

A Strange Story.

I have been aware since my arrival in Wet-zel that there was a first class sensation over in the interior of the county, but have re-frained hitherto from mentioning it, in order to give the matter a thorough and searching investigation. This I have endeavored to do. My information has been obtained from the parties who may be said to be interested, and are fully cognizant of all the circumstances.

WHEN I ARRIVED HERE

about a week ago I was told that about twen-ty-five miles up Fishing Creek, in the town of Grant, county of Wetzel, certain occurrences had recenty taken place, commencing in the early spring and marine in the total sector. early spring and running on to the present time, that could not be accounted for by any natural means. But I will pass over all rumors, throw aside all testimony which I do not deem reliable, and give, as near as I can an impartial history of the occurrences as gathered from those interested. And before commencing it will be probably well to re-mark that I are no believe in the second mark that I am no believer in things supernatural. Or rather, that hitherto I have never witnessed any acts that could not be explained to my entire satisfaction as the result of

SOME HUMAN AGENCY.

And in commencing to investigate this matter, I did so with the firm determination to expose I did so with the firm determination to expose the fraud. As I have gone deeper into the subject, I find that there is some agency at work past my powers of finding out or com-prehending. Now to a brief, comprehensive history of the affair, which I shall give with-out color, or without drawing on

MY IMAGINATION.

Twenty five miles up Fishing Creek, about twenty miles from Burton, lives Henry Nolan, a somewhat wealthy, and altogether respect-able gentleman. In the family of Mr. Nolan is a son of thirteen, by name John Nolan. He is a bright, intelligent boy, and has until now ever been in good health and spirits.

RARLY LAST SPOTNE

drously strange affair. From brier heap to brier heap we chased, on this Monday mor-ning, the boy's troubler. He was here, there, nowhere, but always hurling stones at John. But finally he was

SUDDENLY VISIBLE TO ALL PARTIES,

As John pointed him out in a brier patch; the party looked, and there could be plainly seen, a very old man. He was dressed ap-parently in blue pants and shirt, of fine look-ing material. He was hatless, but his long white flowing beard and hair hung in profu-sion around his shoulders and over his breast. His face was pale, and yet bright; eyes clear and sharp, and black as the night, shining even in the midday sun .

LIKE THE MORNING STAR.

LIKE THE MORNING STAR. He was ordered to surrender, but he made no move. From him towards the boy the stones came, but not apparently thrown by the old man, being thrown, as it were, by him without a move or an effort. Again, and yet again, he was ordered to surrender, but no word he spoke. The party closed upon him, but he was off like a deer, bounding over the ground scarce touching it, almost as a bird files. JOHN FOLLOWED CLOSELY.

and seemed to be inbued with an unknown fleetness, for he easily kept at the old man's side, while the balance of the party, running with all their might, were left far in the rear. Again the strange creature entered a patch of briers, but was not again visible to any save the boy. Again he was run out, again he en-tered another brier natch, and so the chose tered another brier patch, and so the chase went on. But once more during the day was this strange being

VISIBLE TO HIS PURSUERS.

Like the first time, he was 'in a brier patch and visible to all parties. But this time its was determined to shoot him. As he was closed upon, ordered several times to surrender but spoke no word, one of the party then

TOOK DELIBERATE AIM

another turtle-dove or a young pigeon. Two turtle-doves were the offerings made by Mary, and this affords an incontestible proof of her and this shords an incomessible proof of ner poor and humble condition. Thus saith Stinson & Co. Now it scame to me very strange that "God's mother" could have be-come so foul that it would "purify" her to give her a showering of blood from beasts and birds and birds.

Do you think, Bro. Jones, that an unbe-liever (?) like me ought to engage in this kind of Christian work ? Is it not too sacred to be

of Christian work? 'Is it not too sacred to be handled by unholy hands? Furthermore, I have been solicited to act as agent and sell that beautiful oil chromo repre-senting "Christ blessing little children"—and as we do not know of any other place in the world where Christ ever did "bless lit-tle children" except in those "oil chromos," I think I will take an agency in the business for a while. for a while.

N. B. I will give \$500 to send intelligent missionaries to convert or instruct our heathen at our own doors, for every single case that any orthodox Christian can show where Christ ever blessed little children more than he did big ones, or paid any more attention to 'them except in a few cases. I will mention one or two. The first case on record in the world's history, where God or Christ (I say God or Christ for our Christian friends or enemies tell us they are one, that they are partners in this plan of salvation, and what may be affirmed of one may be affirmed of the other) ever paid any special marked attention to lit-tle children, is found recorded in 2 King 2: 24. In this chapter we find the account of the first balloon ascension ever made in this mundane sphere. Here we have a brief history of two sphere. Here we have a brief history of two godly (?) men, viz., master of ceremonies, Elijah; and servant Eligha. Elijah was about to "go up" or make an ascension; Elisha the servant desired to accompany him. It is probable that these little children, (whom Christ loved so well) were sabbath school children on their way to a Sunday school pic.nie and hannend

Floodwood—A Review of Bro. Potter.

BRO. JONES :---I confess that I felt offended in spirit on reading a portion of Bro. Potter's article in the JOURNAL of the 22nd of August ---not because he criticised the "free lusters," for of all despicable wretches that go unhung, the public advocates of that practice are the most despicable. The offensive feature of his article to my mind, individually, is where he quotes from my letter to the JOURNAL of April 25th, 1874, and in the connection in which the quotation is made, if not if so many words, would class my opinions as in harmony words, would class my opinions as in harmony with the views of other parties from with the views of other parties from whom he had quoted above, with whose views I have not now, and never have had, the least sympathy in the world, directly or indirectly. He says: "Many of our reformed speakers scout the idea that the church has ever faught us that man is a free agent, and with the next breath, say, 'All love is free.' Hear T.B. Taylor say, 'All love is free.' Hear define his position on free love."

define his position on free love." Now, it seems to me that Bro. Potter has got this decidedly mixed. I was not aware before that any body ever "scouted" or in any sense or way denied that the churches taught "Free Will." Why, even in old blue stocking Calvinism, it is the boast that "God is Bovereign and man is free." To be sure, to harmonize two contradictory statements or propositions like these, would be a very diffi-cult thing; nevertheless this is claimed by them and all other religionists, with here and there an individual and unimportant ex-ception. Personally, Bro. Potter, I deny most emphatically that man is a "free agent," and propose very briefly, to prove it and thereby defend my position which you do not seem to understand. understand

and the second s cease to be my agent, and if you continue to manage my business, you have become my master and not my agent. Presto ! "Free Agency" is a misnomer. 2d. Look at the universally acceded proposition : "No man is without his influence in some quarter; or as is very elegantly and truthfully expressed by the apostle: "No truthfully expressed by the apostle: "No man liveth to bimself, and no man disth to himself"; that is, by the life or death of all men, some other man is influenced or affected. Now, just is proportion as I am influenced by another, just in that exact proportion I am not free; or, stating the question in the form of logical syllogism it would stand thus: First. Proposition-All men influence all other men. Second Proposition-Bro. Potter belongs to the genus homo and therefore has influence. Third Proposition-I belong to the genus homo and am therefore susceptible of influence.

from darkness; as truth is from error. I love the lovable always and everywhere. Call me a "Free Lover," if you will; but if you con-found love and lust, I pity your want of com-prehension and if you error the latter to reprehension, and if you apply the latter to me, I hurl back the vile imputation as a bace slander and a crime.

T. B. TAYLOR, M. D.

From the Edinburg Circle of Light.

POINTING ONE TO CHRIST-HOW THE ANGELS SHOW IT, OR A COMMON SENSE VIEW OF IT.

A few evenings ago I was asked by a devoted Christian woman, what I would say if a "penitent should come to me, and ask to be pointed to Christ."

pointed to Christ." I knew very well the orthodox inethod, and often in my Christian life exhorted such, in humble penitence to fall upon their knees, and beg for mercy and forgiveness, "till they would be able by faith to lay hold of the promises" (though I never found any prom-ises for such a programme), "and roll their burden on the Lord," and thus realize the for-giveness of their sins. But in these latter days, the spirits having taught me the un-soundness of my orthodox faith, and not be-lieving in the old way, I was at loss how to answer, and for the time being evaded it. Just after retiring for the night, still reflecting on the lady's question, I sensed a peculiar con-trol taking possession of me, and I felt the presence of a young man by my side. He trol taking possession of me, and I felt the presence of a young man by my side. He was dressed in filthy rags, had disheveled hair, and his countenance betokened the deepess anguiah. After viewing him for a moment, I asked him what he wanted. He replied, point me to Christ, for my whole life has been spent in sin." I was just preparing, after tho usual style of the churches, to urge him to cast his burden on the Lord, when the room became suddenly illumined with a golden light, and a very bright personage stood base light, and a very bright personage stood be-fore us. He was dressed in a long flowing robe after the style of the ancien countenance was radiant with love and benevolence. He approached where we stood and asked if he could be of any service to us. And served if he could be of any service to us. I said to him, "This man wishes to be pointed to Ohrist." He immediately turned and said, "Follow me." We followed him out into the streets of a great city where everything seemed confusion. Our guide pointed my companion to an old man howed down with many years, lame and decrepit, with a basket upon his arm, apparently too heavy for him to carry, who was being jostled about by the crowd, almost to falling. "There," said the guide, "is Christ ; go and help him." My companion hesitated. "Go," said our guide, "for he that would find Christ, must find him among the poor, the helpless and the degraded. Go ! for he that would follow the Christ must cease to do evil and learn to do well." Upon this my companion started, took the basket from the old man's arm,- and in a gentle tone, told him to lean upon him and he would help him along. My guide and self. followed them as they passed several streets and finally turned into an alley, and into an old tumbled down tenement, such as abound in the flithy alley's of our large cities. Here my companion set down the basket, and as he left him dropped a few pence in his hand, received the old man's benediction, and returned to us. But what a marked change in him. His countenance looked like another man's; and his clothing though not yet whole or clean was much improved, his step was more elastic, and his whole being seemed filled with energy. As he neared us he asked, "What next !" "Go !" said our guide, "to that poor, wretched woman yonder, and do what you can, to lift her out of her degradation; in s word, do with thy might whatsoaver thy hand findeth to do, for sayeth the Christ, as much as ye have done it unto the least of these my brethern, ye have done it unto me." Quick as thought my companion was off on his errand of mercy, and as I and my guide stood in the midst of the street watching him, his whole future life stood out before us as a panorama. By day we saw him in the busy marts of life, engaged in business, with all the ardor of a man who thought that all his happiness in this world and the next depended upon the success of the hour, yet careful to defraud no one, always just in weight and measure, and at the close of the day, we saw him wending his way with a well-filled basket, to the haunts of the poor and the outcast. In his presence the poor wept for joy, and the outcast, and the dissolute, said by thy help we will reform. We saw him gather the poor, fatherless and forsaken children from the streets and byways, and clothe them and place them in school In fine, if he found one hungry, he fed him; naked, he clothed him; sick or in prison, he visited them, and at the close of his well-spent life, he sppreached us again. His form was somewhat bowed with age, but "but his nat-ural force seemed not abated;" his face was wrinkled, but radiant with peace and joy. His clothing was well worn, but spoiless and clean, and as he stood before us in the integrity of his manhood he asked of my guide, "What next ?" The guide sirveyed him for a mo-ment with the utmost tenderness, then point-ing spward, said, " Hnex then into the joy of thy lord." In an instant his form lay pros-trate at our feet, and in a few moments by the assistance of his glorious spirit band, he was born of the spirit, and awakened to conscious-ness in spirit-life, and was borhe away by his hand to the beautiful Hummer-land, to resp. in eternal youth, the future of a well-spent life. Edinburg, Ind. E. K. Hospord. visited them, and at the close of his well-spent

John began to be troubled in a manner unaccountable to his parents, who at first thought he had lost his reason. He was followed, he he had lost his reason. He was followed, he said, at all times and in all places when in the house, by an old grey headed man. He could see this man plainly at all times, but no one else could. John's parents becoming alarmed, sent him away from home, and he remained some time, experiencing no trouble. His friends thinking his mind and sound health restored, sent for him, and he returned but to have his every step dogged in the same but to have his every step dogged in the same

MYSTERIOUS MANNER.

But now the affair took a somewhat different turn, and in the same mysterious manner stones commenced to be hurled at John by this old, but invisible man. If John was in the house the stones would fall upon the roof. likewise if he was in any of the out buildings, If he was in the yard or fields, in fact any place outdoors, the stones would fall around and upon him,

BUT NEVER HURT HIM.

These stones varied in size from as large as a small pullet egg, to the size of your double fist. They could be seen coming through the air; but from whose hand only John could tell, who could at all times plainly see the old man hurling them at him. Things went on in this way for some time, John steadily and rapidly failing in health and strength.

T EARLY IN JULY

John again left home, and as before was not troubled during his absence. He was to return on the last Sunday, the 29th of July, and now some of the friends and neighbors determined to ferret out and expose the whole business. So on Saturday Wm Helerty, Peter Homer, Wm. Nolan and Benj, Martin armed themselves and went to the house,

EARLY SUNDAY MORNING,

before John was up, for, as we neglected to state, he was never in any way disturbed while asleep, they surrounded the house, first being careful that within their circuit no one was concealed. Scarcely had John arisen when the stones commenced falling almost in a shower upon the

ROOF OF THE HOUSE.

From where thrown, or by whom, could not be told. Looking up in the air they could ho be seen falling as do drops of water, but from where no man knew. But of this one fact all were soon convinced: they were thrown by no one within two stones' throw of the house. AFTER BREAKFAST

John came out of the house, and the stones fell thick and fast around him, these appar-ently coming from a pesture field near the the house. John could than distinctly see his old trouble in this field, and so with rifles cocked they started for him. He was, John said, sitting in a small bunch of briar bushes, and from this brier bush then came; the stones. The brier patch was surrounded, rushed upon with clubs and stones, and John rashed upon with clubs and stones, and John

SAW THE OLD MAN

enter snother patch. This patch was surroun-ded, but with the same effect. Sometimes at-ter coming from a patch he would enter an-other a few feet away, sometimes clear across the field. All day Sunday the search went on, but without success. Most of the gentlemen were determined to show there was nothing supernatural in the affeir, so the search supernatural in the affair, so the search went on much in the same manuer

MONDAY MORNING.

But they were upon this day destined to be more successful, and get further, vasily fur-ther, from the solution of this strange, wou-

with his trusty rifle and fired. He arose ap parently unhurt, and as he did so, another of the party shot, but he bounded off sgain as swift as the wind. The two men went to reload their rifles, 'but upon neither one of them

was there a lock, both having fallen off. The pursuit went on the balance of the day, but not again was the pursued visible to the pursuers. On Tuesday the chase was again resumed, but with the same

UNSATISFACTORY RESULTS.

But on this morning one of the party happened to mention to another that there seeme always to run from the brier patch a smoke. They noticed more particularly and found that never had they failed to run from the hiding place of the unseen old man a huge smoke. But this was soon changed and from each brier patch went forth an In-dian Hen, a bird plentiful in that country. This Indian Hen would be driven from the briers and would go flying up through the air, alight in another patch, and from there

THE STONES WOULD COME.

On Tuesday evening, July 31, the search was abandoned, having been carried on for three days. On that evening John, now weak and emaciated, wasted away to a shadow of his former self, was sent away, from home, and had not up to yesterday returned.

THIS ENDS THE HISTORY.

If there is any thing strange about it do not ask me for the solution. I have laid before you the facts, nothing more, and you must draw your own inferences. I, for my part, have come to no conclusion. I know the above story to be true, as each name above given is well known in Wetzel, and precludes the possibility of any fraud or perror.-Intelligencer.

God's Mother.

New Martinsville, West Ya,

NOSIDDA.

BRO. JONES :-- I have had a celestial offer;] may say a heavenly offer, and I write to ask your opinion as to whether I had better accept your opinion as to whether I had better accept or not. About six weeks ago. I received a let-ter and pamphlet from the publishing house of Geo. Stinson & Co., Art Publishers, Port-land, Maine, asking me to become their agent in selling the "Beautiful engraving or picture of God's Mother,"—not one of Col. Ingersoll's man-made Gods, but of the old Jewish Bible-made Gods. It is true that the author does not call his picture "God's Mother." but the call his picture "God's Mother," but the "Mother of our Lord;" yet he really means God's mother, for all orthodox churches are Trinitarian, and all Trinitarians believe in a Trinue God; that Mary's baby that was born in a stable was really the Katherdor in a stable was really the Father God who "created the heavens and the earth," so I am right when I say that the picture they wish me to sell is really the picture of the mother of the great Jehovah-God. Now I mother of the great Jehovah-God. Now I. think it would be considered a holy business to eagage in. But people might sak me whether God was not really older than his mother Mary, and if I should answer yes, they might hak another question that I could not satisfac-torily answer; viz, "Can a child be older than its mother ?" - Will you tell me how I could answer such a question so as to satisfy all answer such a question so as to satisfy all partice? Stinson & Co. praise the lady very highly, tell how " obedient to the law of Moses" she was. It appears that this law was, that " forty days after the birth of a child the mother of the same should offer to the Lord a lamb to be consumed as a burnt-offering, and a turtle dove or a young pigeon for a sin-of-fering, the blood of which was to sprinkle upon her for her purification. If she could not afford a lamb the mother had to bring tions one year)

way to a Sunday school pic-nic, and happened to be there just at the time the balloon went up, and seeing that godly man Elisha who was looking up after his ascending master, oried

out, "iny father, my father," and probably said, "hold on," I want to go up too!" While Elians stood looking up, his hat fell off (else how did the dear little children know that he was bald headed ?) and they knew he was anxious to go up with his master, and the little innocents wanted to see him go too, so they cheered him on in their simple child-like way, and as they did not know his name they adopted the one that first suggested itself and that was the appearance of his hairless head, by clapping their hands and saying, "Go up thou bald-head." Now I ask this question, was there anything particularly sinful in calling him Mr. Bald head ? If there was I "can't see it in that light." But it seems that the Godlike Elisha did see it in just that light, for he turned back and looked on them and cursed them in the name of the Lord.

Mr. Editor, what do you suppose that saint said ? I believe I could guess very nearly, as I have heard a great deal of cursing "In the name of that Lord." Be that as it may, he cursed them in a way pleasing to God of course, or he would not have immediately sent it upon them. I don't think infidels or even common (f) sinners would curse little children for so small a thing as that, even now in these degenerate days.

Those bears must have been plously educated; probably had been to orthodox Sunday schools. It is sure they were learned bears, as common heathen unconverted bears only kill to feed their flesh and their young ones. They don't kill for killing's sake. Only Godsent bears do that.

There are a few other instances in Holy Writ(?) where the Triune paid special attention to little children. See Isa, 13:16, where God "mustereth the armies" of his wrath" and permits (graciously I might say), them to "dash their, children in pieces before their eyes.

N. B. If some of our orthodox Christian artists will get up oil chromos of the bears tearing the 40 and 2 little children in pieces, and of the armies of God's wrath" dashing them in pieces before their eyes, I will em-bark a while in the pious oil chromo peddling business. I think a few (or many) oil chromos of this sort would sell rapidly. I mean just what Lasy.

Believers often say to me, "You never say a word favorable to the Christian religion." My reply invariably is that there are 75,000 well paid priests whose sole business is to present and defend that side of the question, and ten-times that number of the Y. M.C. A. and ten-times their number of Church membars, to say all that need or can be said on that side of, this important subject. So ** I pray thes have me excused " from alding your decaying cause any longer. They further tell me that I don't treat their side with candid argument. My answer sgain is, their side of the question I take up is so ridiculously absurd that it would be foolish in me (or any one on my side) to attempt a grave argument to refute them, as for instance, in the case of Elijah, that he My reply invariably is that there are 75,000 well attempt a grave argument to refute them, as for instance, in the case of Elijah, that he "went up (?) to heaven by a whiriwind in a chariot of fire and horses of firs." I am willing to bazard my reputation as a man of "sound brain," and say that there is not a man or woman in Christendom of fair educa-tion when wind has not been distorted tion, whose mind has not been distorted and stupified by religious (Orthodox) training, that believes such absurd impossible nonsense. T. J. Moons. Starfield, Ill.

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Corollary : Therefore, I am not free ba-because of these influences over me.

But while man is not free in an absolute sense. there are elements in nature that are free in a given and well defined sense, as taught by natural philosophy. For example: the particles of water, air, electricity, magnetism, od, the [fragrance of flowers, etc., "all move freely among themselves;" blend and interblend; and so, also, is the law of evidence. While no man can believe a thing to be true, simply because he wants to believe it true; and while no man can *help* believing a thing to be true simply because he does not want it to be true, yet place him in a position where the laws of evidence are unobstructed and if the, evidence, which moves freely, that is, unconstrained, is sufficient, he can no more help his belief than he can pull the sun down over his head; and vice versa. Now, then, there are some other elements of nature in addition to those cited above that move freely, and if we are. in our sensibilities sufficiently acute to appreciate them, we are absolutely and uncon-ditionally (beyond the mere fact of susceptibility) influenced by them. Such, for example, are sublimity, grandeur, heauty, symmetry, love, admiration, etc., with the antitheses of all these.

For example: A hog will pass through a garden of flowers, with only a "grunt," and never see the beauty thereof, while an appreciative and cultivated mind, will see "a thousand charms in every opening flower." Finally, if Bro. Potter will apply this law to the question of "Free Love," he will com-prehend where I stand on this subject.

I said in the article referred to by Bro. Potter, "All love is free that is not forced." I say ter, "All love is iree that is not forced." I say the same in this. The love element is ab-solutely free, and its influence on the human mind is just in proportion to the suscep-tibilities of the individual mind. For instance : I once stood beside the Falls of Niagara, wrapped in silent awe, admiration and love of that expression of the grandeur of nature, and impulsively exclaimed: "How wondrous are thy works, O God 1"

An old woman with a "linsey woolsey" dress and check apron on, stood near by, with her hand ander apron, replied, "Humph I I don't see anything to hinder the water from pouring over," while another thought it 's good place to wash sheep."

: I love a bandsome well-built house, a hand I love a bandsome well-built house, a hand-some valuable horse, a handsome and well educated woman, a noble man of classic brow, an intellect within, a pure heart, a valuable life. I love music, and paintings, and flowers, and statuary, and children and birds, (call me effinitate if you will) but does all this pre-suppose that i musit debauch them all and my-self with hellish lust 7 Away I with such an infernal insinuation f Lust and love are as far apart as hell is from heaven : as light is far apart as hell is from heaven ; as light is I tions one year.

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Sziracis from our Exchauges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall miblish in this Department, the ablest articles of our changes, which we are receiving from various parts of the world.

BIGOTRY IN NEW ZEALAND.

Fanatics Attempt to Suppress the Reading of the Journal:

Its Bold, Truthful Declarations Don 't Suit -Them. 🖓

THE ATHENEUM COMMITTED AND THE FREE TABLE.

[From the Olago DARLY TINES, Duncdine, New Zealand,

I would not have publicly referred to the sction of the majority of the Atheneum Com-mittee in abolishing the "Free Table," and in refusing to allow a place in the Reading-room to the RELIGIO-PHILOSOPHICAL JOURNAL, and to the Maryborough and Danolly Advertiser, had you not in your leader of the 1st inst., alluded to the action of the minority.

I have to observe that, probably without due investigation, and as the Committee are not open to the press, you have made statements in your leader not consonant with fact. For example, you say that it was "at the request of a numerous body of the subscribers" that the Committee "determined to put an end to the "Free Table." This statement is inaccurate. I am not aware of even one subscriber having asked the Committee to put an end to the "Free Table." It is true that there was a memorial, signed by fifty members, asking that no more copies of the Maryborough and Dunolly Gazette and RELIGIO-PHILOSOPHICAL JOUENAL be laid on the tables of the Atheneum. Of this fifty-six were clergymen, and sixteen were either present or past office-bearers of

Dunedin Atheneum, Gentlemen:--We, the undersigned, beg to draw your attention to the marked articles in the Maryborough and Dunolly Gazetie and RELIGIO-PHILOSOPHICAL JOURNAL, in hope that you will not permit any more copies of those papers to be laid on the table of the Atheneum. We also request that you will not allow any paper or pamphles to be laid on this table without your express sanction." The italics are mine.

The marked article in the RELIGIO PHILO. SOPHICAL JOURNAL WAS AN advertisement, and that in the Maryborough and Dunolly Advertiser closely followed in some respects the book that was reviewed in your columns last week, "The Physiology of the Sects." That any member of the Atheneum, signed the memorial without reading the papers to which it referred, I am loth to believe; still the fact remains that an "advertisement" is called an "article" and that the Maryborough and Dunolly Adverticer's name is changed to the "Maryborough and Dunolly Gazette," What I have so far written disposes, I think, of the statements in the first sentence of your leader. And here, had you admitted that the papers already mentioned had been excluded from the Reading Room because of their advocacy of "the peculiar views of a few," I should have stopped. The Atheneum Committee, or at all events the majority of the subscribers, have the power, and I suppose the right fol-lows from the might, to exclude such books, pamphlets and newspapers as they see fit; and however much I might have questioned the propriety of excluding periodicals "advancing acquiesced in the majority's decision. You have written, however, as an excuse for the action of the majority of the Committee something very different. You say:-"It was not against this or that sect of Christianity, but against the very foundations of morality-a morality common to all the civilized world that they [that is the newspapers excluded] set their face." Of course, those who voted for the retention of these papers are impliedly accused of also setting their faces against the "morality common to all the civilized world." I do not stop to enquire what is, meant by the civilized world, nor whether "morality" is non-existent where civilization is absent. The statement contained in this sentence of yours I deny, and challenge you to the proof. Before, however, dealing particularly with the papers, I may state that you have raised a question and put forward an excuse, which certainly the majority of the Committee neither clearly raised nor put forth. Mr. Cargill, in his usual manly and straightforward way, in urging that the papers already so of ten mentioned be excluded, stated that his objections to the papers were that they "advanced the peculiar views of a few, that they were spiritualistic, that they were blasphemous, that they shocked the feelings and consciences of the majority of this Christian com-munity." Mr. Stanford, the only other Committeeman who spoke, or rather gave, a reason for his vote, said that as he was a representative.-it was his duty to do what his constituents desired, and if the majority of the sub-scribers wished the Advertiser retained, he should not oppose its being placed in the Reading Room. It is nonsense, therefore, to raise the "morality" question. The opposi-tion to the papers excluded and to the free table, is based on religious or theological feel-ing. Indeed, how can it be said to be otherwise? An Institute that has Shelley's works, Byron's works, the Decameron, the works of Apuleius, Dean Swift's writings, not to mention other works on its shelves, could hardly ask for the exclusion of the Journan or the Advertiser on moral grounds. I may state for the benefit of your readers who may not have read either of the papers named, that both are Theistic, both teach the immortality of the soul, and both inculcate the grand moral truths proclaimed by Christ on the Mount. One-the JOURNAL-is spiritualistic, and has nobly battled against that social cancer of American free-love; the other is anti-spiritual-istic, stating that Modern Spiritualism is born of the Davil. Both papers are, however, heretical, if either the Westminster Confession heretical, if either the Westminister Confession or the Thirty-nine Articles are orthodox. It is true that the Journan does publish a quack advertisement, but is that a ground for the exclusion of a newspaper? What Colonial pa-per does not publish medical advertisements? Is there not to be seen even in a Dunedin pa-per Dr. L. L. Smith's "Nervousness, Debility and Skin Diseases" advertisement? And what of that of which is of that oil which is

It is really, to my mind, trifling with the question to say that it is not because of "the peculiar views" advanced by these papers that they were excluded. I do not deny that some of the articles in them would shock the feel-ings and consciences of a large number in this community. But an article in your paper had the same effect, as Mr. Carglil has already told you. Would it have been, therefore, proper to exclude the Times from the Reading Room? I am not saying I agree with the "peculiar viewa" advocated by either the Journal or the Advertiser. As a fact, I do not; and I think that often the language employed by the writ-ers in advancing their "peculiar views" is un-necessarily harsh. But who am I, or who is Mr.Cargill, that either of us should be a judge? Are the readers of the Atheneum to be debarred from reading all sides of all questions? I read in the *Dubling Review*—a Review that is most able in doctrine (Catholic)—the follow-ing: "He, that is John Morley in his Life of Rousseau, speaks of the doctrine of the fall and depravity of man as the false mockeries of the shrine of the Hebrew's 'divinity,' as 'the palsied and crushing conception of this excel-lent and helpful Being, as a poor worm writh-ing under the vindictive and meaningless anger of an omnipotent tyrant in the large heavens, only to be appeased by sacerdotal inter-vention,' (vol. II., p. 196), and again calls our idea of God that of 'a grim Chief Justice of the Universe;'and another . . . 'that of a blood smeared monster as from a steaming shrine in Old Mexico,'" (vol. II., p. 207); and

on the same page of the Review (see Dublin Review for October, 1873, p. 298) it is noted that "Mr. Morley invariably spells the name of God with a small initial." Was anything ever published in the Journal or Advertiser 80 shocking to the feelings and consciences of an orthodox Christian community as this? And yet must Morley's "Rousseau" he denied admittance to the Library, or the *Fortnightly Re*. view, which he edits, be banished from the Reading Room? Let there be consistency, Surely Mr. Morley's "liberty" is akin to the "license" of the Journal or of the Advertiser? And I could multiply quotations from modern and much-read books of things shocking to the feelings of many. Does not one-half of the *Reviews* on the table shock our Jewish and our Catholic subscribers? Why, then, should the Committee frame an Index Expurgatorius, and begin with a Spiritualistic and a Theistic

paper? Green's "Fair Haven." a mild book—a book recommended by the Rock—characterizes our leading theologians in a way that would, I am sure, shock one-half of the fifty who condemned the Journal and the Advertiser; and must the suthor "Erewhon" have his works placed on the Atheneum Index?

One word more, and I am done. The Atheneum is—and I challenge denial of this monthly receiving newspapers and books paid for out of the funds of the Institute as heretical—I use the same definition as I have done before—as either of the excluded papers. And yet the majority of the Committee are to be praised for refusing to receive free of cost these two papers? I leave the foregoing remarks to the judgment of the subscribers of the Institute. In the past, they have not al-lowed party or sectarian feeling to influence the management, and I do believe they will act in the future as they have done in the past. They imagine that the Atheneum can never be the home of culture if what a sect terms blasphemy is excluded; but that one way to culture—if not the way—is to view every ques-tion from every possible side. I am, etc.,

ROBERT STOUT.

themselves haughtily toward their inferiors, but condescend to, and bear with, their weakness.

RELIGIO-PHILOSOPHICAL JOURNAL.

From this time, A.D. 825, "The Scriptures were now no longer the standard of the Uhris-tian faith." So says the ecclesiastical his-torian. To publish the entire history would take up more room in your paper than you could conveniently spare, and which might be filled to better advantage. Suffice it to say, that to dwell at any length upon the disgrace ful cabals, violent invectives, slanderous recriminations, rapine, murder, most impious actions and outrageous cruelties, the destruc-tion of the writings or records of the Arians, could shord me no pleasure to write and less interest to the readers of the JOURNAL History says that Constantine denounced Athanasius as a "corrupter of men's souls, a disturber of the city, a pernicious fellow, convicted of the worst orimes," while Athanasius in reply styled Constantine, an idolater and hangman, one capable of all kinds of murder,"

Such, Bro. Jones, were the men who pre-pared a creed, the very foundation of the docpared a creed, the very foundation of the do-trine of the Trinity, now advocated by our Brother of the *Churchman*. In the fourth century, bishops were placed in power in their thrones by armed soldiers. The van-quished were put to death, and the most implacable bitterness, hatred horror and cruelty prevailed and people were divided into factions, so that even Julian, the Emperor, said that "even the beast of the forest were not so cruel." Following up this ers, it will be found that the Arians held a synod at Illyricum which again decreed the consubstantiality of "Father, Son and Spirit." The Emperor issued circulars ordering that this doctrine should be preached. In A.D. 875, Valerius became sole Emperor and was prevailed upon by Eudoxius, bishop of Constantinople, to take a decided part with the Arians by cruelly persecuting the orthodox. After this period when Heodo clus arrived in the imperial city, he sent for the Arian bishop Demophilus, and told him that if he did not subscribe to the Nicene confession of faith, he would drive him and his followers from their churches. The result was, the Arians were driven from the city. In the year A.D. 383, a council of bishops agreeing with Heodocius met at Constantino ple. There were 150 members present. If was decreed by them that the Nicene creed should be the standard of orthodoxy and that Il heresles should be condemned.

For further particulars the reader is referred to Jones' church history. If that history is untrue, let our Brot ler of the Ghurchman prove it to be so, but unt 1 then, let him remove the beam from his own eye, before he attempts to extract the mote out . f the eye of Spiritualism or anything else that does not come up to his standard of sectarian views. The whole fight on the doctrine of the Trinity seemed to be factious, as, singular to relate, both favored the idea, —it was a sav: ee, bloody massacre, about a "distinction with the a difference."

It certainly is a very on y thing to understand the peaceful mission cl Jesus. His example was good, his fath* , your father, my father, the world's father, were well pleased with him. Why not enuneiste his example, and stop all this bickering about theological dogmas. I can not say that I am a Spiritualist, but I'll admit that I am on the anxious bench. I have seen sights; I have heard words; I have felt physical impressions-that is, touching by an invisible power, and if onefourth what I have read be true, then, indeed, the world can not too soon become cognizant of the reality; and the Ohristian church that sets aside its dogmas, and takes the first step. on the road of progression, will be regarded as the light that comes once more into the world, to guide mortals from error to the beautiful sun-lit pathway of truth. I am pretty sure of one thing, that is, if our Brother of the Churchman will form a circle of six, eight of ten men and women, and adhere to the rules made for the development of mediums, and preverfully desire to have his mind enlightened in regard to what is called Spiritualism, which he has so recently denounced, I think that he will become satisfied, that he has condemned without investigation a subject, that will be to him, a light to his path, and he will become one of your contributors. Condemn no man for his opinion. but reason together for the sake of that extremely radical thing, called truth. Form a circle, Brother *Churchman*, and "try the spirits;" faint not, nor be afraid, for the power is from the great Oreator-he does not press it upon you, but invites you to "try." It seems to me to be the fountain of pure water, full to the brim and enough to satisfy the throat of every one, who takes a drink thereof. Atlantic City, N. J.

played war, with forts of snow, and cannon frozen water. He was Napoleon

As a boy, Jesus learned to obey his earthly parents. As a Jew, he was obedient to John the Baptist. And then, as a spiritual man-a prophet—he learned obedience to the Ohrist Spirits, and became the Messiah.

Those spirits were drawing him inward and upward, through all the spheres in the spirit world, causing him to say, "If I be lifted up —resurrected—I will draw all men unto me," as fast as I can.

The Devils, in the Hells, and the Cherubim. and Seraphim, in the Holy of Holles, were be-fore him. He opened the everlasting gates of Truth, to all nations, kindreds, tongues and people-to all souls, in all worlds. He was a King-a Priest-a Prophet. He was just what every other soul becomes, who comes into the same soul-condition-"Kings and priests unto God," over others who have not yet attained unto that high religious estate-a simple love of truth and goodness-of God.

Moses was God to Pharson, as the Israelltes were Gods to the Egyptians—"I said ye are Gods, but ye shall die like men."

The God of Abram, Isaac and Jacob was the God of Moses; and the God of Moses be-longed to an Order in the Spirit World, who acted as "Angels of the Lord, and unto whom the word of God came," from the spheres above, even from the Lord their God.

The prophetic order existed in Israel and in all nations. It was universal.

Melchisidec was a prophet, and was Abram's superior—his elder. ¡Yet Melchisidec was not even a Hebrew but a Gentile. He was what "anti-orbistians" call a Heathen.

Jethro was a prophet, who instructed Moses and the whole Jewish Priesthood, in the art of civil government. He was their religious superior. Yet Jethro was a Gentile—an Ethiopian Heathen, who would not be allowed the rights of American citizenship, until the Civil Rights Bill of Sumner becomes American Law.

Jesus said to the spiritually ignorant Jews, "If he called them Gods, unto whom the word of God came," from the spheres still above them, why call ye me a blasphemer, who claim to be only a son of God, and just what, even your own selves, by obedience, might become?

The Prophetic Order of human sculs, to which Enoch, Melchisidec, Jethro, Balaam, Samuel. Elijah, John Baptist, Jesus, and "the Two Witnesses," down to George Fox, and Jane Wardley helonged, were Spiritual Media. When in their highest spiritual, religious condition, they were Mediums of Christ Spirits At other times, they were capable, like Ba-laam, of being mediums for Spirits of lower Orders.

Prophets were expected to love truth better than they loved life itself. They were often sent to reprove Priests and Kings, who had the power of life and death over them. They instructed and reproved Levites, who were mediums of the God of Israel; as they did the constituted authorities-media-of the Gods of other nations-the powers that be. These often put them to death, as Herod did John. striving to drown the truth, in the blood of Prophets and Martyrs-so that Jesus inquired of the Jews, "Which of the Prophets have your fathers not stoned, or killed, when they were sent unto them?" sent by the rock-Christ — who thus "followed them," in all their deviations and, wandering, in their wilderness of sin?

And it was thus that the word of God came to them that were called Gods-even to the God of the Hebrews, and the Gods many and the Lords many, of the so-called Heathen retions of Earth nations of Earth.

been called to a "higher sphere," and that they would see her no more. Mrs. Ross-Church describes the final scance. Either she means to compliment the United States or else there is a bogus Katle in Philadelphia, for there are materializations going on there now the house of a Mr. Taylor, in which the spirit who comes out and converses and shakes hands with people says she is the identical Katle King who was so accommodating to Mesars. Crookes and Wallace.

SEPT. 5, 1874.

We learn from a Spiritualist paper that Miss King was the daughter of John King, who was a gentleman at the court of the good Queen Bess. He is also materializing in London at the present time, and at several of the seances his wife and other of his children than Katle have appeared. Indeed the King fami-ly seem to be full of business. At the last John King manifestations at the house of Mr. Campbell, No. 51 Wimple street, London, a distinguished party was present, including an eminent scientific man-"the most eminent in his department"-who desires for the present to remain incognito, as far as the general public is concerned, as he does not care to be inundated with letters and interrogations. It may be remarked that there is more disposition exhibited by persons distinguished in the walks of science and philosophy in England and on the Continent to investigate this phe-nomena than there is by the same class here. The elder Dr. Tyng, who gave the matter a thorough examination, says that it proceeds from the devil. He therefore advises every-body to let spirits severely alone.

That Saucer of Ice Cream-A Key to Orthodox Humanity.

BRO. S. S. JONES:-I must tell, you a little incident. I called on Capt. H., the supervisor of this township, during my stay in this pleasant village. The Captain's good wife is sick, her body sinking, and her soul rising and calmly looking for the opening of the portals of the Beautiful Hereafter. I have learned that a lady came to his gate with a saucer of ice cream a few days since. The Captain, a grey-haired layman in the Church of Humanity, met the woman, took the saucer and asked her what he should pay. Sho re-plied "ten cents." This pious lady is a near neighbor of this afflicted family, and a shining light in the M. E. Church: but unfortunately Capt. H. and his good wife are Spiritualists. An ice cream festival had just been held for the benefit of the Church; and it was decided to sell the debris of the feast to increase the Church funds.

I am told the following items of facts that will place things in true light: Three years since, the family of this plous lady lived a little distance from town, and, by reason of much sickness, had become needy. A grey-haired Spiritualist of the place obtained livery teams, gathered a company of Spiritualists, collected provisions, comforts and luxuries, and held a donation party at that destitute home. Capt. H. was there with his packages of sugar, tea, etc. These Spirit-ualists said, "Let us go out and do good among the destitute children of God, whether of Church or no Church." My informant says that scene is a bright spot in the memory of his life; Humanity presided and the good angels were all around. About the same time, an "old Spiritualist" of the place, gave a cow as a Christmas present to the Methodist minister of the village, saying the reason of the gift was;—"Those four little children have no milk;" but the Church kept very quiet about it to save its reputation. I have called on this old man and asked him on what principle). taking ingratit slander and hate. The eyes of that "old Spir-itualist" beamed at me-beautifully, replying "You see I am a follower of Jesus in this, I am a friend of sinners; and thus I do to the Churches who are the sinners, the sick and the dying, in this present Golden Age of Rea-son and Humanity." I love this man; I love his humane and beneficent spirit; I love to think how the good angels will soon welcome him; and as I "journey on," I intend to relate these things to my (audiences, and say to them, when they give good gifts of humanity to orthodox ingrates, it will be well to bear in mind "the little Church around the corner," and "the saucer of ice cream." Yours Fraternally.

A balm for every wound, A cure for every ill?

And what Colonial newspaper, does not new and then publish reports of cases in Courts which I need not characterize? Is a paper to be excluded because of these things? Again, The Advertiser gets the advertisements from the Victorian Government. Can it be that the Government of Victoria gives its advertise-from 27% Advertiser. Can it be that you quote from an immoral print? Butenough. I chal-lenge you to point out the attack on the moral-ity common to "all the civilized world." Letter from Charles C. Wilson.

BRO. JONES:—Here I am on the eastern edge of the United States, where the "voice of the Creator" is heard in the wild singing waves all day long, where the cool delightful breeze, exhaled from the upheaving bosom of the great Atlantic ocean, fans our summer sunned brow and inspires a prayer of gratitude. At such a place I have unfolded a copy of your JOURNAL, in anticipation of a mental treat. The first article which attracted my attention was that taken from the Ohurchman, an organ of the sect Episcopalian. There is a very brief phrase in it, which, with your per-mission. I should like to reply to, as concisely as possible with the view of opening the eyes of the misunderstanding of the Brother who wrote the article against Spiritualism. He is evidently a well meaning man, and is, or should be, open to conviction and Christianity. If what I am going to say is not true, I would take it as a special favor, if he, or anybody else, would explain it away by the simple application of plain truth. Let us be truthful in all things, and instead of declamation, let us strive to convince an erring Brother by the elucidation of facts-mere denunciation is no foundation for argument; it is like a house built upon the sand. In the article as copied from the *Churchman*, are these words: "It (Spiritualism) ridicules the mysteries of the Trinity." Now, Brother Jones, what is the Trinity. who originated it, at what time, and in what place? Will you please allow history, that has never yet been denied, to answer the

question? There is no mystery about the trinity, to those who have read history. In A.D., 325; a convention of dissenting bishops assembled at Nice in Bythinia. It was the first general council. There were 318 bishops present, and also presbyters, deacons and others, numbering all told 2.048 persons. There was a great diversity of opinion among them. At times the contestants were very violent, they evidently forgot the pesceful mis-sion of Jesus, and therefore fanned the flame of discord until all Christendom was involved. The Emperor Constantine, finally succeeded in restoring the members of the convention to some degree of temper, and they proceeded in exmest to draw up a creed, as the only true orthodox faith. It was called the "Nicene creed." The historian makes a summary of

creed." The historian makes a summary of this creed in the following words: "We believe in one God, the Father Al-mighty, maker of all things visible and invisi-ble. And in one Lord Jeaus Christ, the Son of God, the only begotten; begotten of the Father, that is, the substance of the Father. God of God; Light of Light; true God of true God; begotten, not made, consubstantial with the Father, by whom all things were made, things in heaven and things on earth, who for the rather, by whom all things were made, things in heaven and things on earth, who for us men and for our salvation came down and was incarnate, and become man, suffered and rose again the third day, and ascended into the heavens and comes to judge the quick and the dead; and in the Holy Ghost. And the Catholic and Anostelia church doth anotherat Catholic and Apomolic church doth anathematize those persons who say, that there was a time when the Son of God was not; that he was not before he was born; that he was made of nothing, or of another substance or being: or that he is created, or changeable, or convertible.'

The above quotation is *verbaum et literatum*. This creed having been adopted, Constantine treated the bishops in a splendid manner, filled. their pockets and sent them honorably home, exhorting them to maintain peace among themselves, and that none of them should en-vy another who might excel the rest in wis-dom and elequence; that they should not carry

Gods. BY ELDER F. W. EVANS.

"I said, Ye are Gods"-John x. 34. Who said ?

In Bible times, if not now, all the nations, and most of the people, had their Gods. They were "called Gods," because those, unto whom these Gods ministered; took them so to be; each believing his God was the very Deity-so did John the Revelator.

The lower down in the scale of soul travel. men and women were, the more fully were they confirmed in the idea, that were they community in the loca, that everything spiritual—supernatural—was di-rect from Deity. Physical phenomena, as thunder and lightning, earthquakes and epi-demics, were often believed to be the voice of God, or arbitrary visitations of his displeasure. independent of human-agency or natural causation.

When the Gentile Roman Centurion saw Jesus exercising authority over disembodied epirits, and likened him unto himself, who, as a military officer, had soldiers under him, to whom he issued commands, and was obeyed, Jesus declared, "I have not found so great faith, no, not in Israel."

A Gentile was discovered, who was more learned—better educated, in the knowledge of the Spirit-world, and the laws which there obtain, than any Jew : Jesus alone excepted. Jesus was an extraordinary man. His love of truth and goodness was so simple and intense. that it resurrected him up, into the Heaven of Heavens. He loved righteousness, and hated iniquity, to that degree, that it exaited him

above the sectarian prejudice and national pride of his people and day. He could detect evil, even among the Phari-sees—the highest professors—and discover good in the Infidel Saducees, Samaritans and Gantilar Gantiles,

This religious condition of soul, necessarily, made him an enlightened Spiritualist. He communed socially with Moses and Elias, and, no doubt with thousands of others of the saints and prophets of earth, long ago de-parted. He spoke of having "bread to eat," beyond the comprehension of his disciples— talked of "ten legions of Angels," and what help they could be to him. The Spirit-world was open to his vision, from the hells into which the antediluvians had immersed themselves, up to the universal Ohrist Heavens. He was born Jesus; just as Mapoleon was

born Napoleon. When a boy, at school in Corsica, Napolson CARA MARK AND THE REAL PROPERTY AND THE REAL

Katle King.

And now comes the New York Graphie and speaks favorably of Spiritualism, in the following:

When the rapping and table-turning broke out, over twenty-five years ago, in a house near Rochester, N. Y., occupied by a family named Hox, and spread over the country and eventually to Europe, exciting attention from all classes of people, arousing the anathemas of the pulpit and the ridicule of the press, it was confidently predicted by those who "saw through the imposture" that it would prove a very short-lived one, and pass away as all other delusions have that have visited the world. But the prophets were at fault. The faith in the power of the dead to make their identity manifest to the living by means of certain physical phenomena has grown and strengthened until Spiritualists abound in every clime, and have so increased in this country that the late Judge Edmonds ventured, to claim that there were 11,000,000 of believers. avowed and unavowed, here. The alleged manifestations have also increased in variety and power. From rapping and table-moving they advanced to "spirit" writing and "spirit" drawing, and then to "spirit" photography. An American named Home gave exhibitions of his mediumistic powers, and was alleged by numerous eye witnesses to have "floated through the air," elongated his body from six to eleven feet, handled live coals without injury, and performed other supernatural feats. The Davenport brothers followed with their cabinet performances. All sorts of marvels were reported—there being something novel and surprising every day, until at last the world ceased to be surprised at the prodigious-ness of the stories telders, the Spiritualists and those who went to investigate.

The latest developments have been what is called "materialization," and they beat every thing that has gone before. "Materialization" may be defined as the restoration of a spirit to s form of flesh, blood, bones, etc., as in life. Sometimes the materializations are partial only, and no more than a hand, or arm, or head appears. At other times the entire form appears, stalks around the room, converses, allows itself to be felt and embraced, and vanishes into nothingness before the eyes of the amazed beholders. What the process is by which the spirit transforms itself into a nstural body is a puzzle even to Spiritualists, who ought to know; but the theory has been advanced by one of them—Mr. Robert Dale Owen, we believe—that the particles used for the formation of the temporary body are ex-tracted by a peculiar (?) process from the madi-um, who, during the manifestation is intranced. The materializations have appeared from time to time in various localities during the past ten years, and are now becoming common. ten years, and are now becoming common The arm of fiesh thrust through the aperture in the cabinet in which the Davenport broth-ers sit, bound to their chairs is a kind of ma-terialization witnessed by almost everybodyfor almost everybody, we suppose, have been to see the Davenports perform. At Moravis, N. Y., there were some remarkable manifes-tations of this character. It has been reserved for the last year to bring forth manifestations that have astounded the investigators, puzzled the scientists, and made a convert of Mr. William Crookes. F. R. S., and editor of the *Quarterly Journal of Science*, who had started out to give the phenomena a scientific

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SEPT, 5, 1874.

RELIGIO-PHILOSOPHICAL JOURNAL.

Proved by the Scriptures.

They are for man's comfort, his pleasure and

do To cheer up their opirito, and their courage ronow.

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glad; d. And Solomon gives it to these that are sad-

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poor,

in store.

8 The workmen, while building the temple

Was making good wine from water to flow; At a wedding in Cans this wonder was done, To make them all merry and keep up the fun. g.

10 Elig course nearly finished and about to depart,

man.

plan-

cake,

part.

Winer.

church,

larch,

nine-tenths of all the orimes commit ed, and if the Crusaders would favor a revision of the Bible, and have all the above odious features expunged, they would be instrumental in obliterating a strong argument in the hands of their enemies. We publish the above, not on but as giving statements expressive of the opinion of those who were considered as very dear and dear to God.

damned.

U3 811.

EOUL.

be saved;

Creator.

of sinful man,

forgive;

me and live."

with grace;

and Brown

cine, Magnetism, or Electricity.





18. The priests are so handy in laying the plan.

tithes, 🗛

19 If the scriptures are true, the truth I have told-

Priests care not for this-their object is gold, If you'd have your rights, and from bondage keep free,

tree."

1.4. Genesis 9: 10, 21-5. Génesis 19: 38.-c. Deuteron-omy 14: 25. 26, 21.-c. Pealm 104: 15.-c. Proverba 31: 6.
-/. Ezra 6: 9.-c. John (2.-h. Luke 22: 17.-f. Matthew 18: 25.-k. Luke 22: 50.-f. Tim, 5: 23.

R. should bring into requisition the Scrip, tures through the instrumentality of rhymeto prove that the use of intoxicating drinks is endorsed by the same. Did he wish to promote the total abstinance cause, or to present to the world the fact that the Bible is not the friend of the Temperance movement? We are inclined to the latter opinion. The passages referred to show conclusively that the old toper can find emphatic endorsement of his bad habits in the Scriptures, and that he, insdrinking intexicating liquors, receives the sanction of the orthodox God. Intemperance

RELIGIO-PHILOSOPHICAL, JOURNAL.

Keligio-Zhilosophical Journal

s. s. Jones, **EDITOR, PUBLISHER - - - AND PROPRIETOR.** J. R. FRANCIS, - - Associate Editor. TERMS OF SUBSORIPTION:

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LOOK TO YOUR SUBSORIETIONS.

Babseribers are particularly requested to note the ex-pirations of their subscriptions, and to forward what is and for the ensuing year, without further reminder from this office.

dis for the ensure Joint Ministr 1944. The office. Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been unde. For instance, if John Smith has bed to i Dec. 1871, it will be mailed. "J. Smith Dec 1." If he has easly paid to 1 Dec. 1870, it will stand thus: "J. has only poid to 1 Dec. 1870, it will stand thus:

CHICAGO, SATURDAY, SEFT. 5, 1674.

The Johrnal in New Zealand.

- T

There are many liberal mindo in New Zealand, that favor, in a judicious and systematic manner, the glorious Harmonial Philosophy. Then there are others who are so extremely bigoted that they look on all reformatory publications in the light of emissaries of his Satenic. Mejesty, and they would consign such, if possible, to the bottom of a pottomless pit where sulphur is the only substance that emits a fragrance. Not being able to do such a diabolical act as that, they do the next worst thing to it, they expel the RELIGIO-PHILOpopulcal Journal from the "Free Table" of a reading room. 'The full particulars of this case may be found on the second page of this icsue. This intolerance on the part of religious nincompeops cometimes follows in the track of the Journan. It is an effective creed-killer, and having waged a vigorous moral warfare against church members everywhere; it succeeded in severely wounding several in New Zcaland, and the result was its temporary expulsion from the "Free Table" of the Atheneum. This may be considered as a most excellent omen; it augura well, indiciting that the JOURNAL is doing a most effective work wherever introduced. This "expulsion business" and burning of heretics, etc., belong exclusively to religious devotees. The action of those in authority in the New Zealand reading room in excluding the JOURNAL therefrom, demonstrates conclusively that its power is felt everywhere, and that its effective arguments sgainst the intolerance of the various religious bodies in the world, is having a splendid influence. Would it not be well for the religious fanatics of New Zealand to organize on a deviliah basis, and send a delegate to the Court of Hell (where they claim that modern reforms originate), and begin at the root of what they conceive to be the evil, instead of trying to destroy one of its strongest branches? They chould exhibit better generalship, manifest to the world their superiority as strategists, and instead of skirmishing against the advanced guards of their enemy, the pioneers in the hattle of raform, they should storm their strongholds-go to the root of the thing and extirpate the same. England has her delegate to the Court of Hell, known as Mammon; Russia her, Remmon; Italy-hers, Rutgin; France hers, Belphigor, etc. Now it would be well for New Zealand to send one of her pions embassadors there, and negotiate at head quarters for a suppression of all reformstory works. A great deal of circumlocution. could thereby be avoided and their cause promoted. Money being the root of all evil, if they have sufficient thereof, they might be able to purchase Hell, court and all. By brickly following up the plan of the late Jim Fisk of New York, they could soon control the decision of Mammon, Remmon, Rutgin, Belphigor and others, and thereby suppress all reformatory publications. After succeeding in doing that, they could then follow out the fiendish plans of God's holy children in New Mexico, and burn all who do not accord with them, as witches. There was Diego Lugo, of that barberous region, who was burned by just such bigots as curso New Zealand, and who endesvored to suppress the free circulation of the JOURNAL there, Diego Lugo was burned in compliance with the demand of a law that was underlaid with s, black hideous lining known as religion. Law! religious law condemned 70,000 to be put to death as witches between the years 1603 to 1680. Are not the plous devotees of New Zealand sorry that they have not the power to inaugurate again that reign of bloodshed! Their efforts to suppress the Journal will prove unavailing, and will in the end result to its advantage.

Bonilla and Diego Lugo, who for six months past have bewitched Silvester Zacarias. Yesterday the citizen Martin Porras, in or-der to drive the devil out of his body, gave to the bewitched three drinks of holy water.

The undersigned, in union with the people of this place, feeling indignant against the witches, has ordered that they should be arrested and burned alive, which execution will take place at 10 o'clock to night. Independence and liberty!

IGNACIO CASTILLO. The expulsion of the JOURNAL from the

reading room of the Atheneum, New Zealand. was just as far as the church members there could go and be sustained by law-did that give them the authority the diabolical scenes of New Mexico would soon have their hideous counterpart there, and hundreds of Spiritualists would be compelled to recant-Galileolike-or suffer the torments of the stake The action of the committee in expelling the JOURNAL from the "Free Table" simply made another relic of barbarism that will, like the above order of arrest, descend to posterity, to be viewed by them in sorrow, when they have become illuminated by liberal ideas. The Otago, (New Zealand) Times says:

A meeting of the Committee of the Athe-neum was held last evening. There were pres-ent Mr. Lubecki (in the chair), the Rev. Mr. Sanford, and Mesars. Blair, Cargill, Hay, Macgregor, Logan, Stewart, and Stone. The main business was the consideration of the "Free Table." At the last meeting the Committee, by a majority, resolved to excluded from th institute the Maryborough and Dunnolly Ad cartiser; now, after discussion, the following motion was carried—"That the Free Table bo abolished," the minority against this motion being Messre. Logan and Stout. Mr. Cargill moved-"That the RELIGIO-PHILOSOPHICAL JOUENAL be excluded." This motion also was carried.

Lastier, the prince of fanatics said: "I would have no compassion on these witches I would burn them all." Baxter, whose "Saint's Rest" should have received the cognomen of "Devil's Nest," was, if possible, more cruel than Luther in centiment-he advised the burning of women when considered as witches. There then was John Calvin, who, if you would pile a million of devils in a heap, would make a most excellent crown for all, was no better. It is not at all strange that this spirit of intolerance in the past develops itself occasionally on the surface now-in a lighter form, however, and instead of banishing and burning heretics, etc., liberal papers are made objects of persecution.

Bastian and Taylor.

J. D. Morrison, Cor. Sec. of the Psychological Society of Edinburgh, Scotland, gives the following account of a scance with the above noted' mediums, in a communication to the London (Eng.) Spiritualist:

The above gentlemen, on passing through Edinburgh on their way from America to London, having kindly expressed their willing-ness to give the friends here an opportunity of testing their mediumship, I have the pleasure of sending you a brief account of a seance held here lest Sundar here last Bunday. With a public spiritedness quite refreshing

however we reason over these marvels, our intense wonderment remains the same.

J. D. MORRISON. Edinburgh, July 17th, 1874.

The Grasshoppers.

The visitation of grasshoppers to various portions of the West, has proved a very serious affair. Is their presence the result of the dis-pleasure of Providence, on account of the wickedness of the people? We think not,

Now would be a most excellent opportunity to test the efficacy of prayer. If the praying religionists should prove more mighty than the hordes of preying grasshoppers, then Christianity will be strengthened, and many of earth's children saved from starvation.

The extent of the mischlef caused by these ravaging armies is vividly pictured in the following letter from Kansas, which says, "We will not have a potato, squash, pumpkin, citron melon, or anything of this kind for winter use. What we are to do this winter I can not see for we will have nothing to live on, and not a cent of money to buy anything, even if there was anything to buy. This country is completely stripped of everything. Nobody has anything left. The people are almost crazy. Everybody will try to leave, but there are some that can not leave, for they have nothing to go with. So thick are the grasshoppers that all the clothing has to be shut up in trunks; curtains are taken down and protected from the ravenous appetite of the invaders. In addition to this there has been no rain for months, and at the date of the letter, July 80, the thermometer stood at 110 degrees. Any experience or prospect less calculated to promete contentment, it would be hard to name."

Now is the time for the wealthy to manifest a noble spirit by contributing liberally to aid those who have suffered from this invasion of grasshoppers. God and angels will reward them for so doing. While now would be a most excellent opportunity to test the efficacy of prayer, we think the better way would be to aid at once those whose crops have been destroyed, for we do not think that God would listen to the prayers of all Ohristendom, and comply with their request and annihilate these destructive marauders. If God peopled the earth with praying men, and if he sent forth the preying grasshoppers also, it would be a useless expenditure of breath, to petition him in reference to the plague, for while men would pray, the pious grasshoppers would also prey, and the latter being the more numerous, we are fearful that the result would be dissetrous to the former.

. Besides the pestiferous little grasshopper can sing his song of praise to God, and prey at the same time, one reason why the Christian would not be successful in competing with

here and there, the drought in the South and] have for ten times its cost if another could West, the civil war in Spain, the trouble in Ohina and Japan, the frequent murders, etc., etc., and the ravages of the Colorado locusts, all seem to indicate that a great change is about to be inaugurated-to be preceded by calamities on all sides. After all these reverses, a brighter and more glorious era will be ushered in. Let it come; the dawn will be welcomed.

Dr. Taylor.

This gentleman has recently given six lectures at Havana, Ill., two at Cantop, and three at Chandlerville. At the two latter places, Miss Mary Shaw gave public seances on the stage to the wonderment of skeptics and believers. Her mediumship is, de facto, desth and re-incarnation. Miss Shaw, in her propria persona usually goes to the "Land o'the Leal" and, accompanied by her spirit father, whom she sees and with whom she converses-often on matters that pertain exclusively to that country. During this visit "Hawk Eye" takes control of her organism

and gives many excellent tests. As a lecturer, Dr. T. is described by Bro. Fishback, as "Striking from the shoulder out." His lectures are reported as awakening a widespread and deep interest in those places where he has spoken. His addresses are made unusually impressive because the matter given is illustrated by absolute spirit work in the form of spirit painting, spirit photograph, slate writing, etc., etc. The Doctor lectures in Geneva, Wis., Aug. 23d, and at the four-days massmeeting in Terra Haute, the 27th and 31st, and Conventionat Minneapolis, Sept. 11th and 13th, and at the quarterly meeting for Cambridge, IL, Sept. 31st. At Cairo, Ill., he spends the month of October-four Sundays." The friends in adjoining towns will do well to secure the Doctor's services during the week evenings through October. Reasonable terms can be made, and week evening lectures are usually more profitable than Sunday lectures. Some of the preachers are foolish enough to urge Rev. Dr. Davie to meet Dr. T. in debate at Havana. We hope they may succeed.

The King Iron,

Our readers will find in this issue of the JOURNAL, several columns descriptive of what is known as the King Iron, manufactured and sold by the Hewitt Manufacturing Company, of Pittsburgh, Pa. This is one of the most useful inventions of the age. It is four complete flat irons in one, as the description says. It is light, easy to operate, nickel-plated and bright as new allver, and is indeed, as we know from having used one, all its inventors and manufacturers claim for it. No woman who has used one of these new Irons will ever take up with the old kind, no sconer than she would surrender a beautiful sowing machine for the old-style needle and thread, and work by candle-light. Agents ought to do a splendid business selling this new Iron. Persons out of Incrative employment will find in the introduction of this desirable and very popular invention, light work, quick cales and good profits. We know our readers will thank us

SEPT. 5, 1874

Worthy of Example.

Many of our subscribers realizing our need of means to carry on our work successfully, not only promptly renew their own subscriptions, but get their neighbors to try the Jour-NAL for three months, or a year, as to them most convenient.

We hope all subscribers will be inspired to do the same work.

J. F. BEBRE, please give Post Office address; will then credit amount received.

H. WEBBER sends money for three months subscription to this paper, but fails to give his State, 12 .

M. MILLISON claims to be a spirit artist; and says he can be addressed cars of P. L. Show, Saranac, Ionia Co., Mich.

L. RAQUET, of Afton, Iowa, informs us that Bro. Fishback's lectures in Iowa, are creating a wide-spread interest.

Dr. W. L. JACK, medium of the Philedelphia Circle of Light, is now located for a short time in Haverhill, Mass.

J. A. SPEAR who writes to this office, does is the chief speaker for the Minnesota Annual anot give his Post Office address. Do go and your request will be attended to.

THERE will be a Grove Meeting at Smyrne, Ionia County, Mich., Sept. 12th and 13th, 1874. Eld. T. H. Stewart will be one of the speakers.

Dr. R. Frencialy reports to us that he is located at Hastings, Mich., and in successfully treating the sick.

THE BHAGAVAD GITA is the Hindoo Now Testament, and a most beautiful work. Address Religio-Philosophical Publishing House, Chicago, III.

THE HINDOO NEW TESTALIEUT-A most wonderful new book, printed on tinted paper and gold embossed binding. Sent by mail on receipt of \$3. Address Relievo-Philosophi-CAL PUBLISHING HOUSE, Chicago, III.

WE refer our readers to the notice of the "Grand Charity Concert" to be held at the Union Park Congregational Church, Monday evening, Aug. 31st. The object is a commondable one, and there should be a full attendance. o

RELIGION SUPERSEDED by The Kingdom of Heaven; official organ of the Spirit-world. This is a monthly journal, established in 1864, to explain and to prove that Spiritualism has prepared the way for the second coming, of Christ. 75 cts a year; free to the poor. Thos. Cook, publisher, No. 50 Broomfield Street, Boston.

B. F. UNDEBWOOD will lecture at Carlisle, Penn., Sept. 1st, 2d and 3d; at Binghampton, N. Y., Sept. 6th; next at Penn Yan, Syracuce and Groton, N. Y.; and Arnot and Olearfield, Penn. He will debate with Prof. O. A. Burgezs, at Cairo, Ill., Dec. 22d; the debate to continue several evenings. THE Spiritualists and Free Thinkers of Rock Co., Wis., will hold a Backet Pic-nic and meeting, at Clear Lake, on Sunday, Aug. 30th. Dr. E. W. Stevens has been secured to give two lectures on the occasion, at 10:80 A. M., and 2:30 P. M. A good time is anticipated. MRS. H. MORSE is to lecture at Redfield, Iowa, the 15th of September; at Stewart, the 22nd; at Des Moines, the 30th. She will be present at the Grove Meeting at Waverly, the 15th of September. Her address for the present is Nevada, Iowa.

It is not astonishing that ignorance exists in Mexico, and that it manifests itself under the protection of law in the following legal document:

ORDER OF ARREST.

Superior Court of Jacobo: I inform your Prefecture that this afternoon I ordered to be arrested as witches, Joseph N.

for Edinburgh, and with a kind-heartedness no less to be admired, Mr. Porteous invited Messrs. Bastian and Taylor to meet, at his house, some sixteen anxious and honest enquirers, who, with himself and family, desired to give to these "illustrious strangers" a stranger's welcome.

Seated on one of Mr. Porteous' dining-room chairs, Mr. Taylor clasped with his left hand the right wrist of a lady sliting on another chair, and directing us all to so follow his ex-ample that each sitter's right hand should, palm upwards, form an inner circle of exposed right hands, which the spirits might freely use, we completed a most harmonious circle. Within this circle, Mr. Bastian placed on the floor a large musical box, weighing about sixteen pounds, a stringed instrument, a tin speaking-tube, a fan, and some flowers, after which he sat down on a chair in the middle of the circle. Mr. Taylor explained that whilst from this circle we were about to supply the conditions most acceptable to the spirits, it belonged to the peculiar organization of Mr. Bastian to so cor-relate—under spiritual laws—the sympathies of the sitters as to attract to us those loved ones it would be his pleasure to clairvoyantly describe. Mr. Bastian remarked that as the manifestations which took place with him took place in his normal state, he would not only keep constantly clapping his hands, but that any one who chose could, at any time, with-out breaking either the circle or the conditions, place their state of the track of the conditions, place their feet on his (Mr. Bastian's) knees, so as to entirely satisfy the circle, that beyond his mediumship he did nothing.

The gas being now entirely turned off, we joined in a little sacred singing, when almost immediately was heard the rolling over the floor of the tin speaking trumpet, and in about tioor of the tin speaking trumpet, and in about a minute after, the playing of the musical box. After this the fingering of the stringed instru-ment, the fingering of faces, the shaking of hands, and fanning of the sitters generally. Bye-and-bye we heard the musical box wound up and the lid sharply closed and played while floating round almost every head in the circle. In answer to a request the box was rested first on one head and then on another, and in one instance was balanced on one head for over instance was balanced on one needed of the twelve seconds, then safely deposited on the knees of the sitter. Then followed the floating over head of the stringed instrument, playing chords all the while. Whilst this was being done, a voice was heard speaking through the table to break up the civile to tube requesting us to break up the circle, to rest the medium, and air the room.

In about a quarter of an hour we again took our seats, and with the permission of the me-diums to test as we pleased, it was arranged that the musical box should be placed between the feet of one gentleman at the back of Bastian, whilst another gentleman in front should place his feet on Bastian's knees. This being concluded the gas was again entirely turned off, and to our asionishment the musical box, in answer to a mental question, arcse again, started on its over-head journey, here and there again resting on the heads of the sitters as before. It is worthy of notice, that whilst this was being done, there was not only speaking through the tube going on, but that some six of the sitters were simultaneously touched, and that one sitter had his hand firmly grasped for over two seconds. At intervals Mr. Taylor described the appearances of spirits present and described our late Vice-President so ac curately, that all the members present exclaim-ed "That's Keith!" Test questions proved this to be correct. Mental test questions were freely answered. Following this we had the

most precise transfer of property from one Terms, hand to another in such total darkness that cents.

THE BHAGAVAD-GITA.

Showing the Origin of Christianity -Judaism and the Egyptian Religions.

A translation from the ancient Sanskrit reveals to the world the great truth that Christna the incarnate Deity of the Hindoos was born several thousand years before Jesus of Nazareth.

The Hindoos were then the most highly educated, polished and refined people on the face of the globe.

Their incarnate Deity was born of a yirgin, holy and pure, who was overshadowed by Vishnu, their God, as was Mary the mother of Jesus/ This parallel runs all the way through the history, from his conception to his ascension to the right hand of the most High.

The translation referred-to is called the Bhagarad Gita.

The American edition, which is just from the press, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, was trauslated by that noted scholar, J. Cockburn Thomson, and supplied to a few people by subscription.

So rare and scarce is the work that it was with the utmost difficulty that the American publisher could find even a single copy of it in England, and had to pay eight dollars for a second-hand book.

The edition now published, is in beautiful clear type, and is printed on the finest texture of tinted paper. The binding is richly embossed in gold and it is beyond controversy, the most beautiful and substantially bound book ever published in Chicago."

It will grace any centre table, or the private library of most exquisitely bound books. All investigators into the origin of the Egyptian, Mosaic-Judaism, and Christian religions, should certainly possess the Bhagavad Gila.

PRICE \$3.

Sent anywhere in the United States or the Dominion and England, by mail, on receipt of the money, \$3.00, and to any other foreign country for \$3.50. v16n\$5t4

81.50 pays for this paper one year to new trial subscribers.

THE LATTLE BOQUET for September is now out. It is indeed a choice number, and should be introduced into every family. Terms, \$1.50 per annum; single number 15

not be easily secured.

Social Life, or a Study of the Times.

The above is the title of a pamphlet of 143 pages by Marion Todd, wife of Babj. Todd. The work is intended to illustrate the beauties of what is called by E. V. Wilson, "radicalism," that tender and to him sweet scented plant which he is afraid will receive injury from lack of harmony and love between the Spiritualists and the sexual freedomites." Marion has embodied in this little book the highest conceptions of her soul when fully inspired by the subject of her admiration-"free love."

The sentiments and practices of Moses Hull and the Woodhull fraternity generally are illustrated in her tale in a manner not to be misunderstood.

Those who have read "Moses-Woodhullism in a Nut-Shell," will find on reading this book that the author has confined herself so unmistakably to the social-freedomite creed, as laid down in that little work, that Benjamin can have no occasion to doubt but what his companion is content to have him practice his creed to the fullest extent of their decalogue.

An Aged Veteran.

Brother Issae Mead, of Richmond, Ill., who has reached the ripe old age of 81 years, gave us a call a few days ago. He has in his possession a spirit picture taken by Fisher Doherty, which he regards as a remarkable test of spirit power. When the plate was presented to him, the spirit represented thereon, Alfairs Newhall, who died some twenty years ago, presented herself to him, and at the sametime he could discern nothing whatever on the plate. ' The next day, however, all at once the picture thereon became visible, and he recognized the spirit he had seen so distinctly the evening before. Mr. Mead is a noble old gentleman, and it does our soul good to clasp his hand and look into his spiritually illuminated countenance.

A Superb Collection of Rare Novelties,

One of the most attractive places in Chicago s the beautiful jewelry palace of Hamilton, Rowe & Co., situated on the south-east corner of State and Washington sta. Situated in the very heart of the retail trade with unlimited capital, manufacturing themselves and importing direct, their stock is always replete with the choleest, freshest noveltles in foreign and American watches, gold chains, rich jeweiry, beautiful solid silver and the best quality of silver plate, fine French clocks, and every useful and ornamental article known in the jewelry trade. Their doors are always open to receive visitors as well as customers and all are recommended to favor them with a call.

J. H. STRATTON of Fish Lake Valley fails to give the State.

\$1.50 pays for this paper one year, to new trial subscribers.

The Oplum and Tobacco Habit Both Cured by the Opinm Remedy.

MRS. A. H. ROBINSON, 180 East Adams St., Chicago, Ill., ESTERMED FRIEND:--You may recollect, perhaps, that I addressed a letter to you, dated Feb. 24th, 1874, enclosing \$5 for the Opium Remedy, which came to hand all right. I had used the narcotic for about thirteen years. The remedy had been received several days before I began to use it.

I began taking the Opium Remedy early in March, conforming to the directions as nearly as I could. For several nights I could not sleep more than an hour on the average, and in about two weeks or, perhaps, a little longer, I felt myself clear of the oplum. This happened when I had not taken more than half of the

remedy. While I was busy writing notices of ap-praisal till quite late one night, I was suddenly and unexpectedly deprived of the taste for tobacco which I had chowed for over thirty years, nor have I had the least desire to touch it since, and I have gained in flesh about thirty pounds. Do you think I am right in suppos-ing it to have arisen from the Opium Remedy

and action of the invisible friends? Fraternally yours, E. A. SMITH. Moriches, Suffolk Co., N. Y., July 19, 1874.

Grand Charity Concert.

A great calamity has befallen portions of our land. The Grasshopper Plague has visit-ed them, and where but yesterday comfort and plenty reigned, to-day the staff of bread has been broken, the green and promising fields are a waste, the results of the year's toll have been ruthlessly dissipated, and actual want oppresses, and starvation confronts hundreds of families. of familles.

To meet this exigency, and afford substantial and timely relief, there has been projected a Grand Charity Concert, to be held at the Union Park Congregational Church, located directly Wart of Held Park on Monday available West of Union Park, on Monday evening,

West of Union Pars, on Monday evening, Aug. 31st., 1874. The press, as far as solicited, have lent their columns to this worthy undertaking. The programmes, tickets, etc., have been freely donated, and the ablest, artistic talent our city affords is cheerfully contributed to make this one of the most rich and classical programmes ever offered in Chicago, while the entire pro-ceeds will be devoted to the relief of the suffer-ere from this scource. ere from this scourge

Tickets can be obtained at No. 78 State St. or at any of the principal music and book stores in the city. The Randolph and Madison street cars pass convenient to the Church.

THEO. J. ELMORE & Co., Managers, 78 State Street. SEPT. 5, 1874.

RELIGIO-PHILOSOPHICAL JOURNAL.

Philadelphia Pepartment BY

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

The Devil of Morzine.

[CONCLUDED FROM LAST WEEK]

Dr. Constans observed that the insensibility to pain of the convulsed person was not ac-companied by general failure of perception. He, as well as the other physicians who visited them, thrust pins under their nails, and in other sensitive parts of the body, without causing pain. At the same time the organs of sight and hearing were excited in the sick persons to extraordinary keenness. There is a case reported of one, who being at Geneva. a case reported of one, who being at Geneva, whither she had gone in search of cure, heard at a distance of thirty-five miles at least, the bells of Morziae ringing. She announced that they sounded for the christening of the doctor's baby, without any previous knowledge of the fact. The memory of the "possessed" is also marvelously developed. Many of them were said to have spoken foreign languages. -some English, some German, one used the Anvergnat dialect of French, and another was believed to discourse in Arabic. It is probable that they recalled phrases that had been accidentally printed on their brain, on some forgotten accasion, and that reproduced them-selves during the unnatural condition of the faculties of the "possessed." The invulnera-bleness of their skin was yet more extraordinary; notwithstanding the severe treatment it received in the attacks of those diseases, it was seldom bruised or cut.

A Genevese clergyman assures us that he saw a child ten years old fall seventeen feet from a loft to the stone-floor below without the slightest injury. Our readers will remember that a similar phenomenon was manifested, in a degree that seems incredible, by the cele-brated convulsion nairs of St. Medard. It was made a ground of accusation in the fifteenthland sixteenth centuries. We do not know that any physiological explanation can be given of it. The consternation that such facts created at

Morzine can be imagined. In vain Dr. Con-stans-who seems to have been given absolute stans—who seems to have been given absolute discretionary power by the French Govern-ment—dispersed the worst cases to hospitals in other districts; in vain he overawed the parish authorities by a brigade of forty gen-darmes and a detachment of infantry. He tried the effect of their drums and fifes, and caused the Cure to be changed, and threatened all who dared to have a fit in public with pun-ishment. Like failure followed each of his measures. During his presence for a faw measures. During his presence for a few months the disease appeared to smoulder; but the following year fresh and furious outbreaks, suggestive of the presence of yet more cruel devils, took place, to the consternation of the administration, lay and ecclesiastical, of the Haute Savoie.

The Morzinoi must not, we think, be ac cused of extraordinary skepticism if they thought that medicine could do little for them, or of weak credulity, if they believed that Spiritual means could best meet the Spiritual evil. Several cures seemed to have been obtained throughout the epidemic by the use of private exorcisms, discouraged, it is true, by the Bishop of Annecy, but practiced by the Capuchins of St. Maurice. We can well believe that the fearful adjurations of the Ritual had power to kill or cure a convulsive patient-the whole ceremony is impressive even on the strongest minds; but it is plain that its repetition worked on the devout peasants of Morzine until they seem to have changed their Christian faith for a sort of demon propitiation. In their excitement they demanded a "mission" to revive their courage, and the Anneoy authorities permitted one to be held in the afflicted valley during the summer of 1862. As usually happened after any religious ceremony of a public solemn nature, fresh evil followed. Within a week of the sermons and public meetings presided over by the reverend fathers of the mission, eighty cases of convulsions were numbered. The scenes that followed were more dreadful than ever. The newly organized authorities were powerless before an evil that seemed without remedy, and that might be propagated indefi-nitely through the nervous and credulous population of the Haute Savole as the renown of it spread. As soon as the winter snows allowed, the prefet of the department determined to visit the scene of this disorder. In March, 1864, he went to Morzine, determined to try what plain speaking and common sense could do. He called together in a room some of the women subject to convulsions, and exhorted them quietly to try and return to their former pious and regular habits. They listened at-tentively until, at a given moment, some chance word excited them. They all fell into simultaneous convulsions, and surrounding the prefet who our readers will remember the prefet, who, our readers will remember is a very great personage in his department, they assailed him with abuse, oaths and blasphemics. They kicked and struck him, and made as if they would tear him to pieces, and leaped with unnatural strength high in the air, foaming at the month, and contorting their bodies as no one had ever seen before. The few gendarmes present tried to help their prefet, but they were overborne. A spectator men as they would have lifted infants, and planed them against the walls of the room pressing their nails against the fich of the men's faces. It is singular that no scratch was inflicted by them, notwithstanding the force they used. Their muscles appeared to be perfectly under the control of the will that possessed them; their preternatural strength seemed nicely reg-ulated as the soft touch of a healthy finger. With great difficulty the prefet struggled for a time against his possessed subjects: then, at a bound, one after another they all sprang through a window and disappeared. The pre-fet made little delay in leaving Morzine. We have heard that the calmest and strongest men receive an impression of singular uneasiness after having witnessed an attack of these con-vulsions. A Roman Catholic priest, well used to common illness, has told us that, having been present at a convulsion in one of the Morsing women, who had come to Geneva, he was conscious of unusual nervousness for some hours afterward. The experience of the prefet did not deter Monselgneur Maginn, who had succeeded Rendu in the bishopric of Annecy, from vis-iting Morsine in the course of his pattoral tour. He arrived there in the April following the prefet's discomfiture, with the usual suite of ecclesiastics who attend their chief on such occasions from parish to parish: There had been no confirmation in the valley for some yours, and the bishop resolved to try the spirit-ual effects of that sacrament on some of the "possessed." We may say, by the way, that the excellent and enlightened prelate had,

and up to this date he is one of those French bishops who have not published, in their dio-ceses, the late encyclical letter from Rome. There was of course a full attendance at the

high-mass he celebrated. Their bishop was a beloved and venerated object to the people of Morzine, and we can imagine the respect and awe his presence in full pontifical dress, must have commanded. Much was hoped from the moral effect of his visit and the influence of confirmation, but what that influence produced we translate from the letter of a worthy spectator. It was published in the Union Medicale of the second of July, 1864.

22nd May, 1864.

"Dear Friend, I went after all, on the 1st of May, to see the "possessed" at Morzine, and May, to see the "possessed" at Morzine, and can assure you I have not lost my time. My imsgination could never have conceived so horrible a sight. I was at Morzine at half-past six in the morning. The ceremony hegan at 7 o'clock. I had not been five minutes in the church, when a young girl fell at my feet in horrible convulsions: Four men could not hold her. She struck the floor with her feet, her hands and her head as fast as the roll af a hold her. She struck the noor with her loos, her hands and her head as fast as the roll of a drum. Then another was seized, and again another. The church became a perfect hell. Nothing was heard but cries, blows, oaths and blasphemics, that made one's hat stand on end. It was the Bishop's entrance that par-ticularly not ell the manual agage. Blows with ticularly set all the people agog. Blows with the fist, kicks, spitting, horrible contortions, handfuls of hair, and caps flung about, torn clothes, bleeding hands met everywhere my ears and eyes. The most frightful moments were at the elevation of the host, and at the benediction of the holy sacrament after vespers, as well as when the bishops first ap-peared. It was so dreadful that the by standors were all in tears. The victims of the dis-case, about a hundred in number, seemed to ease, about a hundred in number, seemed to fall into simultaneous convulsions without any previous warning. The noise was infer-nal. Within the radius of two yards I count-ed eleven. The greater number were young girls and women from fifteen to thirty years old. There was a child of ten, five or six old women and two men. The bishop confirmed some of them whether they would or no. As soon as he came in front of them they were soon as he came in front of them they were seized; but by the help of the gendarmes and some men who assisted he put his hands on them, even in the midst of their fearful maledictions. "Damned carrien of a bishop," they said, "why comest thou to torment us?" They tried to strike and bite him, and to tear off his Episcopal ring (which we have heard was ac-tually trampled under foot). They spit in his face, but it was note worthy that when the bishop touched their heads in conthe bishop touched their heads in con-firmation they sank down, and remained in a stupor that seemed like deep sleep. During the sermon, when any one was seized with a convulsion, the bishop stopped and making the sign of the cross he said, "In nomine Christi tace et obmutesce." The effect was invariably good. Near me was a young and pretty woman of eighteen. She had been married a year, and had been a mother two months. After having been confirmed, lying in the arms of her father, her brother, and her husband who all wept bitterly, she cried out; 'Ah, damned carrion of a bishop, thou makest me depart. I who was so happy in this body on the earth. How dreadful to have to return to hell. "Then after a pause, "And I, also I, must go. I must leave this fair body, where I was so well off. But when I go I have five more,

day that they will depart." I took the woman by her hand and ques-tioned her in Latin and other languages, but she did not reply. The brigadier of the gendarmes having come forward to stop her talking, "A carrien of a brigadier, "she cried, 'I know thee-thon

and among them an old devil. It is not to-

We have repeatedly inquired of persons familiar with the events at Morzine, if there could be any want of good faith in the patient whose symptoms contradicted received medi-cal experience. With one accord it is agreed that there is no sort of acting among any of those afflicted. Nothing can be more terribly real than the trouble that has befallen them. The medical opinions that have as yet been pronounced on the Morzine evil seems to us pronounced on the Morzine evil seems to us remarkably vague. This harlequin malady unites symptoms of bysteria, epilepsy, manis, and gastric disturbance; and yet some princi pal features accompanying usually each of these diseases are wanting. The excellent health of the "possessed" between their seizure, seems to point out that there is no great physical mischief at work.

A physician reports of the women whose cases he observed. "They were fat and fresh looking, enjoying to the full their physical and moral faculties. It was impossible on seeing them to imagine the existence of the slightest illness.

Had we space it would be interesting to trace the strange influence of credulity on our perceptions. We have related facts that have been solemnly attested by grave persons of good faith at Morzine. Let not our readers be startled if we readily admit that such of these facts as trench on the supernatural might be proved on analysis never to have had any exstence except in the minds of those who helieve they witnessed them. But "possession" is not more curious a disease than the existence of epidemic illusions, such as we believe broke out at St. Midard among the Camisards of the Cevennes, and now at Morzine, when a whole population testifies to marvels. Has this frequent disorder of human perception been sufficiently examined?. We do not set down those who believe in Spiritist and other marvels as knaves or fools, but as victims of a very common disturbance of the faculties that we think deserve serious attention from all interested in the search of truth.

We need not the Morzine evidence to remind us that nothing is less certain than any given, unless the organs of observation be specially sound and in high training; and to accept any fact as certain we must have other witness to it than that of our senses. The Chablais epidemic leads us into questions that concern us deeply, for it not only exhibits curious phenomena in those actually convulsed, but it also warns us of the remarkable liability to error of our perceptions when they are swayed by foregone conclusions.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journan furnishes the means of reaching more individuals than any other paper on Spiritualism. Bpirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but selects come that I may report as given through other mediums, whose names will be given with their communications. H. T. C.]

A NARRATIVE

Of the Spirits of Sir Henry Morgan and his Daughter Annie, usually known as John and Katle King, given-by · H. T. Child, M. D.

The circle should meet in the same rooms and occupy the same scats, with regularity and punctuality, and where it can be, the room should only be used for the circle, excluding all other pursuits, which may be well enough in their places.

It is of the greatest importance that all sel-fish and unkind, or suspicious feelings should be banished, that all the aspirations and debe bankaco, that an the asphasions and co-sires should be for the highest and best condi-tions; that the purest feelings of devotion should be sought after, and in proportion as you receive the desired results, all these will be increased.

be increased. It is essential that each one should enter upon the work with such feelings, for if any one be indifferent it-will mar the whole work, hence small circles are generally more success-ful, as the chances for inharmony or indiffer-ence increase with the numbers. The rules for forming circles are these : 1st. Positive and negative forces properly adjusted as experience and your "impressions"

adjusted as experience and your "impressions

may guide you. -2d. Genial and harmonious feelings on the part of all with an interest in the subject.

3d: Regular meetings at the same place and time ; punctuality in these being quite imporlant

4th. To follow such suggestions as the spirit-guides may give from time to time. Many sensitive persons have suffered in cir-

cles, but if these rules are observed there will be little danger from this, and the most sensitive may find themselves benefited by sitting in such circles.

The Work We Have Done-The Work Before Us-A New Proposition.

The voices of the people, the approval of our angelic guides and friends, and above all else, the unhesitating approval of our own con-science of our last year's work, give us strength and assurance that the RELIGIO-PHIL-OSOFHICAL JOURNAL occupies an important position in the great field of Spiritual literature, and that a responsibility rests upon it, commensurate with the importance of the work to which it is assigned by the invisible intelligence that inaugurated it.

Its positive and aggressive warfare upon old theological dogmas, and its unhesitating and bold utterances in denunciation of that most vile and terrible reproach upon Spiritualism, called free love, has endeared it to thinking people, however much or little faith they may nave in the great truth of spirit-communion.

The intelligence which prompted the inanguration of this paper and gave it the name of the RELIGIO-PHILOSOPHICAL JOURNAL, plainly foresaw the work it was destined to perform.

While it recognized the principle in nature while is recognized the principle in nature outcropping among all nations and people on the face of the globe, called religion, it never-theless views it as but the antecedent of the development or unfoldment of that ever-existing system, known as the *philosophy of life.* Then it is but the rubbish that has to be re-

moved to develop to the admiration of the soul Pantheon of eternal progression whose foundation is co-eternal with nature herself, and as boundless as infinitude.

The RELIGIO-PHILOSOPHICAL JOURNAL'S miscion is to open the eyes of the people to this great truth. To make itself felt in this great work, not self-imposed, it must be positive and ageressive against error wherever found.

While timidity is an ingredient foreign to our nature, yet the obloquy, the foul breath of oositive efforts of enemies. uangei professed Spiritualists, to divest us of our good name and well-earned popularity among our peers where best known, to the end of crushing out our paper, has been as keenly felt by us as similar treatment would have been felt by any other man not devoid of sensitiveness.

disseminated among the masses. The onward march of free thought must be recognized, and old systems based on shams, frauds, and deceptions, which hold men's minds in servitude, must be uprooted and eradicated by the disintegrating power of positive light and knowledge, to the end that the new spiritual, the good and beau-tiful Pantheon of Progress may appear in all of its dazzling beauty, to the gaze and admira-tion of the world tion of the world,

6

We call the roll of all true Spiritualists and sound the clarion trumpet to awaken all lovers of angelic communion to the great duty and necessity of holding the bea-con lights they possess high aloft, that others may, as they have been, be guided in the way to spiritual truths and angelic communion.

Friends, do your part well, and we will do ours; and this is

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Once, a Brother complained because old subscribers had to pay regular rates—58 per annum for their subscription, while we were giving it three months to new trial subscribero IOF luenty fire cents.

We reminded him of the parable of the Kingdom of Heaven and the Householder, to be found in the 20th chap. of Matthew, 15th verse especially, and asked him if he had any more right to complain than those laborers "that had borne the heat and burden of the day?" If any one should ever hereafter enter a like complaint, we respectfully call his at-

a like complaint, we respectfully call his at-tention to the same parable. Our regular subscription price is as low as any paper of the kind can be afforded, paying current expenses and giving a decent support to the publisher. We could never have sent out our paper free to the poor, and at nominal prices to new investigators, nor could we make this new offer, if we had no other means of meeting incidental expense, than the receipts from subscriptions. Sixteen hours of industry per day through forty long years of manhood. per day through forty long years of manhood, has brought us to that competency, and that, too, without a single deviation from the line of integrity in our dealings with our fellow-men, which enables us, in this the evening of our life, to aid with a liberal, hand, in disseminating knowledge of that land to which all man-kind, with fear and trembling steps, are rapid-

ly tending. The scales of darkness have already fallen. Our beloved JOURNAL from millions of eyes. Our beloved Journan has been, and yet is, a lamp at the feet of tens of thousands to guide them in their onward march.

Is it too much to ask all such to engage onco more in presenting this new proposition to all of their neighbors and to urge is accept-ance? And will all who have been, or now are, trial subscribers, accept it? Let every one do his part faithfully and promptly, and they will swell the subscription list to such dimen-sions that we shall be enabled with our then. paying advertising patronage together with a small profit on each subscription, to reduce our regular subscription price as low as any secular paper of equal size, and equal amount of original matter; and not only that, but you, friends, will aid in hastening on the time that we shall be enabled to put a *daily spiritual paper* into the hands of the people, worthy of our C81180. Come, friends, let us work together. Send up the subscriptions as promptly as possible. The third issue after this will commence the seventeenth volume of the RELIGIO-PHILO-SOPHICAL JOURNAL. Of that number we shall print several thousand extra copies to fill the many new subscriptions that will come in be-fore that time, and we shall continue to receive and fill subscriptions under this proposition for two weeks after we give notice in this paper of our intention to withdraw it. Now is the proper season of the year to subscribe, and to begin with the commencement of a new volume is always desirable.

art an unbeliever. Thou art a _____. Thou art mine." The brigadier turned pale and fell back. The gendarmes were all so terrified that every moment they made the sign of the cross. I stayed at Morzine until Monseigneur left, that is to say, till half past six in the evening. The poor bishop was utterly dis-spirited. Two or three "possedees" were brought to him in the sacristy, but he could do nothing. On my return I found one by the road side. I questioned her also in foreign road side. I questioned her also in foreign language, but she got angry and replied by a handful of gravel, which she flung in my face, telling me that I only went once a year to mass, and that I was a busy-body. The com-plete failure of Episcopal influence threw the Government back on the help of medical science. Dr. Constans had, since his first visit, published a report in which he held out hones of cure if his advice. Were stictly fol. hopes of cure if his advice were strictly fol-lowed. He was again commissioned to do what he could for Morzine. Armed with the power of a dictator he returned there, and backed by a fresh detachment of sixty soldiers, a brigade of gendarmes and a fresh Cure, he issued despotic decrees and threatened lunatic assign action of the second state of the second sec sired the Cure to preach sermons against the possibility of demoniacal possessions, but this order could not well be carried out by even the most obedient priest. The persons affect-ed with fits were dispersed in every direction. Some were sent to asylums and hospitals and many were simply exiled from the Chablais. They were not allowed to revisit, even for a day, their homes except by very special fa-vor. The existing health of the exiles is, of course, not well known, but we have heard of many who have attacks even now when they are far from Morzine. Four or five who were unfortunately kept together in an Annecy hospital, set on the chaplain, a priest who attempted to exorcise them, and illtreated him after the fashion in which they had dealt with the bishop. Whether fear has helped to stay the bindop. Whether fear has helped to stay the spiritual plague, as undoubtedly fear helped to produce it, remains yet to be proved; at present the urgent pressure put by the French Government on the people of Morzine seems to have scotched the snake. There have been no cases of convulsions for four months. The reddient have been withdrawn. We need not soldiers have been withdrawn. We need not point out the salient facts of our narrative or discuss the various theories that have been invanted to account for them. We have de-scribed no incident that can not be compared and measured by phenomena recorded in earlier centuries. It is impossible not to see the resemblance of the Morrine epidemic with the demonopathy of the sixteenth century, and with the history of the Jansenist and Covennes convulsionnaries. Some of the facts we have related are observed in a state of hypnotism or nervous sleep with which physicians are familiar. The hallucination of which we have given some instances, are too common to

astonish us. But the likeness of this epidemic to others that have been observed, does not account for its symptoms. The resemblance of its phenomena to some already witnessed does not, after all, explain them. Oan physiologists give the reason for an insensibility that is accom-panied by such remarkable development of muscular energy? Oan they account for a preternatural souteness of the senses? Can the excellent and enlightened prelate had, any physical explanation tell us why the moral throughout, discountenanced exorcisms. He marvel exists of virtue turning to vice, and is a man of great firmness and good sense, plety to hatred of God?

CHAPTER XII, THE PHILOSOPHY OF SPIRITUAL CIRCLES.

In the lowest spheres of spirit-life into which the most debased and criminal characters en-ter, little is known of the formation of circles, jealousy and envy keep those from uniting and co-operating with each other, who, if they could do this, would accomplish much more evil than they now do. In the sphere or plane of life just above this,

which has been appropriately named that of indifference, there is but little known of the philosophy of circles, but in the next sphere or plane, that of the children, considerable effort is made to instruct them in this important and interesting matter.

It is, however, in the sphere just above this, which is that of physical development in Spir-it-life, and which is really one of the rudimental spheres, that the value and importance of circles begins to be appreciated. The most common object of the circles here is the physical development of the spiritual bodies. The external bodies of all spirits when they enter this sphere are always more or less imperfect. because of the ignorance and imperfection which belong necessarily to earthly conditions.

Classes for various kinds of physical training are to be found here, commencing around each earth, and extending far out into the realms of infinitude, where the children from different planets meet and interchange their knowledge and their power.

In these classes the different circles take their appropriate lessons and then practice them, until they are fully initiated into them. These pursuits do not occupy all the time they are never wearisome; but are only carried so far as a pleasant attraction demands. The members of such circles are frequently attracted to those below them in spirit life who are seeking similar conditions, and also to those on earth. By this means they extend their usefulness, at the same time that they are impressing upon themselves more firmly the lessons which they are receiving. Physical development in spirit-life depends,

to some extent, upon the atmospheric conditions which surround the spirit, as it does on earth; indeed, all the surroundings in both lives have their influence, but with us it is not dependent upon food as it is with you, but almost entirely upon our association with either human beings or with spirits. This is a fact of much more importance to mankind, especially the more refined and progressive classes, who either suffer or are blessed by their associates, either super or are blessed by their associates, than they are aware of. The operation of this law in spirit-life is the subject of study, and those who have learned it become guides to others both in spirit-life and on earth. The natural attractions of spirit bring those into associa-tion with each other who are adapted to aid in their mutual development

their mutual development. The exercise of the various faculties in the spheres in associations adapted for their development, is the most common means of spiritual growth. If earth's children were aware of the vast amount of good they are doing to spirits, especially to those to whom they are strongly attracted, and for whom they feel the deepest interest, they would be made happy by the knowledge, that they are blessing their loved ones.

loved ones. In the formation of circles among mankind for the reception of spiritual manifestations, we can only give general directions, to be modified by particular conditions. The law of positive and negative influences, and their proper blending, has already been dwelt upon by us. The feelings of cordial gentality which results from these, will be readily perceived. In your efforts to obtain satisfactory manifes-tations, these feelings are essential.

Like other men we have our love of approbation, but at the same time our love of truth and justice so far predominates as to prompt us to forego all applause from enemies, and suffer reproach rather than make one jot or tittle of sacrifice of principle.

Heaven's choicest blessings have often been invoked upon our head, and they have far out-weighed in results the anathemas from the

cess-pools of infamy. At the insuguration of this institution, not only the trials, adversities, calamities and calumny to be encountered, were foreshadowed, but the magnificently grand and blessed results of our labors were portrayed to our as-tonished vision. Much of the former we have since been called upon to endure. Our faith in the promises made, and often repeated by angelic friends, has continually buoyed up our spirits and prompted us to renewed efforts. The spirit of love and encouragement has been from time to time, as necessity seemed to de-mand, showered upon us from the angelic spheres, in a manner little to be comprehend-ed by the great mass, aye, not even by the most advanced Spiritualists. Now, as the rubbish of free love is nearly re-

moved from the great ship, laden with angelic love and light, we see looming up in the no great distance a greater, and by far more agree-able work for the RELIGIO-PHILOSOPHICAL JOURNAL.

As that distance is shortened, we feel that new and fresh inspirations await, and that we shall enter upon our ever-increasing duties under it with even greater zeal, more potent power, and with largely increased facilities to meet the wants of the millions who are already being stirred to the innermost recesses of their souls, to seek for more knowledge of the hereafter, and to inquire into the philosophy of life.

We are assured that the RELIGIO-PHILOwe are assured that the remineror mico-sopmical JOURNAL was pre-eminently inau-gurated to supply that mental food so necessary for the development of that philosophy which is to feed and refresh the millions of thinking people now esgerly seek-ing for, and craving, more light. Two numbers more close the sixteenth

volume of this paper. Eight years of incessant toil has rolled into the past, and the thoughts incident thereto have helped to make up the

web and woof of our being. Readers of the RELIGIO-PHILOSOPHICAL JOURNAL are found scattered over the civilized JOURNAL are found scattered over the civilized world. They are found by many thousands in our belowed land where Modern Spiritualism was first ushered in, and by here and there one in foreign countries. Without beasting or saying aught that should, in the least degree, militate against our cotemporaries in Spiritual literature, we can trithfully affirm that the Burgeo Parico.

can truthfully affirm that the RELIGIO-PHILO-OPHICAL JOURNAL has now a larger circula tion than all other Spiritual papers combined, and yet our circulation is nothing to beast of, nor is it anything to be compared with what it should be.

To the end of scattering thought upon our philosophy among those who only know of it from the reproach which the great *infamy* has brought upon it, we have ascrificed thou-sands of dollars in the circulation of the Jour-

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The Fall of Man.

results from these, will be readily perceived. In your efforts to obtain satisfactory manifes-tations, these feelings are essential. There are other conditions which will aid very much in obtaining the desired results.

RELIGIO-PHILOSOPHICAL JOURNAL.

A BIOGRAPHICAL SKETCH Of John W. Palsifer.

BY FRANCES H. M'DOUGAL.

Hisform has gone from our midst, but his virtues live forever. Joyful must be the change from the struggles and suffering of the earth-life, to the freedom and peace of heaven, and yet I know his tender heart clings to its kin, and weeps for the sorrows of his be-Doved

With an intellect at once broad, bold and fine, he was capable of commanding a wide and varied sphere of thought and action, and this broad intellect was well balanced by the moral power-the large love nature, that owned a godlike sympathy for every human being, and every living creature. Nor were his great powers ever protruded. His best friends could scarcely know their full extent, they were so closely velled by a rare modesty. But all who knew him felt the benignity of his presence, the entire earnestness and truthfulness of his character, and the grand honesty, which, amid the remorseless selfishness of the money-getting world, always kept his hands, heart and conscience, clear-free from the corrosive stain of ill-gotten gold. He was truly one

"Where every god did seem to set his seal, To give the world assurance of a man."

John Webster Pulsifer was born near Can-andaigua, N. Y., Dec. 8th, 1819. When only two years old his father died, and his mother with her little family of four young children removed to Plymouth, New Hampshire, her former home. She owned a house and one acre of ground in the village of Plymouth; but not being strong, she probably could not have done better, then to give two of her children homes with their respective uncles. By her trade, that of a tailoress, she supported herself and the other two children; but she had no means to spare toward the complete education of her children, but notwithstanding the great disadvantages they labored under, they all became very superior persons. Sarah, the oldest and only survivor of the family, became a teacher very early, married young, and is still

living in San Diego. Charles, the second, was appointed a mission-ary among the Cherokee Indians, and reached them in the fall of 1842. There he remained six years, in the successful prosecution of his appointed work. During his residence among them he rendered important assistance as a them he rendered important assistance as a physician, often going many miles to attend the sick. His own health and that of his wife became impaired, and they returned to New Eogland, deeply regretted by the Indians, who said, "Who shall now be our doctor and teacher?" They parted with prayer and the einging of their own familiar hymns, while the weeping, at times checked their utterance

weeping, at times, checked their utterance. After revisiting his former home, he was sent, in November, 1849, to Odonah among the Ojlbways, and remained there about six the Ojloways, and remained there about six years. Failing health and defective sight now compelled him to resign his chosen work. He retired from the field, and in 1856 settled on a fail, and his sight grew still more dim, until he was nearly blind. He suffered repeatedly from partial shocks of spoplery, which finally from partial shocks of apoplexy, which finally cauced his death. He was found dead in a field near his house, but a short time after he left home.

Joseph, the youngest child, was a physician, and a graduate from the Medical School of Columbus, Ohio. He removed West and practiced with great success, during the terri-ble rage of the cholera, not losing a single pane emigrareo Camornia Brother, John, gave up the practice of medicine and finally settled on a large tract of land near the town of Cohisa, where he married the widow of Dr. Seneple, who, it will be re-membered, published the first newspaper in California. John, the subject of this sketch, at the age of three years, went to live with his uncle, Moses Pulsifer, who had received as his inheritance, the old homestead, a sterile New Hampshire farm, which his graudfather had cleaned off and settled upon in 1769. Here I digress for a moment, and copy verbatim, from the proceedings of the Centen-nial Celebration of the settlement of the town of Campton, N. H., the following paragraph: "Joseph Pulsifer from Ipswich, and his wife from Newburyport, came here in 1769. She was eighteen years of age, and came on horseback, upon a pillion, riding behind another person, and never having been upon a horse before starting on their journey into the wilderness. They settled at first near, and a little south of the church, as it now stands. He afterwards sold his dwelling for a place of worship, and removed to the hill-Palsifer Hill-in the south part of the town. There in the midst of difficulties, common indeed to new settlers, but of which we can at present form no adequate conception, they brought up a family of ten children. "One of these, and the only surviving one, John, now aged 92, is still living within a quarter of a mile of the place where he was born. "At the tender age of six years the little John was harnessed into hard work. Rising in summer at 3 o'clock, his day was not fin-ished until nine in the evening, making a heavy hard stretch of eighteen hours; and from this time he had only one month's schooling in the year, and that always in the severe New Hampshire winters, for which, through sleet and snow, he had to walk several miles. Yet under these disproportioned hard-ships, his sweet hopeful spirit, still bearing up bravely, looked at the world with a merry eye. He was, in fact, of a very mirthful disposition, and full of funny pranks and tricks, which he was frequently playing of upon some member of the family; while, at the same time, he was so skillful in his movements as generally to escape detection. It may be that this trait of empersaved him. And it may be-and probably was the case-that angels, seeing and foresceing what his uncle little dreamed ofthe infinite possibilities to which, with good educational advantages he should attain, in-terposed passages of spirit-teaching into his otherwise almost blank existence, giving atrength, meanwhile, for the daily task, and sweet, healthy, hopeful dreams to the nightly slumbers. Verily we might say to the world, there is more such teaching "than is dreamed there is more such teaching "than is dreamed of in your philosophy." And this young life, so utterly devoid of delsure, and even of sufficient rest, had no time for those numberless amusements, and youthful delights, which always render child-life so attractive, and to which one turns, even in maturer years, to gather the crimson tints and silver light to warm and enhalo the dull, practical present. There were, indeed, no nursery takes for him-no enabrined Mother Hubbard; no enchanting Mother Goose; no little Kinsfolk among the Fairies; no Jack the Giant Killer, or Little Red Riding Hood, to listen to, with the not quite all-believing wonder of simple childhood. And the young the Giant Killer, or Little Red Riding Hood, to listen to, with the not quite all-believing wonder of simple childhood. And the young mind, theated of what belonged to its present, took precoclous strides into the future, antici-pating the taste and discrimination of maturer years. And very early was developed a taste for the higher orders of literature—works that for the higher orders of literature—works that to be an exile. The wanderer once more was to be an exile.

they have small temptation to open. When a a mere boy he walked from Campton to Con-cord, to hear Daniel Webster. I am not certain of the distance, but I think it is about thirty-six miles, leaving home at 2 o'clock, P. m., and reaching Concord in time for the speech. His mother's maiden name was Webster, and she was a relative of the great Daniel, of which she was very proud; but the man John, had too intense individuality—too grand a selfhood—to feel himself ennobled by the shadow of any other man, however large it might be.

Among his other activities, John was very fond of hunting, and has lain out many a bleak winter's night for the purpose of capturing a fox, and thereby secure the bounty offered by the county for the scalps of that animal, the scene of his vigils being Pulsifer Hill, now better known as Mount Prospect—a famous summer resort for tourists en route for the White Mountains, and overlooking the

beautiful lake of Winnipleogoe. His eldest daughter, speaking of this period, says, "I well remember hearing him tell with what enthusiasm be first read "Paradise Lost." It was one night while sitting up with a corpse, the lofty sentiments, the sublime conceptions and the sonorous roll of the rythmic verse, went over him like an organ peal, thrilling to the inmost depths of his responsive and sensitive soul."

He was very young at this time, probably not more than 13 or 14.

Again the daughter writes, "I have in my possession a little book which he compiled when he was sixteen. The selections are excellent, including some of the best of our best authors. There is one by Mrs. Hemans, which I do not remember to have eeen before, beginning thus:

"The dead, the glorious dead—and shall they rise?

Shall they look on thee with their proud bright Gyea?

He early developed a preference for politics, theological, philosophical and argumentative reading and discussion. Whittier was his favorite among our American poets. He was always studious and fond of books, and accualways studious and fond of books, and accu-mulated quite an extensive library. He always had a library by him, even in these mountain solitudes, and among the busy haunts of men. When others sought the gaming tables and saloons for amusement, he turned to his faith-ful and constant companions through all vicls-situdes—his books. And whenever he could, he would allure men into his cabin, and read to them, hoping thus to reacue their avening to them, hoping thus to rescue their evenings

from gambling and other vices. "I must tell you of an elegant violin of curled maple, that father made in his younger days. It was in the possession of my aunt and to me it was a model of beauty, because the dear, dear hands of my sweet father fash-ioned it. O how I wanted that instrument for my own; and how much more I want it now."

Setting aside the cruel overwork, uncle Mozes was always kind to the sensitive boy motes was always kind to the consistive boy who, spite of all the seeming exections, and real hardship, cherished for him a deep and tender regard. He seemed, indeed, to have the happy genius of the bee, extracting pure and wholesome sweets from hard ways and bitter weeds.

John remained with his uncle until of age, and then went to learn wagon and carriage making, painting, and cabinet work, and was a very superior workman. In the shop where he worked, then a Court House, Webster de-

livered his maiden speech. After his trade was learned he removed to Lowell, Mass., but before establishing himself ail a large num ber of fruit trees for Amos Lawrence, thus showing how the "universal Yankee" genius crops out in all directions: On the 2d of April, 1844, he married Miss Selina Hermann, of Derby, Vermont; which proved one of those true and rare relations which occasionally manifest themselves in our cross-cut social system. In July, 1845, he removed to Lycoming. Penn., and the next year to Iowa, where he finally settled in New London, Henry County. Supposing he had established himself permanently, he made arrangements for reopening his proper business; but painting proved so injurious to his health, he was obliged to re-linquish it, and the climate was such as to in-duce in his system sgue and congestive chills. He soon saw that he must leave lows, or die prematurely. Mr. Pulsifer had been one of the pieneers of the great Anti-Slavery movement, originat-ing in New England, and enjoyed an exten-sive acquaintance with all the prominent men and women engaged in it. He was a personal friend of N. P. Rogers, of Plymouth, N. H., a radical anti-Slavery man, whom the Congre-gational Church of that place ostracised, and would not permit him the use of their house would not permit him the use of their house to promulgate his unorthodox doctrines of Human Freedom and Human Rights. When he first went to lows it was unsafe to utter anything bearing on the Anti-Slavery sentiments, the Pro-Slavery feeling ran so high; and they threatened to mob him, and even to and they intersected to mob him, and even to take his life; but nothing daunted he spoke fearlessly in the cause of truth and right, and was ever unsparing in his denunci-ations of oppression and wrong. The popularity and power that are bought by dis-honesty or a compact with wrong, had no charms for him.

In Feb. 22d, 1865, he again sailed from New York; and arriving in California, he located in San Jose, where he purchased property, and finally brought there his family. Here he remained until 1867, when he removed to Shaw's Flat, Toulumne Co., where he remained through 1868, and then returned to Indian Valley.

Indian Valley. His death was caused by the culmination of an exceedingly painful disease, from which he had suffered intensely for years. During the last painful attack, he was confined to the bed only eight days. During his entire illness he manifested the most remarkable patience, sweetness of temper and intense love and gratitude for all his friends. He was con-scious of the approach of death 24 hours be-fore the change came. He predicted the bour fore the change came. He predicted the hour he would go, and requested those about him to make the occasion as cheerful and pleasant as possible. For twelve hours before his death he saw distinctly spirit forms, and flow-ers, and described them; but could not say all he wished. The night before he died, the angels showed him a rich, ripe, red apple, brok-enin two; and soon after that, Mrs. Pulsifer saw a ripe bunch of wheat in his hand—all

indicating that he was ripe, and ready for the "Reaper, Death." He died full in the faith, which had been so many years his support and solace. He was in all respects a self-made and self-taught man, with a genius that made the most difficult things easy, and the most adverse, possible. His refined feelings and affections, his sweetness of disposition, his rare generosity, his high intellectual endowments, his stainless moral character, and all the elements of his pure and noble life, have not left us. Their immortal memory lives in many hearts, that will be made better and happier, for the sweet aroma it inspires.

IN MERIORIAM.

He has gone from our midst to the beautiful clime Where the Waters of Life In sweet melody

chime, Where Rivers of Rapture in fullness o'erflow, And above him the Stars of Eternity glow.

But list to the music he breathes on the car; To my dear ones I come from this Love-lighted

sphere; I lave in the strength of this wide-spreading

calm. And inhale for my healing the Spirit of Balm.

Where bright waters leap from the Fountains of Joy-

Whose excess never sickens-whose sweets

never cloy— And blooms of the Asphodel softly unfold, I drank from a chalice of Heaven-born gold!

To my bosom I'm folding the Loved of Lang Syne-

I embrace and carees them with repture divine---

No death in the Future-no cloud in the Now, To dim the deep eye, or o'er chadow the brow;

But the lovely perspective beams fair on the

sight, With its on-flowing Love and its inflowing Light

With hand clasping hand-coul responsive to coul-

We're united while ages in sympathy roll!

And the spheres of the Higher, like hills far away, Lift their herds into regions of shadowless

sible way, to me inexplicable, I was in direct communication with the dead.

He came as he told me and others that he should provided he died first and it was possi-ble to come. I am not addicted to the use of opium, liquors of any kind, nor tobacco, except to smoke occasionally. My habits are regular; am free from disease. I have been raised and educated a Catholic; having connected myself, by "being found worthy," with the brotherhood of Free Masons, I suppose myself severed from the Catholic Church. I am virulently opposed to Modern Spiritual-ism in every form of its different phases, hav-ing no sympathy, regard nor belief in it. L. H. NASH.

Subscribed and sworn to before me, this 3d day of August, 1874.

N. MoBRIDE, Justice of the Peace.

We certify that we are intimately acquainted with Capt. L. H. Nash, who makes the fore-going affidavit, and know him to be a gentlegoing amoust, and know him to be a gentle-man of good moral character, without any bad habits, and fully entitled to respectability and credit. We were also personally ac-quainted with Henry Rutherford, deceased, during the time he lived here with us in Mor-

Witness our hands, at Morris, August 3d. 1874. JOHN ANTIS. B. F. HALL. J. B. Jones.

To Nash

There will be many comments made upon the above case by parties who will ascribe the phenomenon to different causes, such as the effect of a debauch, nightmare, revery or a perverted mind, brought on by over exercise of mind or body, an indigestible supper or poor whicky, either one of which is capable, as is well known, of materially disturbing the harmonious and beautiful functions of the brain. All minds that have put forth useful and scientific truths, have been thus foully judged by the popular mind.

A due amount of scepticism or credulity is praiseworthy, when the same is controlled by reason, but an unlimited control by either over a man is alike prejudicial and detrimental. The sceptic doubts all, which makes him a bigot: the fanatic believes all, which makes him a fool: but he who follows in the wake of events with an unprejudiced mind, and judges occurrences of life according to their real worth from his highest standard of development, without prejudice, favor or partiality, is the truest logician and philosopher, whose free and unbiased mind is capable of explor-ring the secret and hidden causes of natural phenomena through observation and experiment that would never be revealed through minds which are satellites to other suns.

We admire the taste of Milton's devil, "who would rather reign in hell than serve in heaven." Mr. Nash presents a bold, honest, earnest and defiant front, being well aware of the obloquy to which he is subjecting himself; he considers himself but a unit in the play of forces, the modus operandi of which he knows nothing, and that the inexplicable phenomena to which he has been subject is a matter for ex-perts among the most scientific and cultivated perts among the most scientific and cultivated minds, and *ver force* belong to the public to be adjudicated upon its intrinsic worth, and upon its morits. He is a Free Mason, which bespeaks truth, honor and virtue, the three characteristics necessary to adorn a lodge, "if found worthy," to quiet all caviling in re-gard to the worth of his statement and that there should be no misconception in regard to his condition when he was thus through illy in being with the dead he voluntarily took upon himself the solemnities of an oath, not that this flanking was necessary to verification, but an adjunct of much weight, with most minds. He questions his sense of seeing, and he extends his hand to confirm his sight, the hand was immediately grasped in a friendly grip, which has left a lasting impression which will never be forgotten; that cold, clam-my, deathlike touch has left a sensation ever present with him. So positive is he that he had within his grip the hand, and that he was looking upon the actual form of his old friend. that he proceeded to question him. "Henry is you?" . "It is," was the immediate response. "I supposed you were dead.". "Yes, my body is buried, but my spirit is here." He then indulged in a long conversation with his trans-mundane friend who was redeeming his promise, that if there was a possibility of returning and acquainting him of the truth of im-mortality he should do so. This he has done fully. J. A.,

GALESBURG, ILL. Dr. J. C. Williams writes, —I have sent you seven subscribers for the Jour-wat for three months. My wife was among the number. She says that she feels lost without it, as it gives such a bright and beautiful glimpse of the Summer-land. Brother Jones, if it were not for the truths of the Spiritual philosophy, the future would be dark indeed.

SEPT. 5, 1874

SANTA FEE, MO.-Mary F. Blackburn writes. -I feel constrained to say to thee that I have not lately seen anything that so touched my sympathy as did the appeal from the Jollet State Peni-tentiary, made by Charles Wells. Your humane answer touched every tender chord of my nature. Were I not so poor, I would send thee the money to furnish every convict with a copy of thy truly valuable paper, each succeeding number of which seems to grow better. May the kind angels guide and strengthen thee in thy noble work. Ever thine for the truth and right.

There are hundreds of thousands of Spiritualists who are abundantly able to contribute one dollar or more, without ever feeling the loss, to make ups fund to send the RELIGIO-PHILOSOPHICAL JOURNAL, not only to the inmates of prisons to aid them in their efforts for reformation, but to the thousands of poor widows and orphan children who would gladly read it but poverty forbids. Many of them, worthy Spiritualists, to maintain casts in society contribute largely to popular churches (In which they have no faith), but forget to aid us in this noble work of disceminating imowledge above referred to.

May good and foving angels inspire thera to aid us in the noble work of enlightening and elevating the souls of down-trodden humanity to a sense of a higher and nobler life.-ED. JOUBNAL.

a higher and nobler life.—ED. JOURNAL, RURAL, ILL.—B. G. W. writes.—If the record be true, Moses' God says: "I will send wild beacts among you, which shall rob you of your children"; and God sent, or permitted, "two she bears to tear forty and two children" who said to Ellaha, "Go up thou bald-head" (Levt. 26:22, and 2 Kings 2: 23, 24.) How unlike Jesus, who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." Balam says, (Num. 23: 19), "God is not a man that he should lie; nor the son of man that he should repent." This contradicts Geneals (6: 6. 7), which says: "And it repented the Lord that he had made man, and it grieved him at his heart. And the Lord said, I will destroy man whom I have, created from the face of the earth; whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air; for it repeateth me that I have made them."

SYRACUSE, N. Y.-Mary Clute writes.-I hope and pray that friends will investigate this beautiful philosophy and learn for themselves that our departed friends do return and communicate with us and are hovering around us here on earth, try-ing to fit and propare us to fulfil our mission here and be better prepared to enter our beautiful home in the spirit-land. Ohl what a blessed thought to know and feel that they are about us trying to cheer our lonely hours when ever we are feeling and or lonely. Who can deny these things that are making us more noble in all our timings that are making us more noble in all our aspirations after knowledge and wisdom. I am sixty-four years old, and fifteen years since I com-menced investigating this heavenly and and most glorious theory of spirit communion. Ohl that all could know and feel the grandeur of its teach-ings and be made happy as I have been through Shiritualism Spiritualism.

SAINT PAUL, MINN,-M. T. C. Flower writes. -In the JOURNAL of Aug. 15th, appears the fol-lowing, over the signature of Jesse H. Lover, of Stillwater, Mian. "In his manifesto" (meaning E. V. Wilson's), he fails to explain why he took the part of a professed free-lover, in Minn., "even to the dividing asunder of our state association." The above quoted remarks would not be worthy of a passing notice, were it not that its publication places the Minnesota State Spiritualist Associaplaces the Minnesota State Spiritualist Associa-tion, in a wrong position. It will be news to the large mass of Spiritualists, who assembled a little less than one year since, in annual convention at Minneapolis, to learn through this Stillwater brother that our state association has been divid-ed asunder, by the free-love action of E. Y. Wil-son. It is a well known fact that our State Association, was never in so flourishing a condition as at the present time. I have not the pleasure of an acquaintance with the Stillwater Brother above referred to, but so far as I know, there has been but one withdrawal from our State Association in but one withdrawal from our State Association in the past two years (there may have been more but I do not bring them to mind), and the party withdrawing was disgusted with the association, for the simple reason, that he was not elected President at the annual convention some two years since. As to E. V. Wilson, he possesses very little influence with the mass of Spirifualists of Minnesota at this time. We are making extens-ive preparations and arrangements for our forthive preparations and arrangements for our forth-coming annual convention. We have engaged Prof. T. B. Taylor as one of the speakers, and expect K. Graves and others; we are also making ar-rangements to have a medium for materialization. Mrs. Weeks, the fine Chicago test medium, has just arrived in our city and will remain until after the convention, where she will be in attendance. order of the day among the Massachusetts Spiritualists, and large numbers of campers have con-gregated at the rallying points, Harwich, Silver Lake and Lake Walden. These meetings are all over now and reports of the most favorable char-Riegated at the manying points, intracting, surver lake and Lake Walden. These meetings are all over now and reports of the most favorable char-acter come in from those who had the pleasure of "tenting on the old camp grounds," My lot was cast among the Walden Pond division, and a very pleasent lot it was. For twelve days we stald out. in the grove on the borders of the beautiful lake and heard lectures, held circles, played croquet, went boating, swimming and fishing, danced, sang, laughed, taiked, and had a real social, healthy, hearty, good time. I should think that the Spirit-ualists all over the country would follow the example Massachusetts has inaugurated and hold meetings more or less in every state in the union. These out-door meetings, there is nothing like them. I candidly believe that they are doing a great work in advancing the interests of Spiritualism and free thought generally. One day we were addressed by a Baptist minister, that is, he was a short time since, and still is a member of the Baptist association, but preaching to an independent society now. His lecture was grand and very radical, showing that the spirit of free thought and expression had so moved upon him, that the shackles of a false theology had caused to enslave him. He says that the spople are all ready to accept these advanced liberal ideas but the ministers have not the courage to preach them. He dared to speak, and a few old fogies refused to let him have the church wherein to preach such heretical doctrines. So he went out and took the congregation with him. They got another place for him to occupy, and he has since, been free to speak as the spirit gave him utterance without reference to articles of faith of any writ-ten creed whatsoever. There are many other ministers who have to preach that which their souls abhor, that could make themselves free in the same way, did they but try. We miss Denton very much at our tempmeetings. Years past he has always litted up his voice with no uncertain sound, before the vast multitu very much at our campmeetings. Years past he has always lifted up his voice with no uncertain sound, before the vast multitudes that always flock to hear him. It speaks well for free-think-ing Massachusetts that this most radical of all free-thinkers commands the largest hearing smong us. He will be gladly welcomed home by his many friends in New England, all of whom miss his presence sadly. To return to the campmeet-ing; many fine tests were given during our stay in the grove through the excellent mediums that were present, and our communion with the unseen attendants of the meeting was exceedingly pleas-ant and profitable. Our zeal and tents and every-thing else were considerably dampened the last two days, by the simest incessant and heavy fall of rain. But we had some very pleasant meetings in the tents notwithstanding. I never shall forget the baptism of love and spirit power that doued our souls the last evening in Massau Home tent. Everybody was filled with the spirit and many spoke with soul touching earnestness. Mrs. Car-penter to close with, had two names come up in red latters on her arm, which proved to belong to some persons who were present. Bro. Seaver of the *Insettigator* contributed much to the general interest of the meeting by his able lectures on each of the Sundays of the session. If was on the whole a happy time and may we all have many more. more.

"He would not fistter Neptune for his trident, Nor Jove for his power to thunder.'

On the 11th of March he set out for Califor-nia, and after a tedious journey of six months over the plains, and the sufferings incident to such a trip at that early day, he arrived, and immediately set himself to work.

He followed mining with indifferent success in various parts of the State, until November, 1861, when he discovered the Cresent Mine in Indian Valley, Plumus Co., which he devel-oped, and sold in 1868. This proved to be one of the best paying mines in the County. Be-fore this he had discovered a valuable mine in County. Values in the source a valuable mine in

fore this he had discovered a valuable mine in Geneva Valley in the same county, which he also sold, and purchased a ranch in Indian Valley, expecting to bring out his family. He sailed from San Francisco, Oct. 3d, 1863, after an absence fram his family of almost fourteen years—a most cruel separation—as his letters which lie now before, me abundantly prove. They are full of the deep, eloquent heart-breathings of the self-exiled husband and father, and in many instances shadow forth father, and in many instances shadow forth the great honesty of the man, who could not, even for the long-coveted reunion, taint his clean hand with the rust of ill-gotten gold.

When he returned to Iowa, an old grey haired gentleman, a former opponent, a strong pro-slavery man, met him in the Methodist Church one Sunday, and grasping him warmly by the hand, said, "Well, friend Pulsifer, we're all abolitionists now." The change that public sentiment had undergone in his absence of thirteen years, was gratifying indeed to the faithful worker, not because it brought him— but *bruth* on the popular alde. Mr. Pulsifer began to investigate Spiritual-ism in 1851, and read Davis, Brittan, Ed-monds, and Harris' Poems with much interest. This was an epoch in his life; for he was there-by convinced of the immortality of the soul. When he returned to Iowa, an old grey haired

day— Il climb to the summit, with step undi: Though mount over mountain the steep is ar-

rayed:

To the highest I aim, and my carnest shall be The heart of the faithful-the foot of the free;--

With no cloud to obscure the highway of my flight,

I rise-I ascend to the Mountains of Light-Where Truth in nude pureness the pure may

behold. The shining form laved with her tresses of

And Wisdom and Love in their beauty all

seen-The Graces of Heaven, with no shadow be-

tween.

My earth-sorrows pass, like a strange dream

away; I awake to the life and the beauty of day; For the sbarp thorns of Trials now bloom, on the rod;

And all darkness subsides in the glory of God. Merced City, Cal.

Wonders Will Never Cease.

STATE OF ILLINOIS, 288, Grundy County, §

Personally appeared before me, Capt. L H. Nash, who, upon oath says: I am 53 years of age, of good, sound body and mind; have never been subject to somnambulic conditions, nightmare or abnormal conditions of mind whatever; that on or about 2 o'clock in the morning of July 12th, 1874. I awoke from a pleasant dream, in which Henry Rutherford, deceased, who died May 4th, 1874, at Morris, Illinols, was the principal actor. Limmediately arose and sat on the edge of the bed—in a perfectly awakened, conscious and normal condition—when I became terri-fied by distinctly recognizing before me the form and features of the late Henry Rutherford, who appeared standing before me, and, with the exception of a grave and solemn countenance, the same as I had known him for the last 18 months previous to his death. I involuntarily extended my hand, which he grasped cordially and shook. He then took a bais incredial is back in front and set down hair, turned its back in front, and sat down. His hand was cold and clammy, and produced an indescribable feeling I never shall forget. While extending the hand, and while yet standing, I asked, "Henry is this you?" He answered, "Yes," and seated himself. "I thought you were dead," said I. "Yes," said he," my body is dead and buried, but my spirit is here." "Henry, is there a Heaven?" "Yes," said he, "there is a heaven." I then asked him, "Is there a Hell?" After quite a pause, the answer was "Yes, there is a Hell. pause, the answer was "Yes, there is a Hell, but not such hell as generally supposed." I asked. "How are you fixed as to your situa-tion?" He smilingly replied, "I am in heav-en." We thus conversed on different topics for slong while, but mostly on matters rela-ting to his sphere of existence beyond the grave. While thus holding a familiar chit-chat with my old friend in the cabin of my boat one of my hands came on deck. I turn-ed around, opened the window, and said to him, "Henry Rutherford is here; come in." But, when again I looked where he had been, there was but an empty chair.



WYKOFF, MINN.-A. N. HOFF writes.-I have not the money at present to renew my sub-scription, but will send it before the 1st quarter is up. Please put me down for another year and oblige a seeker after truth.

It gives us pleasure to aid all seekers for truth, to the utmost extent of our ability. You will find your paper marked C which means continued on credit.-ED, JOUBNAL.

NEW YORK CITY.-S. W. Britton writes.-1 would not be without the RELIGNO-PHILOSOPHI-CAL JOURNAL under any circumstances. As it is my sormon every. Sunday, and your paper should be sustained if for no other reason than the stand you have taken in relation to free-love.

MANTUA, OHIO.-D. M. KING writes.-The friends of Spiritualism held their yearly meeting yesterday (Aug 2nd) in Vaughn's Grove, near Man-tua Station, with the largest attendance from all directions that has been for some years. Every-thing went off all right; a good time in general.

GLENWOOD, N. Y .-- S. N. Blakely writes .-- I have read your valuable paper for one year next month, and paid for it. You took the stand on the Woodhull doctrine that no other editor dared take-rather severe at times, but as you under-stood her better than the people generally, I can but admire your independence and say, go on and keep the world posted,

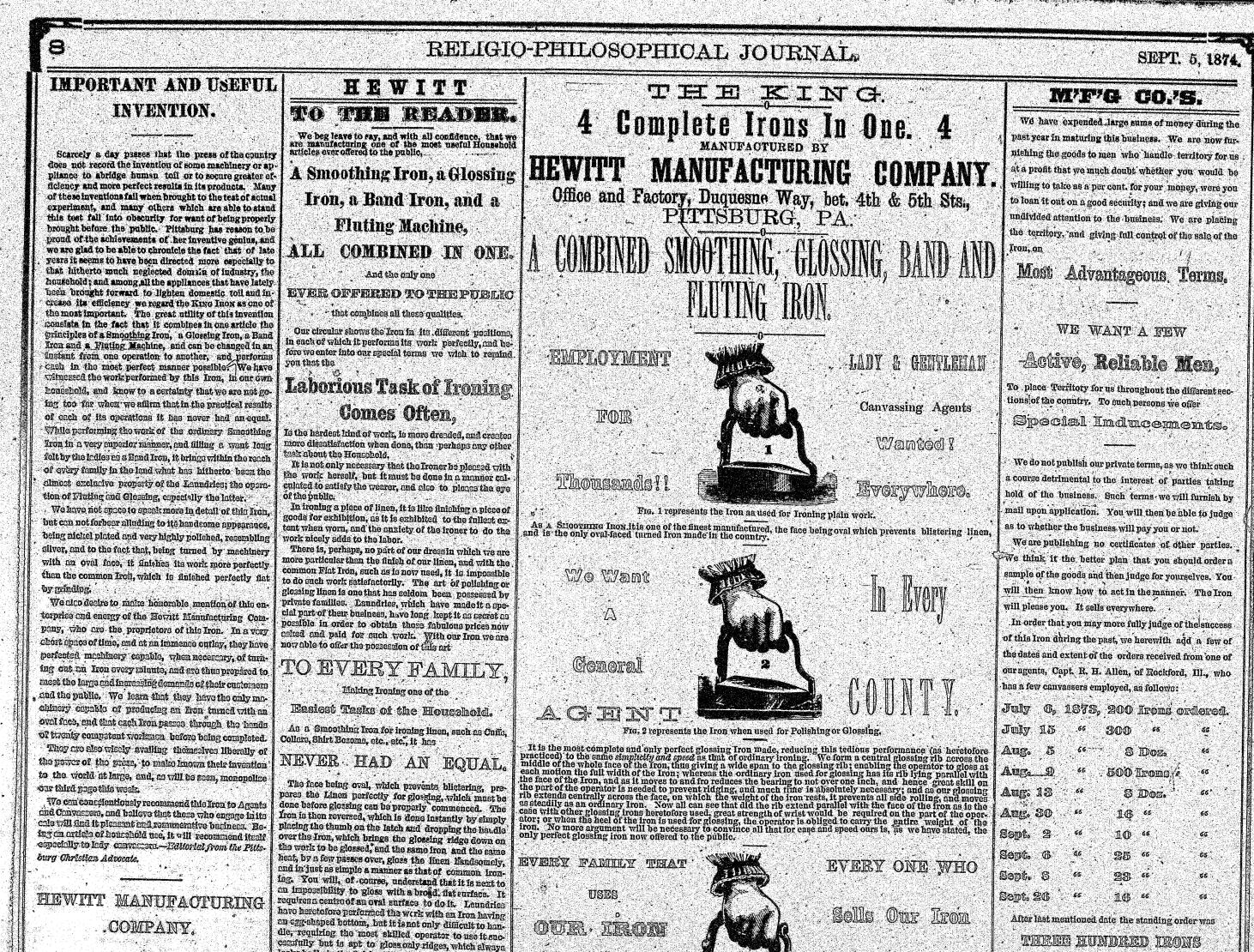
BRADLEY, ARK .-- F. M. Marks writes .-- I am BRADLEY, ARK.-F. M. Marké writes.-l am well pleased with your paper. Give it to the free-lovers heavily. The cause is advancing here. Seven persons have been turned out of the Meth-odist church for refusing to quit holding com-munication with their spirit friends. There are several writing mediums here, and the cause is gaining ground. I will do all can to increase your completion your circulation.

PRAIRIE DU SAC, WIS.-L, Brigham writes. —I feel truly grateful to you for your kindness in sending me your paper for so small a price; it is a great favor, and may the augels bless you for the work you are doing for mankind as well as me. I feel that you will prosper, and defeat Woodhullism in the bud. This world is corrupt enough without the existence of her infamous doctrine.



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looks badly in the finish of linen. Not only this, but the

PER WEEK

to invited to the adverticement of the Hewitt Manufact. aring Company, on the coventh page, where an account of the most convenient Iron over invented will be found. No other Iron possessed to many qualities for laundry purposes, while it can be worked with the utmost ease. We have one of them in our own house, which has been thoroughly tested, and has given the most complete gattefection. The number cold is conclusive evidence of the popularity which this Iron has achieved in a short time.-Editorial from Presbyterian Banner; April 1.

or every househeepsr among our readers

THE KING IRON.

The new invention, King Iron, adverticed in this weak's poper, is a domestic utencil of great importance. It teres the place of the old-fashioned Smoothing Iron, and brings into carvice a variety of escential offices in this department of housekeeping. It performs all the work claimed for it by the inventor. . This is the testimony of the other side of the editorial house, where one of the articles has been thoroughly tested. It is a labor-saver, and a beautifier of all it touches. If is easily handled, made to last a life-time, ornamental, and not likely to be supersed ed by any similar invention. It seems to cover the whole ground in its adaptation to the work designed. We commend the advertiser as a business man of honor and integrity, and must say that he deserves the great ouccess ho has achieved. He has been an camest, patient labors, and is now master of his business in what he manufactures and what he undertakes, by way of introducing his goods.-Rattorial from the Liethodist Recorder, of Fiftsbury, Pa., March 14, 1874.

[From the Cinstanals Christian Biendard A.

"We have one of these from in use in our ownfamily, and con safely say that it is one for the few inventions that come up to the representations made and the merits claimed for it. This company is spoken of in the highest terms by the press of Pitteburg, the Advance, Advocate, . Hethowlet Recorder and others, referring to them, editor. lally, in a gratifying and highly commendable manner. In regard to the Iron, it speaks for itself. It is been tiful in hope stance, and practical in its ability to go the kest of work.

This opportunity for persons to engage in a paying business, without investing large capital, soldon offers lizelf. Write this company; you can fully rely upon their representations and secure a portion of their Certificity,"

Eron Pulibury Advance 1

Bewitt Manufacturing Company,

Although the extensive advortisement of this company (to be found on another page) requires no special mention, yet we wish to speak a word to those who at this season of the year may be looking around for some poying business, requiring little or no capital. To such persons we would say, write to this company (you can depend on their representations) and secure a portion of their valuable territory, before it is all taken.

Iron is hard on the wrist; too much so for any one lady out of every hundred to handle with any degree of comfort. The ridge on our Iron being central, causes it to balance evenly, and whatever pressure is necessary is applied in the same manner as in common ironing, Our Iron as a

BAND IRON.

For Ironing Narrow Bands, Pressing Seams, etc., is complete, and fills a want long felt, and one that is fully appreciated by the ladies generally. As a FLUTING IRON,

It operates on the only true principle, viz.: Ironing

with a proper finish for all starched fabrics, and will do all classes of Fluting as explained in our circular, and would be Cheaper At \$20.00

As a Fluting Machine, than the Grank Machine would he at

LIX DOLLARS.

Goods Fluted on this principle remain done up longer than when Fluted either by Crank or Press motion. In grinding Fluting through those Crank Machines the fabric is always liable to be cut and destroyed, and the rollers must cut through if the material is not gethered sufficiently full to reach the bottom of the corrugations, whereas in Fluting with our Iron if the fabric is not gathered sufficiently full to reach the bottom of the corrugations, the Iron can be passed over lightly, and will form the flates without the slightest injury to the linen, and in the most satisfactory manner. It will do all work that a

CRANK MACHINE CAN DO and all other classes of Fluting that the

Crank Machine Can Not Do A trial will satisfy the most skeptical that this is

The Most Complete

AND DESIRABLE TRON.

Ever Offered to the Public. And sells wholly on its own merits.

OUR TERMS TO

Good, Steady, Energetic Men, Such as we want to handle our business in the different sections of the country, are very liberal, much more so than any could reasonably expect on an article that colls so rapidly as this Iron. We have many Agents appointed who sell as many as

20 to 30 IRONS PER DAY IN ORDINARY CANVASSING.

If an agent sells but five Irons per day he is making more money than many others who have a capital of \$5,000 invested in ordinary business. Besides the risk of losing the capital is great. In this business a man could not, in a business way lose a hundred dollars were he to try, as the goods selling so rapidly and costing so little will

Always Bring Cash.

There is no chance to lose, but every chance to gain And recollect that in taking hold of this business you pro engaged in selling a legitimate line of manufactur-ed goods. You are getting control of the sale of one of the FASTEST SELLING

ARTICLES

Ever Offered to the Public.

Without sustaining any heavy outlay at the start, so is necessary in beginning a new business so remunerative as this. We have made the heavy expenditures our-selves. We furnish the goods, complete in cases, and slipply all necessary printed matters, such as Order Books, Circulars, Reports for canvassing agents to fill up for their employers, and a

PERFECT SYSTEM LAID DOWN. Following which a MAN CAN NOT FAIL TO

MAKE MONEY.



By simply attaching the detachable corrugated plate, which is done in an instant, it is then ready for fluting in connection with a corrugated base board, which is furnished with each iron. Its completeness will be seen in what it will do, operating as it does, on the only true principle, viz. : IRONING as a proper finish for all starched fabrics. This is the only principle of fluting machine that has been presented that will properly iron flutes, and make them correspond in finish with the body of the article being ironed.

The Work It Will Do Which No Other Principle of Fluter has ever yet Performed.

First.—It always imparts a finish to each finte, which corresponds exactly with the body of the prifete being

Finer.—It always imparts a finish to each flute, which corresponds exactly with the body of the precise of the detection of the second of the precise of the

take hold of the business after sending for sample, you can sell the iron for more than it cost you, which we will abov you to do. Our smoothing iron, glossing iron, baid iron and fluting machine combined and complete, which will in each abov you to do. Our smoothing iron, glossing iron, baid iron and fluting machine combined and complete, which will in each alpace goods, and receipt for preparing starch for Glessing, cost only 55 at retail. Thus you see there is a saving of about \$7.50 in buying our iron, besides the advantages in the iron—for convenience and the work it will do which you can not do with the other machinery now in mae. Our iron is handsomely nickel plated, which serving of about \$7.50 in buying our iron, besides the dest ever offered on an article that sells so rapidly. Send for sample and terms. Our ferms are the best ever offered on an article that sells so rapidly. We have given Column and Two Column advertisements in a number of the principal papers throughout the country, and our goods are selling so rapidly we are now giving full-page advertisements in first-class papers throughout this country and the Ganadas for the banefit of those who have engaged in the business as well as article in existence, and the Ganadas for the banefit of those who have engaged in the business as well as article in existence, and the four merits will sell it everywhere. "We are placing Territory very fast, and giving thousands employment in furnishing this complete and useful article in reach of every family. Recollect we send samples for \$4.00 complete, that you may too it and it yit." We guarantee every iron to be faily equal to the sample, which statement we place on the head of every order book.

Please preserve this paper for future reference, and if you are not in a position to take hold of the business your self, you may have some friend you would like to see make some money, to whom you could shew it.



During the winter. These are the orders from one of our numerous Agents.

We herewith publish a letter from the same party as follows:

ROCHFORD, ILL., Feb. 6, 1874. Hewilt Manf'g. Co., Pitteburgh, Pa.

GENTS-Your favor of the 8d Inst. is at hand, acknowledging receipt of draft, and with bill of lading enclosed, for which please accept thanks; also for your prompt shipments.

You ask me how I conduct my business, as I gell so many goods in such a small space of territory, and in reply would say. I have tried many ways, but find my present plan the most successful. I start my agents out, giving each one a district to canvass, and I have them canvass it thoroughly, and when my delivery agent goes through delivering the frons he endeavors to look up a good responsible lady or gentleman who is well acquainted in each township, and appoints them local agents to supply those who were not at home when the first agent was around. My delivering agent then leaves a list of those supplied with the local agent, who has little difficulty in selling to the families not already supplied, as the Iron once seen in use sells itself. Those local agents, as a general thing, are selling more Irons in every section than my first canvasser sold, and it seemed to me that they sold to at least three families out of five, judging from the population in each township, and the constant calls of from one to eight dozen from those agents takes up a good many goods. My canvassers are selling from ten to twenty Irons per day, each, and some have sold as high as thirty a day in good weather. As to the section of country, I find very little difference so far. The Iron Bells readily every place I have reached, and gives the very best eatisfaction, ladies frequently saying they "would not be without it for twenty dollara." My health has been poor this winter, so that I have not been able to push business, but it is now improving, and if it continues so, I will soon move out with a good force of canvassers, and make up for lost time. You can count on me for at least ten to twelve hundred Irons per week, instead of three or four hundred, as now I have but three good agents opt, besides local agents.

I want ten countles more, and would like them adjoining my present territory, or in Southern Wisconsin; Please make out deed and send it on C. O. D. Give me the countles altogether if you can. With what experience I have had now, I think I can put out force enough this summer to work them to your satisfaction; as I said before, the Iron sells readily, and pleases, overybody. Lean get hundreds of certificates and recommendations of the highest kind. but I'don't bother with them, as any lady can see by five minutes' examination, that the Iron is what we represent it, and just what she wants, and she is bound to have it. I presume I have showed the Iron to thousands of ladies, and have nevery effound one who has not pronounced it "the best and most practical article of the kind she ever saw." You may expect another order from me by the last of next week for at least fifty cases.

Wishing you every success, Yours respectfully,

R. H. ALLEN,

Onr space being limited, we can not quote orders from all.

