—down 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 seeking 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 hands of nearly three hundred liberal minded people of Chicago (who compose the hope and sine qua non 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 gentleman and a scholar. His lecture was couched in chaste language—nothing in the least offensive in the man nor in his utterances.

That there may be no misunderstanding in regard to the correspondence quoted from, we submit 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.

A. B. Keith, Secretary of the Philosophical Society, stated that, at the last meeting of the Executive Committee held a week ago,

the Rev. Dr. Thomas presented the following communication:

DEAR SIR:—The reported lecture of Judge Booth in the First Methodist Episcopal Church, on last Saturday evening, is a direct attack upon 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 erected, 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 propagated, and such efforts to subvert the faith they were elected to promote. The impropriety of converting 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 manifest, and as this is the second occasion on which such an occurrence has happened under the auspices of the so-called Philosophical Society, of which you are a member, the Trustees 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. BOESFORD, 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.

At 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:

MESSERS. BOESFORD, GOODRICH & WAUGHOP: GENTLEMEN: Yours of the 30 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 occupied your rooms rather by courtesy than 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 recurrence 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 it, in spite of our best efforts to make it useful, if 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 regret it. We are, gentlemen, yours, very respectfully,

JOSEPH HAVEN, 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 management of Rev. H. W. Thomas, and directly from a suggestion of the Times that there should be fenced off a neutral territory between orthodox and infidelity, upon which the contestants could meet and peacefully 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 unsectarian, 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 and complacent condition that its dream and purposes were rudely and ludicrously disturbed by peremptory order from the trustees of the Methodist room in which they had held their meetings, to vacate. Somehow, this burst of tuppenny thunder seemed to have shaken the nerves of the philosophers all to pieces. First, they were, stupefied, and then, they commenced discussing what terms were subject enough in which to appease this little Jupiter Tonans 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 late 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 out of doors; and promising, if let alone, never again to disturb the harmonious flow of Methodist ideas by any such harsh dissonance as

CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

All orders with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books for sale, including titles like 'An Hour with the Angels', 'Astrological Origin of Jehovah', 'Answers to Questions, Practical and Spiritual', etc., with prices listed.

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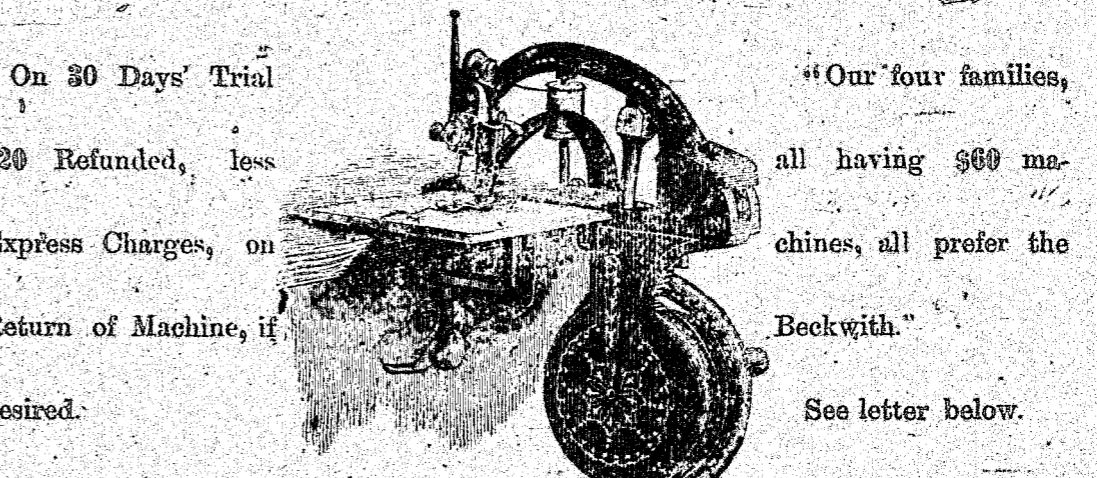
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